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When completed.	Language	Title or Description of Work.	For Whom.	Size of Paper & Page	No. pages.	No. copies.	Cost or Charge*
1829. Jan.	Eng.	Catalogue of Books	Poon Library Soc.	Dem. 8vo	29	100	95. 2.
"	do.	Labels, 26 kinds	J. Sprague & Co.	—	—	3100	61. 2.
"	do.	Notice of Meeting of Bombay Aux. Scot. Mis. Soc.	Society's Sec'y.	Lit. P. 4to	1	75	6
"	do.	Policy of Insurance	A Parsee	Dem. folio	1	950	+ 21.
"	do.	Bond	do.	do.	1	950	+ 18. 2
Feb.	do.	Report of Bom. Aux. Scot. Mis. Soc'y	The Society	Dem. 8vo.	28	200	98
" ✓	Murat.	Ten Commandments &c.	Tract. Soc.	do. 12mo	24	3000	+ 125. 2
"	Eng.	Brief view of the American Mission for 1828.	Mission	do. 8vo	16	140	36
March	do.	Blank Bills	Education Society	foolscap	1	6qrs.	23. 2
" ✓	Mara.	Relief for the Lin-Burdened (No. 5.)	Tract Society	Dem. 12mo.	20	3000	+ 127. 2
"	Eng.	Table of New Moons	Capt. Clunes	do. 8vo.	1	300	12. 2
April	do.	Standing Orders of Brigade of Horse Artillery (with re-print of 36 pages)	G. W. Leech	do. do.	84	100	413. 0. 00
"	do	List of Prices of bread &c.	D. Yates	—	—	300	7. 3
"	do.	Circular Letter of Mil. Fund	Mil. Fund	foolscap folio	1	200	17. 2
May ✓	Murat.	In whom shall we trust? (No. 6)	Tract Society	Dem. 12mo	33	2000	210. 1
"	Eng.	Policy of Insurance	Pestonjee Ardashya	Dem. fol.	1	3325	+ 57
"	do.	Respondentia Bond	do.	do.	1	950	+ 18
"	Eng.	Victorious Providence &c.	Capt. Smyth	Dem. 8vo.	102	100	300. 3. 60
June ✓	Murat.	The Wrath to come (No. 7)	Tract Society	do. 12mo.	28	2000	+ 110
"	Eng.	Sermon by Rev. A. Crawford	Rev. J. Clow.	do. 8vo.	30	300	115
"	do.	A work on the Persian Year	G. W. Leech	f. folio	26	400	208
" ✓	Murat.	Epistles to Rom. & Corinthians	B. A. Bib. Soc.	dem. 8vo.	94	3000	+ 420
Aug.	Eng.	Bombay Quarterly Army List	G. W. Leech.	do.	84	300	345
Sept.	do.	Report on the Weights & Measures of the Southern Konkan, with re-print of 56 pages	Capt. J. B. Lewis	do.	178	300	998
"	do.	Cash Acct. of Mil. Fund, 1828/29	Mil. Fund	cap. fol.	12	275	120
"	do.	Acc't of Surplus & Appropriated Capitals	do.	dem. do	1	275	32
"	do.	Return of Votes	do.	cap. fol.	1	225	17. 2
"	do.	Circular No. 49	do.	do.	2	275	21. 2. 80
"	Portugs.	Reasons for Separating from the Romish Communion	Tract Society	dem. 12mo	11	500	+ 22
" ✓	Murat.	The First part of Genesis	Mission	do.	56	2000	321. 2
Oct. ✓	do.	Ten Commandments &c	Tract Society	do	27	3000	+ 107. 3
"	Eng.	Instructions for the Management of Schools &c.	Capt. Jervis	dem. 8vo.	24	360	94.
"	do.	Notice of Meeting of Missionary Union	Mission	—	—	100	4. 2
"	do	do. " do. "	Tract Society	—	—	40	+ 2. 3
Nov. ✓	~~Mahra~~ Murat.	Marks of the True Religion (No. 10.)	do	dem. 12mo.	32	2500	+ 105. 0. 50
"	Eng.	List of Rupees Current at Poona, &c.	Capt. Clunes	royal 8vo	9	150	48. 0. 00
"	do.	Miscellaneous Poems, by Sir. S. — M. —	D. Little Esq.	dem. 8vo	80	200	213.
"	"	Notice in regard to a Sermon &c	Rev. J. Laurie	—	—	100	6.
" ✓	Murat.	Epistles — Galatians — Philemon	B. A. Bib. Soc	dem. 8vo	76	3000	+ 338
Dec.	Eng.	Second Annual Report of Bom. Aux. R. T. Society	Tract Society	do.	16	200	+ 48
"	do	Sermon on the death of J. J. Sparrow, Esq &c.	Rev. J. Carr	do.	20	200	69
"	do.	Instructions for Establishing & Conducting Regimental Schools	Capt. Jervis	do.	18	100	50

* Work for the Mission, & the Murathee Scriptures are entered at the estimated cost, including the wear of materials. The other entries in this column are the charges actually made. + Paper not included.

Statements &c. continued.

When completed	Language	Title or Description of Work.	For Whom.	Size of paper and page.	No. pages.	No. copies.	Cash or Charge.
1829. Dec.	Eng.	Table of Pay & Allowances	Ed. of Gazette	demy 4to	1	400	20
"	do.	Family Worship, a Collection of Prayers	Rev. J. Carr.	dem. 12mo	120	500	284.2
" ✓	Marathee	Relief to the Sin Burdened (No. 5.)	Tract Society	do.	20	2500	+ 81.1
"	Eng.	Rates of Hire from Panwell	Capt. Clunes	dem. 8vo	1	300	13.2
" 1830.	"	Prospectus of Oriental Christian Spectator	Proprietors	cap folio	1	250	15
Jan.	Eng.	Murray's Spelling Book	A Native	dem. 18mo	252	500	452.
"	do.	Oriental Christian Spectator, No. 1.	Proprietors	dem. 8vo	24	300	85
"	do.	Eleventh Report of Bom. Aux. Bib. Society	Society	do.	22	100	67.2
"	do.	Notice of Religious Services in the Harbour.	Seaman's Friend Association	—	—	300	10
"	do.	Circular Letter		—	—	100	10
"	do.	Regulations of Seamans Friend Association		—	—	100	— 6
" ✓	Marathee	Inquiry concerning the True Way (No. 11.)	Tract Society	dem. 12mo	39	2500	+ 124.1.5
Feb. ✓	do.	"Good Tidings (No. 12.)	do.	do.	17	2500	+ 70.0.5
" ✓	do.	"In Whom shall we trust? (No. 6)	do.	do.	32	2500	+ 103.1
"	Eng.	Or. Ch. Spectator, No. 2	Proprietors	dem. 8vo	28	300	97
"	do.	Notice respecting Second Edition of O. C. Spec.	do.		1	250	10
"	"	Paper relative to Military Retiring Fund	Mil. Ret. Fund	cap folio	2	275	22
"	do.	Ann. Report of Bom. Aux. Tech. Mis. Society	Society	dem. 8vo.	29	150	84.2
March ✓	Marathee	Hebrews to Revelation	B. A. Bib. Soc.	do.	108	3000	+ 495.0
"	English	Notices	Capt. Clunes	lith. f. folio	1	100	6.0
"	E. & M.	Title Page, Contents, &c. of Marathee N. Test.	B. A. Bib. Soc.	dem. 8vo.	4	1500	+ 15.
" ✓	Marathee	Notices	Rev. J. Wilson	cap. 8vo.	1	5000	28
"	Eng.	Oriental Christian Spectator No. 3	Proprietors	dem. 8vo.	40	450	180
April	do.	Oriental Ch. Spec. No. 4.	do.	do.	36	450	168
"	do.	Covers to Musical Miscellany	J. D. Ramos	—	1	220	+ 4.
" ✓	Marathee	"The Wrath to Come" (Tract No. 7)	Tract Society	cap 8vo.	24	3000	+ 109.2
"	Eng.	Oriental Ch. Spectator, (No. 1, Second Ed.)	Proprietors	dem. 8vo.	24	200	75.
"	do	Essay on the Reign of Grace	Rev. J. Wilson	do.	24	500	104.2
May	do.	Return of votes for Mil. Fund	Mil. Fund.	foolscap	—	225	32
"	do.	Circular No. 50	Mil. Fund	1/2 do.		275	17
" ✓	Marathee	Lord's Prayer & other cards for Schools &c	Mission	—	—	5000	29
"	Eng.	O. Ch. Spectator No. 5	Proprietors	dem 8vo.	36	450	170
"	do.	Or. Ch. Spect. No. 2. (Second Edition	do.	do.	20	105	87.2
" ✓	Marathee	First Book for Children	Mission	cap 8vo	16	500	33.1
"	Eng.	Regulations for an Asylum for poor Natives	Association	cap. folio	2	50	10
June	do.	Or. Ch. Spectator No. 6	Proprietors	dem 8vo.	40	450	185
"	do.	Description, Service &c.	Adjt. General	cap. 4to	24	3000	475.2
"	do.	Memorials &c.	R. H. Kennedy	dem. 8vo.	35	250	140
"	do.	Prospectus of Commercial Advertiser	Mr. H. Yates	lep. pap.	1	50	109.1.00
"	do.	Commercial Advertiser, 1, 2 & 3		cap folio	40	300	
"	do.	Several copies of numbers		—	—	—	
July	do.	Or. Ch. Spec. No. 7.	Proprietors	dem. 8vo	32	450	160
" ✓	Marathee	Elements of Astronomy & Geography, with 2 lithographed Maps, & other drawings	Mission	do.	88	1200	596.1
" ✓	E. & M.	Blank Licenses	Mr. Noton	dem. folio	2	300	41.2
"	Eng.	Blank Warrants	do.	cap. folio	2	400	25.2

Statements &c. continued.

When completed	Language	Title or Description of Work	For Whom	Size of paper & page	No. pages	No. copies	Cost or Charges
1829 July	Eng.	Bombay Com. Adv. No's 4, 5, 6 & 7	Mr. H. Gates	cap. folio	29	300	+ 233.2.20
"	do.	Circular Letter	Rotton & Co.	let. p. fol.	1	56	+ 4.2
Eng.	do.	Oriental Christian Spectator, No. 8.	Proprietors	dem. 8vo	36	450	175.
"	do	Policies of Insurance	Pestonjee Ardasheer	dem. fol.	1	4250	+ 70
"	do.	Bills of Lading	do.	do.	2	2375	+ 40
"	do.	Fifth Report of Bombay Native Ed. Society	Society	dem. 8vo.	42	300	196
" ✓	Marah	Discussions at Bombay	Rev. J. Wilson	cap. 8vo.	44	1000	117
"	Eng.	Memorial to the Directors of the Scot. Mis. Soc.	do.	pot folio	4	100	30
" ✓	Marah.	"Marks of True Religion" (2d Edition)	Tract Society	cap. 8vo	36	3000	+ 151.2
"	Eng.	Memorial to the Court of Directors of the E.I.C.	G. Smyth Esq	dem 8vo	7	200	32
"	do.	Bombay Com. Advertiser No's, 8, 9, 10 & 11	Mr. H. Gates	cap. folio	35	285	271.2.20
Sept.	do.	Oriental Christian Spectator No. 9	Proprietors	dem. 8vo.	40	450	185
"	do.	Statement of Accounts &c. of Bombay Med. Retg. Fund	Med. Ret. Fund	foolscap.	2	100	+ 25
"	do.	Circular Letter	do.	½ sheet do.	1	100	+ 5
" ✓	Marah.	The Three Worlds, (Balbodh Character)	Tract Society	cap. 8vo.	28	1500	+ 80
" ✓	do.	do. do (Mordh'l do.)	do.	do.	30	1500	+ 87
" ✓	do.	Regulations of Native Free Schools	Mission	do.	6	100	8
Eng. ✓	do.	Prayers & Hymns	do.	do.	59	1000	120.
Sept.	Eng.	Circular Letter respecting Asylum for the Poor	Association	let. pap.	2	200	16.2
Oct. ✓	Marah.	Tract on Prayer	Tract Society	cap. 8vo	38	2500	+ 144.1
"	Eng.	Oriental Christian Spectator No. 10	Proprietors	dem. 8vo	36	450	175
"	do.	Tract on Confirmation	Rev. J. Carr	dem. 12mo	12	200	35
"	do.	Account of the Convalescent Station of Malcolm Pait, Mahabuleshwar Hills	Dr. Walker	dem. 8vo	30	500	175
Nov.	do.	Cash Account of Mel. Fund	Capt. A. Fodor, for Sec. Mel. Fund	cap. folio	15	275	124
"	do.	Account of Appropriation & Surplus Capitals,		foolscap	1	275	32
"	do	Circular No. 51		cap. folio	6	275	44
"	do.	Continuation of Statement &c.		foolscap	1	275	32
"	do.	Return of Votes on questions &c.		pot	1	250	36.3
"	do.	do. " do. do.		cap. folio	1	250	16.2
"	do.	Oriental Christian Spectator, No. 11,	Proprietors	dem. 8vo.	40	450	185.
"	do.	Notice of the Ann. Meeting of the Mission Union	Mis. Union	let. pap.	1	100	6
"	do.	do. do. " " Tract Society	Tract Society	do	1	50	4.2
"	do	Memorial on the Grievances of the Med. Service &c.	J. Walker, Esq	dem 8vo	12	100	45.
"	do.	Policy of Insurance	A Parsee	dem. fol.	1	1900	+ 35.
"	do.	Invitation Notes	Mr. Newnham	let. pap.	1	150	7.2

In the Press.

Genesis in Murathee	Pr. 2000	
A Goojuratee Tract for the Tract Society	2000	
A Murathee do. do.	uncertain	
No. 12 R. Ch. Spectator	450	
Report of Tract Society	150	
English & Murathee Book for the Mission	1500	
Report of Weights & Measures of the Southern Konkun (Revised Edition)	200	The printing has now been suspended for several months on account of the absence of the author.

Bombay, 22d Nov. 1830.

J. A. Garrett

Statement of Printing at
Bombay.

March 28, 1831.

ackd. April 8, 1831.

Bombay 2 Nov 20th 1830

Dear Sir,

The Brig Nereus now here, it is expected will soon sail directly for America, and as opportunities like this seldom occur, we gladly embrace it for sending you a joint communication respecting the operations of the mission. The latest communications we have received from America are two letters from Mr. Anderson and one from Mr. Hill, all dated in last May. Mr. H's letter contained a bill for £1000 on Baring, Brothers & Co. London. As we had been under the necessity of borrowing money (at 3/4 per cent per month) for nearly a year to meet the current expenses of the mission we rejoiced much on receiving this supply, and also on being informed by the same letter, that remittances might be expected in future by way of England.

In one of his letters, Mr. A. mentions that Mr. Evarts had written us sometime before respecting the late purchase of mission premises made here. This letter we regret to say has not yet been received, & it is not improbable that like many letters sent from America, it may never reach us. We trust you have ere this received the printed reports of the mission which were sent you in March last by the way of Calcutta.

In our former communications it was mentioned that Mr. & Mrs Graves had gone to the Neilgherry Hills for the benefit of Mr. G's health. The change appears to have been highly beneficial to

they will probably return before long to reside in some part of the Murat, her country. We have much reason to praise the Lord for his goodness in so far restoring Mr. G. to health that we can indulge the hope of his resuming his labors again in connexion with the ~~mission with~~ mission. Nor would we forget our obligations to God for so far preserving the rest of us in health, that the operations of the mission have been continued without interruption.

Among the means to be used to convert the heathen from their errors & delusions to a knowledge of the truth, we have ever regarded the preaching of the gospel as holding the first place. For some month past, the number who have attended the sabbath-morning Murat, the service in the chapel has been larger than formerly. This increase consists principally of the girls connected with the female schools. The number of them who generally attend is ~~often~~ 50 or 60 and among them we not unfrequently observe some of their parents & friends. Some of the larger girls can often give a very good account of what is addressed to them. The services on Sabbath afternoon & evening and on Tuesday afternoon continue much the same as when our former communications were sent you and need not therefore again be particularly described. In addition to these stated services in the chapel we endeavor to improve every opportunity, by conversation & preaching, to inculcate on all classes of people, the duty & importance of worshipping God who is a Spirit, in spirit & in truth, and of receiving without delay the great salvation made known in the gospel.

(2 inches)

During the Annual Meeting of the Missionary Union which

was lately held, an examination of the female schools was held in the Mission Chapel. The number of girls present, consisting principally of the first & second classes, was 280. They were examined in the Scriptures which are used for daily reading in school, and in catechisms containing the principal historical facts & doctrines of the gospel. Some of the girls exhibited specimens of writing & needle-work, and a few were examined in a small system of Astronomy & Geography which has lately been introduced into the female schools. The number of boys schools now connected with the mission is 17. Of these 6 are in Bombay, six in Mahim and 10. are on the continent.

The printing of the second edition of the New Testament in Marathee was completed in the early part of the year. We are now reprinting the book of Genesis for the Bombay Auxiliary Bible Society. In this we have advanced to the 30th Chapter) [A full & particular account of the printing done by the mission will be sent you at the same time with this letter, it is ~~here~~ unnecessary to say any thing further on the subject here]

To the British & Foreign Bible Society & its Auxiliary in Bombay, we are happy to acknowledge our obligations for their continued patronage in defraying the expenses of printing the Scriptures for the use of schools and for general circulation. Of the female schools connected with the mission, 6 are under the patronage of the Bombay Christian Committee of the Society for Promoting Christian Knowledge.

The Bombay Auxiliary Tract Society which was formed 3 years

ago has by its publications nearly superseded the necessity of prin-
ing for general circulation for which the minister was formerly at
very considerable expense. For several years past it has been our prac-
tice to distribute rice and impart religious instruction to beggars
who assembled at the chapel for this purpose on Wednesday & Saturday
mornings. This unhappy class of the native population, having rapid-
ly increased within a few years, is now quite numerous in Bombay, and
~~a asylum~~ a Society was lately formed to provide an asylum and
impart instruction to them. The ~~still~~ beggars still assemble at the chap
as formerly, but the expense of the rice distributed is paid by the Socie
This arrangement however has been made with reference to the imme-
diate wants of the beggars as no place has yet been procured for est
ing a permanent asylum. The Society is receiving very encouragi
patronage and it is hoped will soon have the means of extending r
lief to all who are deserving objects of it.

During the present year one member of our church, Mr. J.
Christian has been removed by death. Mr. C. was a native of Denma
but passed most of his life in India in the ~~xxx~~ employment of g
the government. He was hopefully reclaimed from a life of intempera
& dissipation and brought to a saving knowledge of the truth through
the labors of the late Rev. G. Hall soon after his arrival in Bombay.
On the first sabbath in October, 8 persons were added to the church
One of them is an elderly man, a native of Europe, but who has been
more than 40 years in India and, till a few months since, it is believed
lived in the entire neglect of the ordinances of religion.

One of them is a Malay woman, originally of the Mussulman religion who has lived for some years past in Bombay. It is considerable time since she first began to attend on the means of grace and for some months previous to her admission to the Church her conversation appeared to be such as becometh the gospel of Christ. The other person is the wife of the man who left the Romish Church about 2 years ago, and united with our Church, and of whom some account ~~has been~~ was given in our former communications. Several persons among the native population profess to be serious inquirers after truth and we are encouraged to hope the Holy Spirit is enlightening and guiding them to a knowledge of the gospel. But we have so often hoped for better things of persons professing to be inquirers than was eventually found in them, that while we rejoice & feel encouraged by every indication of this kind, we feel the need of much caution & earnest prayer for divine direction that neither we nor they may be deceived.

The Rev J. Wilson of the Scottish Missionary Society removed from Thanna (which is 75 miles ~~north~~ south of Bombay) to this place in last January, and Bombay is now regarded as one of the permanent stations of that Society. The Rev. W. Mitchell of the Church Missionary who was stationed at Bandorah (on the island of Salsette) left Bombay for England in July on account of the ill-health of Mrs M. It is hoped he will return and resume his labors. The Rev T. D. Pettinger of the Society for Propagating the Gospel arrived in Bombay in July. He recently left Bombay for Ahmedabad in the northern part of this Presidency. His labors will be principally among that part of the native population who speak the Guzzerattee language.

We were much rejoiced to hear that more missionaries were destined for Bombay, and we are now daily expecting to hear of their arrival in India. Though the labors of missionaries in this part of India have not hitherto been attended with that immediate success which has followed the preaching of the gospel in some heathen nations, yet we see in what is now doing much cause for gratitude and for encouragement. Previous to the arrival of the first American missionary in Bombay no native so far as we ~~[illegible]~~ know, had ever heard the gospel preached in his own language, and no part of the scriptures had been translated into the native tongue. Nor was there at that time, so far as we have been able to learn, any society or association existing on this side of India for the religious instruction of the native population, which very little interest was manifested for the spiritual good of this extensive region of moral darkness & spiritual death. But there are now under the Bombay government missionaries belonging to five different societies & occupying eight different stations. There are now seven different religious societies ~~[illegible]~~ engaged in cooperating with similar institutions in England in spreading the gospel in India, & perhaps in no country are such objects supported with more liberality compared with the ability of those who contribute than is even here. The government also, regardless of the complaints of the natives that their religion is publicly abused, its obligations questioned and its divine origin denied, permits missionaries to labor in every part of the country, granting them protection in their operations) and allows to several of the religious societies above-referred to the free use of the Post-Office for managing ~~their~~ their business.

Within a year past, the friends of religion & humanity have had occasion to rejoice in seeing the custom of burning widows alive on the same pile with their deceased husbands abolished throughout most of India. By this regulation, several hundred lives are saved every year, one of the most shocking and cruel rites of Hindoo superstition is abolished, and instead of the native population being excited to rebellion as many had predicted, the whole population of the country were as quiet after the regulation of government forbidding the practice, was passed, as they were before, ~~and~~ while the discussions & inquiries among that part of the native population who approved of its abolition and those who were opposed to it, seem ~~to have been~~ likely to be highly useful in awakening & directing the attention of many among their ~~fellow~~ to the ~~so~~ enormities of the Hindoo-religion.

We rejoice much to hear that many ~~churches~~ churches in our native land enjoy frequent & extensive seasons of refreshing from the presence of the Lord, and that the great objects of benevolence, both domestic & foreign, are acquiring a stronger hold on the feelings & affections of christians generally. Much of the great work of spreading the gospel throughout the world yet remains to be done. And while the people of America are enjoying in such variety and abundance the blessings of Christianity, may they express their gratitude for these favors and discharge the obligations thus imposed by corresponding exertions to ~~spread~~ extend the religion of Christ among other nations, and may their hands be

opened liberally to furnish the means, and their hearts be enlarged fervently to pray that the Sun of Righteousness may soon arise & dispel the moral darkness of India, & that all nations who are now in a state of spiritual death may soon feel his quickening influence. We remain, Dear Sir, yours in the toils & labours of the gospel

C. Stone,
Sa. Garrett
D. O. Allen

Joint Letter from Bombay,
March 28, 1831,
Ans. April 8.
Read, marked.

Rev. Samuel Boggs
Secretary to the A.B.C.F.M.

preaching
schools -
printing
Bible & Tr. Soc.
Club meetings
Retrospect -
General view -
widows burning -

3

Bombay July 20th 1831

Dear Sir,

Your letter of the 31st. of July 1830 was received, and agreeably with your request the system of allowances adopted & sent in 1829, was again taken into consideration and the result of our deliberations on this subject was forwarded to you by a vessel which recently sailed for Liverpool. This letter (written almost a year ago) is the latest communication we have received from you.

Since the present year commenced we have been called, in the course of that Providence which is infinitely wise & good though often mysterious & afflictive to us, to mourn the death of three of our beloved associates in labors. Mrs. Allen died suddenly on the 5th. of February & Mrs. Henry on the 3rd. of May after an illness of about 20 days. Her sickness was the dysentery induced by an affection of the liver and from a minute examination of her case, Physicians were of the opinion she must have suffered occasionally from the latter complaint for several years. On the 16th. of this month we were called to mourn the death of Mr. Garritt. He had been connected with the mission as Superintendent of the Printing-Office for ten years, and from his long & extensive acquaintance with the operations of the mission he was very useful in many ways not immediately connected with his department and we shall sensibly feel the loss of him. We do not sorrow for these our beloved associates as without hope concerning them. They had been for many years the professed followers of Christ & their hope of salvation through him remained unshaken in the hour of death. &

death of their persons, — one removed soon after becoming united with us and the others suddenly called away while engaged in their useful labors, we feel ourselves admonished to do with our might what we find to do in the arduous & responsible work to which our lives are professedly devoted.

Mr. & Mrs. Graves are still at the Neilgherry Hills where they went a year and half ago for the benefit of his health. Recent letters from them inform us that Mr. G's health is much improved and that they contemplate returning as soon as the present rainy-season shall be past. Mr. G's constitution however has become so ~~sadly~~ much impaired by his long residence & arduous labors in the warm & enervating climate of Bombay, that it is thought it will not be expedient for him to remain there, but to go to some one of the numerous large ~~villages~~ villages on the continent which from their elevated situation enjoy a more cool & healthy climate. Till quite recently, the season ~~has been very warm~~ was uncommonly warm & unhealthy, and several of us suffered from sickness. The air has ~~now~~ become cooler since the rainy-season commenced. Sickness is now less prevalent and all our number are enjoying their usual health.

The different operations of the mission have been continued without any material alterations since our last letters to you. The services in the chapel in the native language remain much as stated in former communications. The English service on Sabbath evenings has been better attended for some months past than formerly. There is a ~~good~~ attend consist of the families connected with us as a religious society, a few Europeans belonging to the English & Scotch churches, who, living near the chapel find it convenient to attend

illhus foundatheth-evening) and a considerable number of Indo-Britons. The last mentioned class, who are the descendants of European fathers and native-mothers, are quite numerous in Bombay & are supposed to be yearly increasing. As they are generally educated in the English language and seem likely to exert an extensive influence over the native population, their moral state is regarded with much interest by all who feel solicitous for the spiritual good of the heathen. We are happy in being able to say that the prospects of this unfortunate & long-neglected class of people is becoming better both in respect to their moral state & general character. In addition to the stated services of the Chapel, we are daily engaged in making known the gospel in our school-houses, at the dwellings of the natives, & in the streets & more public places of resort.

The number of boys schools is now 20 and they contain about 1200 children. All the schools on the continent, with one exception, were visited by one of us a short time before the rainy season commenced, and were found to be in a flourishing state. We have a native (who is a Jew) that visits the schools on the continent every month. He says the teachers, examines the scholars and on his return reports the state, progress &c of each school to the mission. He has been in this employment for several years past; he is well qualified for it and has been faithful & attentive to his business. It has been a subject of much regret in years past, that, on account of the small number of laborers in the mission, the ill-health of some, and the frequent & urgent duties to be performed in Bombay, it has not been found practicable to give more personal attention to our schools on the continent & to spend more time in distributing books & preaching the gospel and distributing books in the villages where these schools are established. We hope now, however, as our number has increased, that we

shall be able to give more time to this interesting part of our labors. The schools are situated in villages with population varying from 3000 to to 15000 persons. Most of these villages are easy of access as boats are daily passing & repassing between Ahmednagar & Bombay except during the severe part of the rainy season. Should Providence spare our lives & health, we trust that some of us will often visit these villages, to examine the schools established in them, to distribute the scriptures & tracts & to make known the gospel of Christ.

The female schools continue in much the same state as described in our last communication. A few years ago, any attempt to introduce female education into India was generally regarded as quite impracticable, & though the experiment has succeeded beyond the expectation of those who were acquainted with the difficulties to be encountered, and a change in feeling & opinion is seen to be gradually taking place among the native population, yet the education of females is but highly esteemed among them who think most favorably of it, while many, (and these not unfrequently the learned & great) retain all their prejudices in full force. Attempts are often made to dissuade the children from attending schools, by telling them, that it is contrary to Shastras and books for women to learn to read, that it has never been the custom of the country, that learning, if acquired, can be of no use to women &c. And not unfrequently the teachers of the girls schools, though most of them are of the Brahmen caste, are obliged to encounter opposition and endure reproach on account of their employment. For these reasons though we regard female education as being firmly established and making continual progress yet the state of particular schools is sometimes, for months together, quite un-

certain & fluctuating. It has been our practice not to commence a school in any place without previously ascertaining, as far as practicable, the character of the people & their feelings on this subject. And when a school has been commenced and expense thus incurred, we do not think it expedient to abandon it on account of any difficulty that may arise, unless we become satisfied that a school can not flourish in that place till prejudice shall subside & the feelings of the people shall change. In a few instances we have, with much regret, been schools during in circumstances which made it clearly expedient to discontinue them, but most of the schools have been continued from their first commencement ~~until~~ and their state at the present time is such as to afford us much satisfaction.

For some months past our press has been principally employed in printing for Religious Societies & in doing miscellaneous work for the government & for individuals. We have reprinted 1600 copies of a work, containing 160 pages 8vo. The work is partly in English and partly in It was originally written by Mr. Hall & is designed to assist natives in learning English, & Europeans in learning the native language. This work we regard as well fitted to be useful among the native population from the religious instruction it contains, & the sale of the work will probably defray the expense of publication. We have also printed for our own use 1500 copies of a catechism, 20 pages long, which is used in most of our schools; and 1000 copies of a spelling-book 34 pages long for the use of the schools.

Since we last wrote you two natives have been received into Christian communion with us. One of them or whose name is Sajeeba was employed several years ago as a teacher in one of the boys' schools.

About two years ago he first professed to be a serious inquirer & he appeared to be such for considerable time. He then yielded to temptation & for some improper conduct was dismissed from his employment. In a few months after this his convictions seemed to revive with increasing force and he came to us acknowledging his misconduct and requesting religious instruction. From this time we saw no reason to doubt his sincerity. Having received instruction in the truths of christianity for several months and given us reason to hope he had experienced the renewing influence of the Holy Spirit, he was publicly baptized at the native service on Sabbath morning in the Chapel. He is now usefully employed in superintending a part of our station and we hope will yet become qualified to preach the gospel to his countrymen. On the ~~[illegible]~~ first sabbath in March one of the teachers of the boys schools was baptised. His name is *Moraba & he belongs to the Mara tha caste. Previous to his being baptised he had been employed about six months ~~[illegible]~~ and during most of this time he appeared to be a sincere inquirer after truth. He continues to instruct the same school though he has suffered even from the prejudice & hatred of the people, because he has renounced Hindooism & embraced Christianity. There is one man of the Brahmin caste now a candidate for baptism of whose sincerity & piety we think favorably. Some others also make apparently sincere professions of their belief in Christianity & of their intention to embrace it, but we have so often hoped for better things from such persons that we eventually found in them that we would speak on this subject with great caution, and feel that we have much need of wisdom from above to direct us.

*Moraba *Moraba M

In view of the past months while we see abundant cause for mourning & humiliation that so few have believed our report & that gospel has, in so few instances, proved to be the power of God unto salvation, we would yet be grateful that God has not left us without some evidence of his gracious presence, and of his designs of mercy towards the people among whom we labor. And while we mourn the recent death of three of our number, we would praise Him, who in his infinitely wise but mysterious Providence has removed them, for the assurance we have that they have gone to be forever with the Lord & to behold his glory. It must be cause also of gratitude to all who feel interested for this extensive field of missionary labor to hear that the reinforcement, which left America in August of the past year to assist us, arrived here safely on the 7th. of last March. One of them, Mr. Reed, has removed to Mahiver, the station formerly occupied by Mr. Graves. We have always considered it desirable to remove ~~[illegible]~~ this station as soon as furnished with sufficient help and it is now expected that Mr. R., or some other member of the mission will permanently reside there. The three others, Mr. Henry & Mr. Ramsay are now living in Bombay and it is yet uncertain where they will be ultimately settled. For considerable time to come the study of the language will be their principal employment. The Rev. T. G. Pettigrew, of the Society for Propagating the Gospel, whose arrival in Boston was mentioned in our last communication, died recently of the cholera at Ahmedabad. Mrs. Cooper also of the Scottish-Mission died lately at the Neilgherry-Hills, where she went with Mr. C. for the benefit of her health.

Thus one after another are removed from this interesting labor on to some other Redeemer in his temple above. But neither they who remain in the field nor those in Christian countries who aid this cause by their contributions & prayers, have any reason to be discouraged. These dispensations of Providence, though dark & inexplicable, are yet in no instance [illegible] promises contained in his word. God has not forgotten the

Joint Letter from Bombay, Feb. 9, 1832.

Cont. March 14

glorious things he has spoken concerning Zion. He is not unmindful of the promises he has made concerning his church, nor is the church, as unbelief would often suggest, concerning the fulfilment of those promises. He has clearly made known the duty of his church to the heathen and great will be their guilt if this duty is not performed. Nearly the whole of India is now open for the propagation of christianity and perhaps no country ever furnished a more encouraging & extensive field for benevolent enterprise. Some of our readers will perhaps be surprised at our calling India an encouraging field for benevolent enterprise, but on this ~~subject~~ this opinion is supported by a view of the country & the history of benevolent exertions which have been made in it. The immense population of India gives it a claim on the christian world above any other country to which missionaries can have access. In most places where the divine truth has begun to take effect & the attention of the people has been excited to inquiry & reflection, the progress of it has greatly increased. And perhaps when the inhabitants generally shall have become enlightened to see the absurdity & enormities of their own religion & the excellence of christianity, they may at once break the chain of caste, throw off the shackles of superstition and a nation be born in a day. Considering the greatness of the Hindoo population & the peculiar character of the Hindoo religion, it is not unreasonable to suppose that eventually the harvest gathered in India will be as great in proportion to the means employed, as in any other heathen country.

Earnestly requesting that this mission may be remembered in the supplications of all who daily pray that the kingdom of christ may be extended throughout the world.

We remain yours in the labors & fellowship of the Gospel

Hollis Read

L. O. Allen

William Henry

William Ramsey

Cyprus Stone.

MARRIAGE OF A CONVERTED BRAMHUN.

(*To the Editor of the Oriental Christian Spectator.*)

In the notice given in your last number of the baptism of a Bramhun in the American Mission Chapel, it was mentioned that there was some prospect of his being regularly married to a person with whom for some years he had been illicitly acquainted. To most of your readers it must be well known that marriages among the Hindoos generally take place when the parties are quite young*,—that it is wholly the act of the parents, and in respect to the Bramhun if a husband dies, whatever may be the age of his wife, she is forbidden by the rules of caste ever again to enter the married state. The female referred to was one of that unhappy class whose husband dying before they had lived together, left her to a life of solitary widowhood. Between her and the Bramhun whose baptism was mentioned (whose name is Babjee,) a strong attachment was early formed and they were desirous of being married. The rules of their caste however would not allow of this, and as is common for those who are under the influence of natural propensities unrestrained by the fear of God having first by mutual promises *incurred* those obligations to each other which are involved in marriage, they concluded to sacrifice the principles of their religion to their inclinations and began to live together (though not very openly it is believed) without being married.†

When his mind became impressed with Divine Truth, he immediately refrained from further illicit intercourse, and seemed afterwards uniformly to have just views of the impropriety and sinfulness of such conduct. His attachment however remained unabated and being much affected with a view of the state of destitution and exposedness to temptation in which she was left, and also with the remembrance of their former engagements to mutual faithfulness (to which it is believed both had adhered) he communicated his feelings freely to some of his Christian friends and expressed a wish that, if it would not be inconsistent with the precepts of Christianity, they might be regularly married. She was also found on inquiry to be desirous of doing the same. She had acquired considerable knowledge of Christianity and was prepared to renounce idolatry with all its ceremonies. She was ready also to promise attendance on such means of religious instruction as might be within her reach, and to conform to the precepts of the gospel as far as she understood them. These circumstances considered in connexion with their former acquaintance (which had been illicit only because the rules of caste which they now renounced would not allow of their being married according to the Hindoo custom,) were thought to furnish sufficient reason to comply with their wishes and they were married according to the Christian form in the Chapel where he had been baptized. A large number of natives assembled to witness so novel a scene. All present, appeared to look on with much interest, and some expressed their surprize at the simplicity, appropriateness, and solemnity of the marriage-ceremony, and also at the duties of the married state as then illustrated and enforced.—All so different from the tedeous, unmeaning rites, and noisy revelry which usually accompany native weddings.

A Spectator.

* The Shastrus say the daughter of Bramhuns must be married before they are ten years old. They are generally married considerably before that age.

† The Shastrus declare those of the Bramhunical caste who are guilty, of such illicit conduct to be out-castes, but such crimes are believed to have become so frequent that they are little regarded.

Rev. [illegible]
Col. [illegible]

by o[illegible]
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Rev. R. Anderson
Sec. A.B.C.F.M.

5

Ahmednuggur March 27th 1832

Rev. & very dear Sir,

We have just heard
our friends in Bombay of an opportunity of
nding directly to Boston, & we judge it proper
r to let it pass without writing you a few
rds to inform you of our circumstances and
hors here. Before this comes to hand, you will
ubtless have heard by communications from
mbay that the Mission, in Nov. last, decided
the expediency of occupying a station on the
tinent, & fixed upon this as the most eligible
lace. We left Bombay on the 9th & arrived here
the 20th of Dec. We had an opportunity of giving
ian instruction & distributing xtian books in
any villages by the way. Nothing occurred dur-
g the journey worthy of particular mention.

The city of Ahmednuggur is situated on what may
called the table land of the Ghauts in a plain
r 15 miles in extent each way, & is about 175 miles
little N of E. from Bombay. It is estimated to con-
in at present, about 50,000 inhabitants, & since
became a military station, is increasing in pop-
tion. It was once the seat of the Mahomedan power
this part of India, & appears from its palaces,

mosques, aqueducts & numerous ruins, to have been a place of much splendor. It is 4 or 5 miles in circuit, & en surrounded by a high wall of stone & clay. Many pe however, live just without the walls. A mile E. of the town is a strong fort about a mile & a half in circum -ence. A mile farther E. is a cantonment of about 1000 English soldiers, chiefly artillery. There are many villages in the vicinity easy of access, containing from 100 to seve thousand people.

Since we came here we have had statedly three services in Mahratta on the Sabbath. One early in the mor ing with from 150 to 200 blind, lame, leprous, aged, and otherwise infirm & disabled persons who assemble to re grain furnished for their support by the benevolen of the Eng. residents. Previous to our coming here, these persons had, for some time, been accustomed to assem for grain in the same way, & had received religious inst tion from Dr A. Graham, to whose kindness we are indebted for many favors. We have one service for ne at our house at 10 o'clock A.M. at which we have commonl had from 10 to 30 persons present, most of them, in some way, engaged in our employment. The other Mahratta service on the Sab. is held in the P.M. at a house, or shed, built for travelers near the Bazar. The number attending here varies from 15 to 30 or 40 persons.

On Sab. evenings we have a service in Eng. at our house attended by a few families besides those pertaining to the Mission; & there being no chaplain here at present, we h another meeting at the same time with the soldiers, the numb attending which is from 50 to 100.

We have a meeting for prayer, reading & explaining the

scriptures in Mahratta, every morning at our own house. We see sometimes have the pleasure of seeing a few persons present, not in our employment, ~~but out of office~~. We also make it a practice of going into the streets to converse with, & preach to as many as will hear us, every day when health & other circumstances will admit. Two of us have not yet acquired the language so as to use it with much ease, & it often appears to us that our attempts at preaching are nothing but attempts. One of our number in company with Babjee, a native convert, has made a short tour of 8 or 10 days to some of the neighboring villages. ~~Eighteen~~ villages were visited & about 500 tracts distributed during this tour. We have given to readers in this place about 300 portions of scripture & 2 or 300 tracts. Our books were much demanded when we first came here, but as their contents become known, they are perhaps sought for, & of course, as we have reason to fear, perhaps read, if not in many cases, destroyed. We have had one girls' school in operation about 2 months, which is generously supported by the benevolent ladies of this place. It contains 13 scholars at present. Considerable opposition & difficulty were encountered in establishing it. We think of commencing another school for girls soon, & one or two for boys.

Of the fruits of our labors here for 3 months we cannot say much. One or two persons who have heard something of the gospel nearly every day since we came here, express their conviction of its truth, & of the folly & sin of idolatry; but they give no evidence of being born again. It is encouraging, however, amidst all the indifference & scorn that we meet with from most others, to see them give respectful & apparently interested attention. May they be taught of God!

We were rejoiced to hear, a few days since, that some

new missionaries were appointed to this field. May they be brought speedily & safely here. The harvest is immense, & the burden & heat of the day to be borne in gathering it, great; but the labourers — alas! where are they?

We are all at present enjoying usual health at this station. Requesting a continued remembrance in your prayers, we are dearest Sons in the bonds of the gospel

A. Graves.
H. Read
Wm. Hervey

Joint Letter from Bombay

Aug. 25, 1832.

Ans. Feb. 18—

Rev. Rufus Anderson
Cor. Sec. A.B.C.F.M.
Missionary Rooms
Boston
Mass

(Burgess Monument
Call Letter)

We sympathize with you, with the church, with the ~~Board~~ with the cause of Missions, & with the cause of humanity, at the loss which all have sustained in the removal of our friend & father Mr Evarts. O for a life as useful, a death as peaceful, & an eternity as blessed as

Sir,

A reprint of the Gospel of Saint Mathew in Mahratta being required, the Committee of the Bible Society are desirous to render it as perfect as may be practicable, and accordingly request your opinion as early as you can conveniently furnish it regarding the two Versions in Circulation, Viz^t. that which heretofore been printed by the Bible Society, and the Lithographed Version of Mr. Mitchell, which of them should form the basis of the Version to be now printed by the Bombay Auxiliary Bible Society.

2nd The Committee wish at the same time to be favored with an intimation of the grounds on which you give the preference to one over the other, particularly as to the faithfulness with which the sense is expressed in the Mahratta.

3rd As it ~~is proposed to~~ commit to a Sub Committee the collation of the Versions extant in view to the preparation of a revised Version of Saint Mathew for the press; it would be very acceptable to the Committee if you would transmit to me a list of any inaccuracies, corrections, or improvements which may have occurred to you in either Version. Also a list of passages in the translation

recommended

recommended for adoption by you, which nevertheless you consider better rendered in the other, or in Dr. Taylor's or the Serampore translation.

4th. A letter similar to this has been addressed to several Members of the Bible Society conversant in Mahratti and if there be any one of your acquaintance who has not been addressed, and who would favor the Society with his opinion, it will be thankfully received - and further if any of the Gentlemen at your station would rather give a joint reply to the reference than answer it separately, it is unnecessary to observe that it will be equally acceptable.

5th. If any considerations should prevent your replying to all these questions, the Committee will feel grateful if you will favor them with an answer to any of them.

I remain, Sir,
Your most Obedient Servant.

Bombay.
6th September 1828.

Henry Jeffreys.
Secretary to the Bombay
Auxiliary Bible Society.

Circular of the Bombay Ant.
Bible Society.

June 14, 1833.

Union Wharf

To
The Revd. D. Allen
Bombay

P.S. In our joint letter of July 20th, of which this is inclosed in a duplicate the death of our lamented fellow-labourer, Mr. Garrett was mentioned. Soon after this decease a vessel arrived here from Salem which is soon to return, & it has appeared to us expedient for several reasons, that Mrs. Garrett & her family should improve this opportunity for going to America. Her health has been so feeble for several years that should she remain here, there is little prospect of her being able to render much efficient aid to the mission. Her oldest child, Harriet Newell, will so think be much benefitted by going to America & some change seems absolutely necessary to preserve the life of the younger child, now in feeble health. The ~~loss~~ expence to the Board also of making suitable provision for the support of herself & family will be much less in America than it would necessarily be, if they should remain in India. The Com. we hope will approve of the step we have taken, & we doubt ~~with gen~~ not they will give that immediate attention to the wants of Mrs. G. & her children & make that permanent provision for their support which their circumstances require.

Soon after Mr. G's death, three members of the mission were appointed to examine his accounts as treasurer of the

mission & superintendent of the printing-department. It was found on examination that his debts amount 3845 rupees [which at the usual rate of exchange is about 1700 dollars]. Of this sum 3600 rupees are due to the mission [that is, to the Board] and 245 rupees to individuals, not connected with the mission. He appointed Mrs. G. the executrix of his will & she has concluded to take with her to America those articles which she ~~thinks~~ wishes to retain for her future use, & to have the rest consisting of household-furniture, books &c to be sold & the avails to be placed to the credit of the Board. The avails of the property which will be left to be thus disposed of will not probably exceed 800 rupees. As Mr. G's debt to the Board has been accumulating for several years & has appeared in our annual accounts which are yearly sent to Mr. Hill, & as Mr. G. has written to you more than once or twice respecting his pecuniary concerns, the above statement of his debts &c will not be wholly new to the Board. We believe Mr. G. to have been conscientious in the use of money in all his concerns, but the state of his family has been such as to call for greater expenses than has ordinarily fallen to families connected with the mission. It should also be remembered that the allowances for the support of a family in this mission previous to 1830, were considerably less than they now are. Had Mr. G. received, according to the ~~prevailing~~ system of allowances which we have adopted, from the

tion of his first joining the Mission, the expense of his family remaining the same, his debt to the Board would have been comparatively small,— perhaps would not have ~~exceeded~~ much exceeded the value of the property he has left.

From what has been mentioned in several communications lately received from the Choctaws, it appears that the brethren were not so well informed in respect to the purchase &c of Mission Premises as we had supposed, & this has suggested the expediency of making the following brief statement which we hope will be satisfactory.

The authority, on which the Mission acted in making the purchase of the Premises, is a letter from Mr. Anderson dated June [illegible] 1824. As you have doubtless a copy of this letter at the Choctaws we need only refer ~~you~~ to it. This letter has always been regarded as giving authority to purchase Mission-Premises & a place which was formerly occupied several times by more one family of the mission would have been brought previous to the death of Mr. Doorst Mr. Hall, if it had not been found on inquiry that the validity of the title was disputed.

After looking at several places, the Mission in Jan. of 1829 contracted for the place on which Mr. Garrett was then living. The cost of this place, including conveyance &c, was 7,561 dollars. The house on the Premises was in a decayed state but it was thought that with some repairs, it would be convenient for the accommodation of one family for several years. Soon after the purchase was made, the building of another house was commenced which was

so far finished that one of the mission-families removed into it on the first of June following. Since the purchase and made the expense incurred for buildings, repairs &c. on the Premises up to the beginning of the present year is 6,122 rupees. Of this sum 262 rupees were expended in building a school-house on the Premises, in which a school is now kept. The house which was on the place when purchased, has been occupied from the time it became the property of the Board & the house which was built has been occupied since June 1829. Each house is calculated for the accommodation of one family. For more than a year past Miss Farrar has been accommodated in one of the houses. One of the Mission-families also joined us in March last were accommodated as boarders for seven months in the family occupying one of the houses on the premises and another family of those who joined us have been accommodated about as long & in the same manner in the family occupying the other house.

The money for purchasing the land, erecting & repairs buildings &c. on the Mission Premises was obtained principally from the estate of Mr. Hall and the amount due from the mission to Mrs. Hall at the commencement of this year is 12 rupees. According to our present regulations each family living in hired-houses are allowed to charge the expense of house-rent to the Board if it does not exceed Rs 50 per annum. If more than this is wanted it must be allowed by a special vote of the mission, — and if less than this is needed by any family

the charge made in that case is the sum ~~is the sum~~ which is actually expended. We do not think that suitable honors can ordinarily be procured for ~~this~~ less than this sum viz. Rs 50 per month.

Should the hon. conclude it is expedient to sell the Mission Premises we think they may probably be disposed of so that no loss shall accrue to the Board from their having been purchased.

Since this letter was begun we have received from James Farish Esq, a donation of Rs 440 to your Board to be applied to the furtherance of your mission in Syria, or Palestine as it was merely called. This sum (Rs 440) at the ordinary rate of exchange is equal to 200 dollars which we think is the value the donor attached to it. This sum you will please to acknowledge in the Herald as received from him for the above-mentioned mission & to appropriate the same as he has directed. Mr. Farish, from whom the above donation was received has been long resident in Bombay & your mission, has been often much indebted to his kindness & liberality. He has for many years had a part in the management of nearly all the religious & benevolent institutions on this side of India. He has had much experience & feels a deep interest in all objects of this kind we recommend that he be appointed a corresponding member of your Board.

Yours &c.

D. O. Allen
Hollis Read
Wm Hervey
Wm Ramsey
C. Stoner.

Great Letter from Bombay.
March 12. 1832.

ation for Mr. Hill.

Bombay Oct 25 1831

Mrs Graves & myself have just arrived from the Neelgiry Hills, m time to read this letter, & I approve it. My health is tolerab though I have suffered much from heat by the way. Mrs G. is also comfortably well. We have as yet made no decision respecti the place of our residence. While we live may our moment be devoted to our blessed Redeemer.

With a kind remembrance
yours, Allen Graves.

Bombay March 12 1832

Rev. Dr. Hill
Missionary House
Boston

$200 Free

SHIP

SALEM MAR 16 MS.

J. Grant Esq.

8

Bombay, 25th January, 1832.

At the late Annual Meeting of the Bombay Tract and Book Society, the following Resolution proposed by J. Farish, Esq. and seconded by J. M. G. Robertson, Esq. was unanimously passed:—

"Resolved—That in view of the want of funds, a few copies of the Annual Report be sent to some individuals supposed to be friendly to the objects of the Society at each principal out-station;—with a Lithographed Letter requesting them to bring the objects of the Society into general notice and obtain as largely as possible, increased donations and fresh subscriptions that its usefulness may be extended more and more".

The Bombay Tract and Book Society, was formed four years ago at the recommendation of the Religious Tract Society of London, and on the principles of that noble Institution. It was designed to be Auxiliary to that Society in their exertions to spread the Gospel in India, and they have annually given a liberal supply of English Tracts for distribution, and also a generous grant of paper for printing, without which our operations must have been comparatively limited and our exertions feeble.

The Bombay Tract and Book Society, have now a series of 17 tracts,—all, with the exception of one catechism, original and written with special reference to the state and character of the people among whom they were designed to be circulated. Previous to its publication, the Regulations of the Society require each tract to be examined by the General Committee in respect to its sentiments and its suitableness to the object in view; and if approved, it is then revised by a Committee of Gentlemen skilled in the Native languages. This arrangement, it is believed, furnishes ample ground for confidence to all who contribute to the aid of the Society, that the tracts circulated shall be such, both in sentiment and language, as the state and character of the people require.

The means of diffusing religious books in the English language which this Society furnishes, are deserving we think of particular consideration. Previous to the formation of the Society, the want of some Depository in this Presidency, where English tracts could be procured for distribution was much felt. This deficiency is now supplied and liberal quantities of such tracts for gratuitious distribution are now regularly received and can at all times be obtained. The Society has also been the medium of bringing into this country and putting into circulation several thousand volumes of the valuable publications of the Religious Tract Society which are sold in Bombay and forwarded to out=stations as cheap as they can be purchased in London. It is expected that a constant supply of these publications will be kept on hand for sale.

At the close of former years the receipts of the Society were found to have exceeded the disbursements. But as new openings for usefulness ap= peared, the operations of the Society were enlarged and during the past year the disbursements have considerably exceeded the receipts. The Com= mittee have not now the means of defraying the expenses already incurred for printing while the Depository is entirely destitute of tracts, No.s 4, 6, 8, 9, 12 & 16, and only a few hundred tracts, of No.s 3, 13 & 15, re= main on hand. Several new tracts also are ready to be printed as soon as the means of doing it shall be furnished.

A view of these circumstances suggested the Resolution passed at the late Annual Meeting and in complying with it, I have the pleasure of addressing you this circular—accompanying a copy of the Report of the Society for the past year. In behalf of the Bombay Tract and Book Society.

I am,

My Dear Sir,

Yours truly.

S. O. Allen

Secretary.

Bombay Ch. & Book Lists.

1832.

Ack.

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Bombay Augt. 1832

Dear Sir,

The close of another six months reminds us of our duty to inform you concerning the state of our Mission during that time. If you have received our last printed report you have been made acquainted with the state of our health, the deaths & removals which have happened among us, & with our operations till the close of the past year. At the commencement of this year we were equally divided at the two stations Bombay and Ahmednuggur. Bros. Graves, Henry & Read being stationed at Ahmednuggur & Bros. Allen, Stone & Ramsay at Bombay.

Ahmednuggur

As soon as practicable after their arrival at this station the Brethren began their labours among the natives — one of them thus writes "We have at present five schools among the natives; three of these are for girls, the other two for boys. In these schools we have laboured with some encouragement. We have also erected two small buildings which are used for school rooms through the week. On Sabbath mornings we have a religious service in each of them for the benefit of the teachers & scholars

& in the afternoon we have a meeting in one of them for adults at which time about 60 generally attend. The teachers are required to be present at this meeting. We have also religious services daily at one of our houses at 9 o'clock in the morning; & on the Sabbath at 5 in the evening when the number of hearers varies from 20 to 50. On Tuesday afternoon we have a meeting for the teachers of the schools, but others are not excluded. The average attendance at this meeting is more than 20.

Bro. Graves has been employed as far as his health could admit him revising his former translations of the Sacred Scriptures & preparing them for the press & in daily preaching the gospel from street to street, and at the stated times mentioned above.

Bro. Read, accompanied by Babyel, the Brahmin whose baptism was mentioned in a former communication, made two tours among the villages ~~around~~ in the vicinity of Ahmednuggur. They visited more than twenty villages which before that time had not been visited by any missionary of the Cross. The gospel being a new thing to them, & not apprehending at first that its tendency was to destroy Hindooism they heard with attention and apparently with interest. But before they left some of these villages the opposition of the Brahmins was much excited against them & their work. In these

tous many heard for the first time concerning Christ & his Salvation - Many were urged to accept of the gospel salvation offered to them in the gospel and live. Besides preaching to the people, they distributed tracts & portions of the word of God among the people, and cannot but hope that good was done.

For several weeks after our arrival at this station the people heard the gospel without opposition & gave us some encouragement to think that they would act the noble part of the Bereans and enquire into the truth of what they heard. But the continued preaching the gospel & the establishment of female schools, called forth some of the enmity of their hearts. The Brahmins especially became enraged & exhibited much hatred to the truth. The name of Jesus was peculiarly offensive to them. Their opposition in one instance led them to throw stones & dirt at one of us after preaching to them concerning the way of Salvation through Christ.

Concerning the death of Bro. Hervey we have already informed you. We have now to add that his death has been blessed, as we hope, to the good of one soul at least, & how many more we cannot say. The wife of Babjee was baptized on the 16th of July & united with us in the celebration of the Lord's Supper. She had been for months an attentive hearer of the Gospel, but the death of Bro. Hervey deeply impressed her with the importance of preparation for death.

From that time she gave herself, as we trust, to the Saviour & now, in His strength, is walking with her husband Zion-ward."

Shortly after the death of Bro. Harvey the health of Bro. Graves, which has not been good for some years past, began to fail more rapidly. Hope was indulged that after the warm weather should pass his health would be better. The contrary has been the case. It is now the opinion of all the Physicians who have been consulted in reference to his case, that a voyage to some cold climate holds out to him the only probable hope of recovering his health. His departure from Ahmednuggur & the death of Bro. Harvey leaves Bro Read alone until the station shall be reinforced by some from Bombay or from America. When the expected missionaries shall arrive, if not before, some measures will be taken to strengthen that station.

Bombay

At this station the regular preaching of the Gospel in the chapel - in the school room - private house and by the way side has been continued. The attention of the people to the word preached and the attendance varies but little from the account given in our last report. In February last a Hindoo woman (Gunga) was received into the church upon a publick profession of her faith in Christ. She continues to give us evidence that she has passed from death unto life.

The schools for boys & girls are well attended. Many of the children learn rapidly & show that they are as capable of improvement as the children in Christians countries. We cannot cheer your heart by telling you of the conversion of any of them, but still indulge the hope that the instructions given them will not be wholly lost upon them.

The other converts, of whom we have spoken in former communications, still adhere to their profession of faith in the Saviour. They are not, however, freed from persecution & reproach for Christ's sake. As Dajiba a short time ago was returning from the bazaar to his house in the evening he was met by five or six men in a cart. One of them recognized him & exclaimed "there is the apostate" upon this three of them jumped out of the cart, knocked him down - tore his clothes, hat and kicked him so that he was unable to walk home

home. The offenders got into their cart immediately, & drove off & escaped. The punishment Dajeha, in consequence of this injury, was unable to leave his house for a week.

In the month of January Bros Allen & Ramsey made two tours on the continent including 14 days. They visited the villages of Thulla, Allabag, Revadunda, Agra, Rohay, Ashtamee, Parlee, and Nagootnay, and the schools in these villages under the care of the Mission. The schools were examined & supplied with books and tracts. In the schools they found many who could read the word of God fluently, & repeat the catechism which is used among in the schools which is 16 pages in length. In the school at Parlee they found a blind boy who repeated the whole of the catechism & nearly all of the 1st & 2nd Chapters of the Gospel according to John. He had been but a short time in the school & seemed desirous to stay and learn more. May the Holy Spirit enlighten his mind in the knowledge of the truth as it is in Christ.

During these tours they had the privilege of addressing many of the heathen in the school rooms, at the houses where they lodged - at the temples, and in the streets of the villages, and of offering them Salvation from sin through the Redeemer. They met with no opposition; but in most places the people seemed willing to hear & received the tracts & portions of Scripture given them with apparent thankfulness.

they are not without hope some of the good seed sown by them during these tours will spring up & bear fruit to the glory of God

In the month of April Bro Allen made a tour of nine days in the Continent. He visited the village of Wuzrathar where there is a celebrated idol. as it was the time of the annual festival, a great many people had assembled there from different parts of the country. In his visit to this place he had the company of the Revd Mr Farrar of the Church Missionary Society. He spent several days among these and had frequent opportunities of addressing great numbers of people, & of distributing tracts among them. What good may result from this and similar tours is known only to him who hath commanded his servants to go forth in to all the world & preach the gospel to every creature.

During the past six months nearly all the members of the mission have had occasional turns of sickness, but not such as to require them to remove from the station. Bro. & Sister Ramsey were called to part with their infant son who died Jan 8th after an illness of four days.

Since the death of Bro Garrett the duties of the Printing office have devolved upon Bro. Stone, and are

such as require his daily attention.

The workmen in the Printing office are expected to attend prayers service in the chapel at 9 o'clock every morning; and are also required to attend the Mahratta services in the Chapel on Sabbath Morning.

Since the commencement of the year, there have been issued from the Press

In English 6.350 copies of Reports of Religious Societies sermons, &c averaging 40 pages 8vo each

In Mahratta 1000 Copies of the gospel of Matt. 8vo each in the Moral character (Lithographic)

21.000 copies tracts (32 pages) 12mo

In Guzuratta 2,500 copies — 30 pages 8vo

The following Missionary intelligence we presume will not be uninteresting to you.

The Revd Mr Mitchell of the Church Missionary Society who left India in July 1830, returned from England in June last in good health. He has removed to Malpeek with the view of establishing a Mission there, & will probably soon be joined by the Revd Mr Dixon & Farran of the same Society.

The Revd Mr Cooper of the Scottish Mission in the Southern Konkan has been compelled, in consequence of his ill health to leave the field of his labours. He sailed for Europe on the 10th of July. Should his health be restored it is expected that he will return & resume his labours among the Heathen.

While other Societies are afflicted by the death of some of their Members and the removal of others, we are also called upon to share in a like affliction. Our Bro (& Sister) Graves have according to the advice of the Physicians & (in accordance with) with the consent of the Mission taken a passage in the Ship Jessie bound to Liverpool which is expected to sail on the 15th inst. Their purpose is to proceed forwd to America.

We are not without hope that the contemplated voyage will be the means beneficial through the blessing of God of restoring them to health, &

that they may again be permitted to labour for the Salvation of the Heathen.

The death of some of our number and the removal of others from the field of their labours are trials of your faith & ours. We know however, that God does all things well, and that even these sore dark dispensations of His Providence are designed to promote His glory. It should make us pray that God would thrust forth into this field more labourers, who shall be permitted to live & labour long for the Salvation of these perishing millions.

We are happy to inform you that your last General Letter addressed to us & dated March 20th 1832 has been recieved. We rejoice to hear that Mr Boggs is on his way to join this Mission. May he come to us in the fullness of the gospel of peace.

We sympathize with you and the Christian Publick in america in the loss of your fellow-labourer Revd Mr Lowelius. May these solemn dispensations of Providence lead us to work diligently while the day lasts. Our time is short & our work is great. May the great Head of the Church enable us such to perform the work assigned us, & to be faithful unto death so that we may recieve the Crown of Life.

We are, Dear Sir, Yours in the bonds of the gospel -- C. A. Graves.

H. Read D. O. Allen
C. Stone,

Approved by the Mission

William Ramsay

Sec

Joint Letter from Bombay.
Jan. 11, 1833.

Ans.d March 16 —

✓

Rec.d Jan. 11 Lett.

Mission Chapel
Bombay Dec. 5. 1832

at a meeting of the Mission held this morning in the Mission Chapel it was Resolved that we approve of this System of regulations & hold ourselves bound to abide by them when they shall have ~~been~~ recieved the Sanction of the Prudential Committee of the Board"

William Ramsey
Sec. for the Mission

(a copy from the minutes of the mission.)

William Ramsey

Art. 1 All questions affecting the general interests of this mission shall be proposed to all the members of the mission for consideration & if there should be a difference of opinion any members shall so request, such questions shall be proposed to the corresponding Members of the Board in this Presidency whose opinions shall be regarded as the opinions of members of the mission & such questions shall then be decided by the majority of opinions expressed.

1 By "general interests of the mission" shall be understood all questions relating to the property ~~of the mission~~ & to the operations of the mission which will involve expense & which are not provided for by the regulations of the mission.

2 The internal concerns of each branch of the Mission shall be managed by its resident members. Should there be a difference of opinion & it be so requested the subjects shall be referred for consideration to all the members of the mission

Art. II The Brethren at each station sha
hold monthly meetings for business at sh
each brother shall act as Moderator in rotati
He shall have power to call meetings of the
Brethren when he may think expedient &
shall call such meetings when requested to d
it by any member of the Mission.

1 A journal of the proceedings of all m
ings for business shall be kept at each
station & no opinion or decision not
duly entered on this journal shall be
regarded as having any authority.

Art. III There shall be a Treasurer annually chosen whose duty it shall be to manage the pecuniary concerns of the Mission according to such Regulations as they may determine.

It shall be the duty of the Treasurer,—

1, To take charge of all remittances received from America for the use of the Mission & to dispose of the same as the Mission shall direct.

2, To draw on the House of Agency who hold the funds of the Mission for what money may be wanted for the use of the Mission & to furnish its respective members with the sums they may have requested of him.

3 To state at each monthly meeting for business the amount of money he has received & disbursed as treasurer of the Mission.

4 To circulate among all members of the Mission all letters he may have received

on the pecuniary concerns of the Mission from the Board.

5 To prepare such communications on the pecuniary concerns of the Mission as may be required, to circulate ~~through~~ all such for the approbation of the Mission, Station & to keep copies of them among the papers of the Treasurer's department.

Art. IV. There shall be a Secretary annually chosen who shall perform such duties as may be directed by the Mission.

It shall be the duty of the Secretary

1 To record the proceedings of the Mission & to keep the Records, correspondence &c

2 To keep a journal of such events & occurrences as he may think desirable for the Mission to have for information & reference at any future time.

3 To circulate among all members of the Mission all communications that may be received on the general interests of the Mission — to prepare such communications as the Mission may from time to time direct, submitting the same to them for their approbation previously to their being sent & keeping of them among the correspondence of the Mission.

Art. V. There shall be a Librarian annually chosen who shall have charge of the Libr belonging to the Mission.

It shall be the duty of the Librarian

1 To keep a catalogue of all books belonging to the Mission Library & to cause such bo & publications to be bound as may seem necessary.

2 To keep a book in which the members of the Mission shall record their names against such books as they may take.

3 To circulate among all members of the Mission, catalogues of such Publications as may from time to time be received.

Resolutions of the Prudential Committee fixing the allowances of the missionaries of the Board in Bombay.

[Contained in a letter from Mr. Anderson dated March 14th 1832]

1 – The salary of each missionary to be computed from the time of his arrival at the seat of the Mission.

2 – The allowance to be made in the currency of Bombay.

3 – The allowance to a single male missionary to be ninety rupees per month; with an additional sum for house-rent, not to exceed thirty rupees monthly without a special vote of the Mission; – the cost of horse-hire & conveyances to be defrayed out of the above-named monthly allowance for personal expenses except in case of journeys specially authorized by a vote of the Mission.

4– The allowance to a married missionary to be one hundred & thirty six rupees per month, with fifteen rupees per month for each child & not more than fifty-rupees per month for house-rent without a special vote of the mission:– the cost of house-hire & conveyances to be defrayed out of the above-named monthly allowance for personal expenses except in case of journeys specially authorized by a vote of the Mission.

5– A widow to receive less than a single male missionary & a widower with children somewhat less than a married missionary, but more than a widow with children;– the precise sum in both cases to be regulated for the present by a vote of the mission. A widower without children to receive the same allowance as a single male missionary.

6– The expense of Pundits to be a separate charge & not to exceed twenty five rupees monthly unless authorized by a vote of the Mission

7.- The sum received for house-rent to be no greater than is actually paid for rent & repairs of the house occupied & not to be appropriated to the erection of a house or to the purchase of a house or mission premises.

8.- No missionary to engage in any labor not strictly missionary without the consent of the mission in the first instance, & the approbation of the Prudential Committee to be subsequently obtained, & the emoluments arising from such engagements to be at the disposal of the mission & to be applied to the general purposes of the mission. Secular offices & stipends

The following Resolution of the Prudential Committee ~~was~~ extracted from the same letter containing the system of allowances.

Resolved — That the principles upon which the relation between missionaries & the Board is founded render it improper for its missionaries to engage in business of any kind or in any kind or in any transaction for the sake of private gain; — that no transaction or employment involving pecuniary profit should be entered into without the previous consent of the mission & that the profit of such transactions or employments should be placed at the disposal of the mission.

Pay-laws.

1.– No member of the Mission shall require of the Treasurer a larger sum for personal or family-expenses than the system of allowances given in for the time such sum is required unless he is authorised by a special vote of the Mission.

2.– All necessary expenses incurred on tours undertaken by the authority & consent of the Station when such tour is made above what such individual or individuals would have incurred by remaining at the station may be charged to the mission.– The expenses of such tours to be stated at the next monthly meeting for business.

3.– Those families who may occupy houses belonging to the Mission may make all necessary repairs at the expense of the Mission.

Note.– "Repairs" shall not be understood to extend to any enlargement or alteration but only to restoring to a previous state.

4.— All communications designed by any member of the Mission for the Public shall be previously submitted to the perusal & shall have the approbation of at least two other members of the Mission. And every communication not designed for the Public which may be forwarded to America shall contain the particular request of the writer that it be not published.

5.— Contemplated alterations in the system of allowances now in use shall be proposed to all the members of the Mission at a previous regular meeting for business before they are acted upon. Such alterations shall also be communicated to the Corresponding Members of the Board in this Presidency & their opinion requested. If the proposed alterations shall be approved by a majority of the Members of the Mission & Corresponding Members of the Board, they shall then be communicated to the Prudential Committee by the first opportunity, & if nothing should

one year to half

be heard from them within one year from the time such communication was sent from Bombay, the proposed alteration shall from that time [the expiration of one year from such communication's being forwarded to the Prudential Committee] make a part of the system of allowances.— But should intelligence be afterwards be received that the Prudential Committee have disapproved of the proposed change, it shall be void from the beginning.

6.— The Mission shall have power to make appropriations of money to aid such benevolent objects as they may think expedient. directly conducing to the objects of the mission

7.— The Mission shall have power to make appropriations of money to aid its own members in cases of emergency & exigency not contemplated in the system of allowances.— But appropriations of this kind shall be temporary & make no part of the system of regular allowances. & shall be reported, with the attending circumstances to the Prudential Committee for their approbation.—

8.— Any members of the Mission who shall entertain any missionaries or missionaries of another Society may charge to the Mission the expense incurred for such entertainment.

9.— Funeral expenses of all members of the Mission not paid by wages are burial grant may be charged to the Mission, or to where the burial is in a

10.— Members of the Mission depositing money in the treasury of the Mission, to receive interest at the rate the Mission receive for their funds & ~~others~~ any members anticipating their allowances, to allow the same rate of interest to the Mission.

11.— In pecuniary transactions between members of the Mission & the Board, the rate of exchange to be ₹100 for Rs 222 with 5 per cent interest from the time such money is advanced till it shall be credited.

(8) Copy of Bye-Laws proposed by the Bombay Mission for the consideration of the Prudential Committee.

Recd. April 22, 1833.

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but revised code Oct. 22

Statutes of Lamh, Covenant &c of the Mission
Church in Bromley

II. Of God

We will pay all worship to the immaterial unchangeable & living Supreme One, Who alone should be called God; Who though he is the Father, & Son, & Holy Ghost, is yet One; Who is distinct from all the creation; Who is altogether indivisible; Who is the Creator & the Disposer of all the universe, Who is the witness of all things, Who is never disappointed & is not indifferent to any thing, but is at all times in all places operating & intent, to Whom nothing is difficult Who is truly eternal, & Whose goodness & greatness are altogether infinite; Who is absolute Lord of all beings in all worlds, Who never does wrong - We will ever reverence Him, Him we receive as our all glorious Father. And besides Him we will not worship or serve any kind of saints neither those called gods, nor images which are all false & vain, neither any thing which is worshipped in this world. We will not present ourselves before them. We will not regard their days. We will make no prayers or offering or any kind of vow to them. We will take no oath by them, We will keep no rite of theirs neither call on their names nor

indulge in their religious fear of love. We will neither vow to them nor perform any act of worship towards them.

II. Of Christ.

We acknowledge our Lord Jesus Christ to be truly God, but by his incarnation the only Son of God & a great man also, & the only all Holy man; for all other men have become sinners by the fall of their first parents Adam & Eve. But Christ by giving His life for us takes away the sins of all ~~bad~~ receive Him, & bestows on them everlasting righteousness He only is the mediator between God & man. He only is our intercessor He is the Messiah our king and High Priest. By his mediation alone we will constantly worship rendering cordial praise & presenting prayer for ourselves & all the living only (who may not have committed the unpardonable sin) both as in private & in the family, as well as in public We will endeavour to follow Christ & we will receive Him as our Saviour.

III. Of the Holy Ghost.

We acknowledge the Holy Spirit Who is truly God; Who convinces us of the truth, & impairing a right disposition, turns us

from evil to good; that is renewing the human heart causes in it faith in Christ & renders its righteousness available to us. We will endeavour to obey His instruction & influence within us determining what they are by the Christian Scriptures. We receive Him as our Sanctifier.

IV. Of Reverence.

We will maintain reverence for the Names & Attributes & words, & works & worship of God, & we will not take of His Names in vain.

V. Of the Church

Those who appear to be the true worshipers of God, whoever they are, we will consider above all others our beloved brethren & sisters, & as much as in us lies we will seek to promote the holiness & happiness of all such & especially of those who unite in this covenant. If therefore they seem to us guilty of any fault we we will endeavour with love, first in private to convince them of it & set them right. Also their instruction & counsel & reproof we ourselves will hear with meekness. And whoever pur=

sists in walking disorderly, must, according to the appointment of Christ, be excommunicated. In these views we connect ourselves with the Church of Christ here & with it we will attend to worship, Christian practice, baptism, the Lord's supper, marriages funerals, & all religious duties, according to the appointment of of Christ our Lord.

VI. Of the World.

We will obey all rules in every thing not sinful. We will pay proper respect to all. We will render to all their dues. We will endeavor to live in peace with all. In every thing endeavouring to conduct ourselves in truth & love & casting off slander, & all lying & abusive & filthy expressions & contention, we will seek the present & eternal happiness of all. Whether they be friends or enemies we will endeavour to do them good. This shall be our rule to do to others as we would have them do to us &, to avenge the wrong we receive from another by kindness only. According to our ability we will help the poor & afflicted as suffering with them.

We will also give, as God shall prosper us and as we may judge our duty requires from what we have to promote, in various ways the salvation of men & the glory of God.

VII. Of Occupation.

Not wasting our time in foolish talking or vain & sinful pleasures we will according to our ability be diligent in business & despising no employment that is not sinful & endeavoring to provide for all dependant upon us spend all our time in the fear & service of God.

VIII. Of Purity.

We will ~~not~~ esteem sin, (i.e.) conduct, or conversation or thoughts which are contrary to the character or will or command of God to be meanness & pollution; & will account holiness, (i.e.) conformity to the will of God to be purity & greatness. Although holiness is not essentially washing or eating or dress we will put away all species of filth. Keeping the body free we will not eat things strangled or blood. And being

plain in dress & manner of living we will endeavour to keep every thing together with the mind pure for the Lord.

IX. Of Spirituality.

Forsaking the lust of the flesh, the lust of the eye, & the pride of life, we will consider whatever we have as being Gods own & will strive to use all & attend to all our employments not for ourselves but for him. Avoiding the works of the flesh adultery fornication, uncleanness witchcraft, hatred variance emulations, wrath, strife seditions heresies envyings murders drunkenness & such like, we will cherish the fruits of the Spirit, love, joy peace long suffering, gentleness, goodness, faith, meekness & temperance.

X. Of the Holy Scriptures

We will not walk according to our own understanding merely, nor according to the understanding of any man merely, but according to the Christian Scriptures. Holy men wrote them by divine influence, receiving the true inspi

spiration of the Holy Ghost. The we will if possible daily read or hear. These are our standard of truth & principles of life. In contrariety to these, we do not acknowledge as true any apocryphal other religious books, or tradition, or liturgy, or vision, or miracle.

XII. Of the Lord's Day

The first day of the week, called Sunday, is our holy Sabbath. On this day we will not indulge in worldly employments conversation or thoughts; & will spend the whole time, except so much as may be taken up in works of necessity & mercy, in exercises of Divine worship & according to our ability in learning meditating upon &, teaching something something Spiritual. Also when practicable we will go where there may be public instruction & worship according to the Christian Scriptures & hear attentively.

XII. Of Households.

According to the best of our ability, we will teach the Christian Scriptures to those under our control & conduct them to hear religious instruction, &, strive to induce them to walk uprightly in the way of Christ.

XIII. Of Obligation to Divine Grace

This is our only state of corporeal existence by birth. In this state we are naturally only sinful; & after having received a new disposition by the Holy Spirit, even that we do not attain to complete holiness in this life. And although we should be then only hereafter yet for our every former sin we should deserve everlasting condemnation in hell, & had it not been for the remedy by Christ that condemnation would be fallen on us, therefore God cannot be in any manner whatever indebted to us. And the Heavenly angels, who never sinned, are, with all their goodness, altogether God's own. He is not therefore in the condition of debtor to

them. They are under infinite obligations to Him. How much more then are we who are infinite offenders & worthy of an end=
less condemnation, yet delivered in boundless mercy through the atoning ransom of the death of Christ, in an unmeasure=
able degree indebted, And after our new birth by the Holy Spirit if we have a small degree of Goodness, this being contrary to our first & original disposition, is in a special manner the grace of God, & not in a full sense our own righteousness. We will therefore always consider that of debtors we are infinitely indebted. We will endeavour to walk accordingly to all the commandments & instruc=
tions & ordinances of the Scriptures, yet we will remember, that even in our best goodness, we are unprofitable servants and the merit of our salvation is not in us but in Christ alone.

XIV. Self-Consecration.

Trusting that we repent of all our sins, & that our natu=
ral disposition is in some degree overcome by the Holy Spi=
rit,

rit, & that by a new birth a new disposition is begun to be formed within us, we now, cordially vowing before the Omnipotent One, & before angels & men, neither joy or sorrow befal us professe the religion of Christ. And through the mediation of our Saviour, entrust & offer up to God, the Father, Son, & Holy Ghost, all our concerns, with our souls forever.

XV. Hope and trust in God.

We now beseech the Lord, the Father Son, & Holy Ghost, the sacred trinune only God, according to His offered & established covenant in Christ, to be our - to grant us through His Grace & according of the atonement by Christ, the remission of all our sins & to make us right in His sight - to guide us by His own influence till death, & making us to live even in death, afterwards at the appointed time when our Lord Jesus shall raise all the dead & shall adjudge some to everlasting certain happiness & some to everlasting remediless misery, When by His own true right-

kinsmen to take us, with holy immortal spiritual bodies near to Himself forever.

In His hope we remain. To His Holy Name be all glory & all worship forever. Amen.

Articles of Club
at Bombay
1833.

22

THE

FOURTEENTH REPORT

OF THE

BOMBAY

Auxiliary Bible Society.

OCTOBER 1832.

WITH

A LIST OF SUBSCRIBERS.

Bombay:
PRINTED FOR THE SOCIETY,
AT THE AMERICAN MISSION PRESS,
1832.

OFFICERS.

President,

THE RIGHT HONORABLE THE EARL OF CLARE,
GOVERNOR OF BOMBAY.

Vice-Presidents,

THE HON. SIR J. W. AWDRY, PUISNE JUDGE,
J. SUTHERLAND, ESQ, MEMBER OF COUNCIL,
W. NEWNHAM, ESQ. MEMBER OF COUNCIL,
SIR C. MALCOLM, SUPERINTENDENT, INDIAN NAVY,
REV. T. CARR, ACTING ARCHDEACON.

Committee,

Elected 22d October 1832.

J. FARISH, Esq.	DR. SMYTTAN,
R. C. MONEY, Esq.	J. VAPUELL, Esq.
DR. MAXWELL,	J. WILLIAMS, Esq.
CAPT. LESTER,	H. YOUNG, Esq.
CAPT. JACOB,	J. S. LAW, Esq.

TREASURERS..... MESSRS. FORBES & CO.
SECRETARY..... REV. H. JEFFREYS,
JOINT do..... REV. J. WILSON,
DEPOSITARY..... MR. W. BROWN.

The Committee meet quarterly; in the second week in March, June, September and December; and oftener as business may require.

Application for Bibles and Testaments, to be made to the Secretaries, or to the Depositary at St. Thomas's Church.

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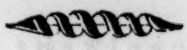
TREASURERS..... MESSRS. FORBES & CO.
SECRETARY..... REV. H. JEFFREYS,
JOINT do..... REV. J. WILSON,
DEPOSITARY..... MR. W. BROWN.

The Committee meet quarterly; in the second week in March, June, September and December; and oftener as business may require.

Application for Bibles and Testaments, to be made to the Secretaries, or to the Depositary at St. Thomas's Church.

Regulations and Orders.



THIS Society is formed under the name of the "Auxiliary Bible Society of Bombay," for the purpose of co-operating with the British and Foreign Bible Society in promoting the distribution of the Holy Scriptures, and, especially, to supply the demands of the native Christians on the western side of the Peninsula of India.

2d.—Conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by the Society, shall be without note or comment; and those in the languages of the United Kingdoms, of the authorized version only.

3d.—All persons subscribing Rs. 15 per annum, or upwards, or Rs. 200, or upwards, at one time, shall be members of this Society.

4th.—The business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, two Secretaries, and a Committee to be elected annually; and three members of this Committee constitute a quorum.

5th.—Every clergyman or other minister, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Committee.

6th.—The Committee shall meet four times in every year at the Vestry room of St. Thomas's Church, in the second week in March, June, September and December; and oftener as business may require.

7th.—The general meeting of the Society shall be held annually on the last Saturday in September.

Annual Subscriptions are due from the first of October in advance.

PROCEEDINGS

Of the Annual General Meeting of the Bombay Auxiliary Bible Society, held at St. Thomas's Church, on Monday, October, 22d 1832.

The Rev. T. CARR, Acting Archdeacon, in the Chair.

The Secretary read the Report of the Proceedings of the last year.

Resolved—That the Report which has been read, be received and printed under the direction of the Committee.

Resolved—That copies of the Report be forwarded to the Parent Society, and to the Auxiliary Societies of Calcutta, Madras, and Ceylon.

Resolved—That the thanks of this Meeting be presented to the Right Honorable the President and the Vice-Presidents and that W. NEWNHAM, Esq. be requested to accept the office of Vice-President.

Resolved—That the thanks of the Meeting be presented to the Rev. H. JEFFREYS, the Secretary of the Society, for his services during the past year, and that the Rev. J. WILSON be appointed joint Secretary to the Society.

Resolved—That the thanks of the Meeting be presented to the Gentlemen composing the Committee, and that the following Gentlemen be appointed a Committee for the ensuing year; viz.

J. FARISH, Fsq.	DR. SMYTTAN,
R. C. MONEY, Esq.	J. VAUPELL, Esq.
DR. MAXWELL,	J. WILLIAMS, Esq.
CAPTAIN LESTER,	H. YOUNG, Esq.
CAPTAIN JACOB,	J. S. LAW, Esq.

And that in future the Regulation appointing the Meetings of the Committee—be, that, they Meet quarterly in the second week in March, June, September and December.

Resolved—That Mr. VAUPELL and Captain LESTER, be appointed a Sub-Committee to audit the accounts of the Society for the last year.

Resolved--That the thanks of the Meeting be given to the Rev. A. GRAVES and the Rev. A. FYVIE, who are compelled by sickness to return to their native lands—by whose exertions the New Testament in Marhatta and the last Edition of the New Testament in Goojurattee have been brought through the Press.

Resolved—That the thanks of the Meeting be presented to the Missionaries who are engaged in distributing the Scriptures in connection with the Society, and that the Meeting assures them of their sympathy and interest in their labours, and of their prayers that the work in which they are engaged may be abundantly blessed in the conversion of the Heathen.

Resolved—That Depots of the Scriptures be placed at the different outstations under this Presidency.

FOURTEENTH REPORT

OF THE

BOMBAY

AUXILIARRY BIBLE SOCIETY,

FOR THE YEAR 1832.

IN presenting to the Society an account of the proceedings of the last year. Your Committee deem it expedient to arrange what they have to offer, under the following heads,

1st. The Translation Department.

2d. The Reception of the Scriptures among the Natives during Missionary tours.

3d. The Receipts and Issues of Scriptures from the Depository.

4th. The Accounts and Funds.

5th. The Conclusion.

1. *Translation Department.*

A great portion of the time of your Committee and the resources of your Society during the present year have been expended in setting on foot new and large Editions of the translations of parts of the Scriptures, particularly of the Gospel of St. Matthew.

This is a department which requires the greatest caution, and if it is to be well executed much time must necessarily be expended upon it. For it is most important that translations should be faithful to the sense of the original, and at the same time sufficiently idiomatic to be intelligible to the natives.

For it is evident that a translation may be made literally word for word with the original and yet may by no means convey its sense to a native ear. On the other hand the translators on consulting Pundits may find them too ready to embellish and adorn the style at the expense of literal faithfulness.

To meet the danger of the opposite extremes your Committee appointed a Sub-Committee of translation, consisting of Members of different Missions and different modes and habits of studying the languages, thinking that by consultation they might correct each others errors. But this process though safe is necessarily slow, as it requires much time before persons of different habits of study and modes of speaking can come to an agreement as to the rendering of many passages in Scriptnre. But yet the reflections that have been unjustly made from time to time upon the translations of the British and Foreign Bible Society by persons in England, as well as a sense of duty render necessary great caution in these respects.

The Sub-Committee of Translation original-

ly appointed for the objects specified above consisted of the following Gentlemen.

The Rev. A. Graves of the American Mission, the Rev. J. Wilson of the Scottish Mission, the Rev. Messrs. Mitchell and Dixon of the Church Missionary Society, and Captain J. Molesworth.

The general fundamental principles upon which the Sub-Committee were directed to proceed will now be stated.

It should be premised that your Committee were already in possession of two versions of the Gospel of St. Matthew of which they had decided to avail themselves in the construction of a New Translation. The first is a translation by the Rev. A. Graves, of which so far as your Committee was competent to judge from the information they obtained concerning it, the chief merit appeared to consist in great literal faithfulness and closeness to the original text. But there appeared to be some doubt whether in some instances the idiom of the native language might not perhaps be sacrificed to this laudable object so as to render the meaning somewhat obscure to native readers. The other translation by the Rev. Mr. Mitchell was supposed to be written in a more elegant and idiomatic style, but it was doubted whether it was sufficiently faithful to the text.

The directions therefore given to the Sub-Committee of translation on these grounds were,

1st. That in preparing their new version they

should take the translation of the Rev. A. Graves as a basis, but that a very liberal use should be made of the other translation on all occasions, unless when the adoption of it would not convey the sense of the original.

2d. That with respect to a difference of opinion that appears to prevail on punctuation and orthography, the Sub-Committee are recommended to be guided by Lexicographers and Grammarians, European and Mahratta.

3d. That all supplementary words found necessary to complete the sense be included in brackets to distinguish them from the words in the original.

4th. That the Sub-Committee be forthwith instructed to apply to all Missionaries and others for any corrections and observations they may have made upon the translations.

5th. That the Committee be recommended to proceed in the translation with the utmost tenderness to the feelings of the translators so far as is consistent with accuracy in the duty they have to perform. The above directions were given in reference to the intended version of St. Mathew's Gospel, at a quarterly Meeting of the Committee held in the vestry of St. Thomas's Church in December 1831, but the Rev. Mr. Graves having stated at the same meeting that he had also translated the Books of Exodus, Leviticus, Numbers, part of Deuteronomy, and the Psalms into Marhatta, it was resolved, that the Rev. Mr. Graves be informed that the Committee will be thankful to receive the above

translations, and that he be requested to circulate, in the first instance his manuscript translations to the Sub-Committee, and when approved that it be printed and proof sheets again circulated to the Sub-Committee.

The Sub-Committee were finally directed to proceed with St. Matthew's Gospel with all convenient speed, and to send portions to the press as they were ready in order that an edition of 8000 copies might be printed without delay.

These were the directions given to the Sub-Committee. But the Rev. Mr. Graves being obliged to return to America on account of ill health and the Rev. Mr. Dixon declining to act, your Committee at their last meeting appointed the Rev. Messrs. Nesbit and Allen to fill the vacancies in the Sub-Committee of Translation. At this meeting a Report of the remarks of the Sub-Committee respecting Mr. Graves' translation of the book of Exodus was read, and the result was that Mr. Graves not being willing to admit such alterations as the Sub-Committee thought necessary to warrant a large edition, and at the same time the Sub-Committee considering the translation in question really valuable notwithstanding what were deemed its defects, it was resolved to lithograph an edition not exceeding five hundred copies.

In concluding this department of translations it may be useful to give Mr. Graves' letter which he left with the Secretary on departing for America.

In allusion to the choice of members to fill up any vacancies that might occur from unforeseen casualties, in the Sub-Committee of translation Mr. Graves writes,

If you appoint all of like minds they may indeed be harmonious, but their labours may not give general satisfaction. If on the contrary you appoint men of the most discordant opinions, distant residences, and different connections, and they will give themselves to their work meeting together in any place, each with the Original Scriptures and with Pundits, these also from different parts of the country, if they will spend a time, say a day or more in prayer together and apart, and then will work in the *same room* for a time, they may gain experience and become assimilated in their views so as to be confortable and useful, and perhaps may afterwards labour somewhat apart, producing Editions and Translations that shall be pretty correct and that shall give general satisfaction. Does not the history of our English Translation of the Septuagint favour this plan ? It may be connected with expense, difficulties and dangers, but what plan is not so ? I fear that in correspondence labour will be greatly if not intolerably increased, or else the work will be superficially performed or left really on the hands of some one person who will feel the less responsible.

In reference to the above quotation, your Committee beg to observe that they agree with the writer as to the facilities to be obtained by a meeting of the members of the Sub-Committee of Translation in one room, but they have to state that they were not able to accomplish this object, however desirable it might have been. They have been obliged to carry on their discussions upon words and renderings and to assign their reasons to each other by correspondence.

This has undoubtedly protracted the labour,

but it has been attended with this most important advantage, that this very correspondence will now form documents of great use to future Translators who may heareafter enter upon the work. For these are now recorded reasons *why* certain words and renderings were adopted, and of all the opinions and views of the present translators. In doubts and disputations which may hereafter arise these will be most valuable documents to refer to.

This is all that your Committee have to offer in the Marhatta department of Translation.

In reference to the Goojurattee your Committee have received from the Rev. Messrs. Fyvies the following communication:—

To, The Rev. H. Jeffreys,

Secretary to the Bombay Bible Society.

Rev. and Dear Sir,—We beg to present our sincere thanks to the Committee for the sixty reams of Paper which they purchased for us to enable us to go on with the printing of the large edition of the New Testament in the common Goojuratee Character. By means of that supply, and twenty five additional reams which we added from onr own small stock [to be repaid to us on the arrival of the expected supply from England] we have been enabled to keep two Presses daily at work since October 1821, and we have now the pleasure of informing you that the printing of the work was concluded on the 11th instant, in the proportions mentioned in our letter of the 16th February 1830; vizt.

Of the Gospel of Matthew,	4,000	Copies.
Mark,	5,500	do.
Luke,	4,000	do.
John,	4,000	do.
Of the Acts of the Apostles,	3,000	do.
Of each of the Epistles,	1,500	do.

being equal to Three Thousand Copies of the whole New Testament. Of this edition one hundred copies of the whole have been preserved to be bound as required, and the other parts which remain on hand are being stitched and covered for general distribution. The Four Gospels and the Acts make five parts, and the Epistles have been divided into Six parts, thus making of the whole eleven parts, instead of eight as formerly.

Having thus been enabled to bring the work through the Press, you will no doubt expect something to be said respecting the degree of attention which has been paid to the suggestions of the Committee, contained in your letter of the 16th March, 1830, in reference to the revision and comparing of this edition with the Original Greek. On this subject we wish to be understood as speaking of what has been attempted, rather than of what has actually been accomplished There are many and great difficlties to be surmounted in going over the whole New Testament, which none, we imagine, can fully understand but those who have the responsibility of such an undertaking upon them. Since the middle of April 1830 to the day on which the printing of it was finished Mr. A. Fyvie has devoted the whole of his time of study to the revision and correction of the work. Every part has been compared with the Greek, the best critical works on the Original, which could be obtained, being consulted. Much time has also been employed in labouring to obtain words and phrases expressive of the original, and such as are also understood throughout the whole of Goojurat. We therefore humbly hope that the whole work has been brought somewhat nearer to the Original Greek than the former edition, whilst the idiom of the Goojuratee language has been in most, if not in all places, more closely followed.

Some errors which escaped notice in the first part of the work have been detected, and will not appear in a future edition. At the same time we beg to state that the work, on account of the incompleteness of the common Goojuratee Character, &c. &c. admits of considerable improvements, and that these ought

to be effected before the printing of the Edition in the Nagaree is commenced. This being the case, we trust the Committee will not think us dilatory, nor withdraw their support from the Mission, though we should decide on delaying the printing of this work for a short period, in order that it may at last by the blessing of God on our labours, appear bearing more of the peculiar features of the Original pattern, "or form of sound words," without doing violence to any of the natural and vernacular properties of the Goojuratee language.

We will however write you again on this subject in about three months. In the mean time we merely beg to observe that the fount of types for the work has been completed in the most perfect order, at a very considerable expense; and we hope that the grant of Paper, &c. from the British and Foreign Bible Society, in the place of what was lost by the wreck of the "Jane Young," will soon arrive.

I remain, Rev. and Dear Sir,
Yours very truly, (in behalf of the Mission,)
ALEX. FYVIE.

2d. *Reception of the Scriptures among the natives during Missionary Tours.*

In reference to this subject the Rev. Mr. Wilson writes:—

I have much pleasure in complying with your request, and bringing before your notice the observations which I have made connected with the circulation and use of the Scriptures among the different classes of natives during the past year.

1. *Roman Catholics.*

I have supplied a considerable number of Individuals of this class with copies of the Scriptures in Portuguese, and Marathí, and, in most cases, on their own application. There are at present 45 Roman Catholic Children in the Scottish Mission Schools, who regularly peruse the holy oracles, and 55 who are preparing to read them. One of the Priests expressed his displeasure at this state of matters; but his recommendations had only a trifling effect, and will ultimately terminate in exciting a demand for the word of life.

2. *Jews.*

From the Native Israelites, and from the Foreign Jews, applications for the Scriptures in Hebrew, and especially for the Old Testament, have been pretty frequent. For the benefit of the former class, I lately published the rudiments of Hebrew Grammar in Murathí, and it has been very gratifying to my feelings to observe, that the facilities which they are intended to afford for increasing a knowledge of the Scriptures in the original Hebrew have not been overlooked by those for whom they are intended. By them as a help, and by the use of the Marathí Translation of Genesis, a few of the young men whom I have lately examined, have made considerable progress in study. I received a letter four days ago from a seapoy in one of the Regiments at Poona, begging me in the most earnest manner to send him a copy of the *Law* and to prepare a Dictionary. The Society will rejoice at the faintest symptoms of improvement among this very interesting class of our fellow subjects. They have truly learned the ways of the heathen; and, generally speaking, they are in a low state of moral degradation. One of their Elders lately expressed to me his high displeasure for allowing the heathen to learn, from our translations, that the Jewish Patriarchs had ever been guilty of sin!

3. *Mussulmans.*

Few of the native Mussulmans of Bombay make any inquiry after the Scriptures. They manifest great bigotry, and have not yet been roused to religious inquiry. Some of them however, have obtained supplies of the Hindustaní New Testament; and I trust that the more considerate among them will be shaken from their torpidity by the movements which are taking place among the Foreign Musselmans, who are much superior to them in knowledge and energy of character. Since the last annual meeting of the Society, I have been engaged in controversy with several Persians and Arabs, who while they show an intimate acquaintance with the Scriptures, urge the common Muhammedan objections against the integrity of the text. Haji Muhammad Hashin who has published a long pam-

phlet in Persian and Gujarathí, in reply to my observations, appears to be in possession of some translations of the Scriptures which have been effected without the aid of Europeans. In regard to the allegation of a corruption in the Old Testament, he reasons in direct opposition to the feelings and habits of the Jews. It is a proof he observes, for example, that the sacred text has been trifled with, that David the prophet of God, is charged with sin; but the very contrary inference is to be made on this subject. The Jews, if disposed to corrupt the Scriptures, would undoubtedly erase, from a feeling of national pride, the narratives containing the record of the transgressions of their favourite king. I have already alluded to the expressed views of one of their number on this subject. I have endeavoured to defend the purity of the Bible, by an appeal to historical facts, and by shewing that in the instances in which it differs from the Koran, common sense must decide in its favour. It is consistent with my knowledge, that two of the most respectable native gentlemen of the class, respecting whom I now write; are convinced of its integrity. They have procured copies from the Bible Society's stores.

4. *Parsís.*

A strong excitement among this class of the natives has continued throughout the year; and many individuals have been supplied with copies and portions of the Bible. I have much pleasure in certifying that, in many instances, they are diligently read. I know several persons who have strong convictions of the truth of Christianity; and many more who seem willing to discuss its claims. Attempts have been made by others to defend the religion of Zoroaster, which evidently betray a cause, which must suffer from every investigation. In the vindications to which I allude, the Bible has been liberally quoted.

5. *Hindús.*

A knowledge of the Scriptures is increasing among the largest body of the natives; and many circumstances calculated to excite our gratitude, and to demand our increased exertions,

are frequently brought before our notice. If we conduct our labours with a dependance on Divine grace, and in accordance with the directions of the Divine word, we shall assuredly be honoured to be the instruments of advancing the praise of the Redeemer and promoting the best interests of mankind.

I conclude this short statement by observing that, according to the Schedule of the Scottish Mission Schools in Bombay for this Month, 290 children and adults are daily engaged in reading the Scriptures supplied by the Society.

I am, Rev. and Dear Sir,

BOMBAY, 10th October 1832. } Yours very respectfully,

JOHN WILSON.

The Rev. Mr. Stevenson writes :—

Poona, 6th Sept. 1832.

The Rev. H. Jeffreys,

Secretary B. A. B. S.

My Dear Sir,

The operations of our Mission, and among the rest the distibution of the Scriptures have been much the same as in former years.

Last year, portions of Scripture were distributed by Mr. Nesbit and myself along the line of country between this and Malligaum and were every where as usual eagerly sought after.

I forget whether it was before your meeting last year or not, but I think it was after it, that I went to Sattara where I had an interview with the Raja and presented him with a copy of the New Testament which he received very graciously, and after looking at it and asking the nature of it, ordered it to be taken care of. At the same time through the kindness of the Resident Col. Robertson leave was obtained to distribute and explain the Scriptures in the Raja's Dominions. I have had an opportunity of giving away to Surdars other four copies o the New Testament bound in red leather which you sent me for that purpose.

We have four Muratha Schools here in which the Scriptures are constantly read. We have not this year been privileged to see any abiding fruit of the Divine word—We have had to sow the seed in hope.

I mentioned before to you I think that it would be desirable if a depot for Bibles were established at Poona. Many persons occasionally apply for Bibles I mean English Bibles, which I cannot always furnish them with. If in the Church at Poona there was a depot it would be a great advantage.

I am yours very faithfully,

J. STEVENSON.

The Rev. Mr. Taylor writes from Belgaum :—

To the Rev. H. Jeffreys, &c. &c.

My Dear Sir,

In acknowledging the receipt of your favour of the 25th ultimo. I beg first to state that the supply of Scriptures transmitted some time since to Belgaum by the Bombay Auxiliary Society safely came to hand and was very acceptable. I now beg to offer my sincere thanks for the same, and I trust this liberality of the Society will be amply rewarded by a Divine blessing attending the distributions of the holy word among the Inhabitants about here.

The issues of Scriptures and Tracts during the year ending 30th June last, are 3 English Bibles and 16 New Testaments in English and Portuguese, (the European Troops are chiefly furnished with Scriptures by their Chaplain the Rev. M. Davis,) 16 New Testaments complete, 26 portions of the Old, and 401 portions of the New Testament in Mahratta, Tamul, Canarese, and other native languages. These have been distributed among the native Inhabitants at Belgaum, Shawpore, and the surrounding villages by Mr. Beynon and myself, during itinerating tours made by us for the purpose of preaching the Gospel to the heathen. In most of the towns and villages I stopped at, I found them civil, attentive, and ready to receive the portions of Scriptures I had with me for disrtibu-

tion: at some places marked attention was paid and particular anxiety evinced to obtain the books, while only in a few places any thing like opposition was made and a different conduct and disposition manifested. I have had opportunities of ascertaining that the books which have been given away have in some instances been read and that a desire for further instruction excited; a Gentleman of my acquaintance who had travelled over some part of the country where I had previously been, wrote to a friend that he was beset in and about Meerich by a crowd of people enquiring if he was a Padre and had books to give them—that they had received some lately from a Missionary and were desirous to hear more about it.

Another encouraging circumstance I beg to advert to. In an English and Marhatta School which was commenced here about the beginning of the present year reading a portion of the Scripture forms a part of the exercises during the week—each verse when read in English is translated into Marhatta—the meaning of each word is explained and a portion is selected as a ground for Grammatical exercises. I expected some difficulty, if not, opposition, in pursuing this plan, but I have met with none; and was much encouraged a short time since by receiving applications from the Scholars for a copy each, of the Marhatta and English New Testament which they alledged that they wished to study at home.

Some very important and entertaining inquiries have been made by a few of the elder lads who are evidently searching the Scriptures, endeavouring to understand their contents and to have the difficulties which present themselves to their minds removed. The scholars are chiefly of respectable parents and connections together with a few who have been selected from among the most forward and promising boys belonging to Schools of the Mission.

Some of the former are grown up young men who seem to appreciate the advantages afforded them in this institution. In addition to what useful knowledge they may acquire, by a divine blessing attending the means used to enlighten their minds in the truths of Scripture some of them we may hope may be

led to a right apprehension and cordial reception of the Gospel to the saving of their own souls and to their communicating a knowledge of the same to many around them.

I remain,

Yours, &c. &c. J. TAYLOR.

The Rev. Mr. Fyvie, writes:—

In addition to those parts of the New Testament which we have forwarded to your depository since your last yearly meeting, two thousand five hundred parts of the New Testament and two hundred parts of the Old Testament have been distributed at Kaira, and the surrounding country, and about eight hundred parts of the New Testament have been either given away to applicants, in Surat, or used in our schools. Several Murathee New Testaments and copies of the Book of Genesis have also been distributed; and a few Hindoostanee Testaments and Arabic Bibles; and we have likewise supplied two English schools with English Testaments, which were partly obtained from your stores, and partly by a direct grant made by the Parent Society to the Mission about three years ago. The Testaments are used in these schools as lesson books.

Thus by various means the word of God is spreading abroad in this idolatrous land. Let us abound in prayer for the effectual blessing of God to descend on the souls of all who read it or hear it read. With sincere thanks to yourself and all the other members of the Committee for the liberality evinced toward this Mission and entreating a continuance of the same.

I remain, &c. &c.

A. FYVIE.

3d. Receips and Issues of Scriptures from the Depository during the past year.

The Society has received during the year the following copies of the Scriptures in different languages.

100	English Bibles,	3389	Murathee Epistles.
50	Arabic do.	375	do. Testaments,
100	Hebrew, do.	50	Persian, do.
100	Persian Psalms,	50	Hebrew, do.
975	Genesis in Mahratta,	4250	Gujoorathee Gospels,
1975	Murathee Gospels,	350	do. Acts of the Apostles.

The Issues during the year are as follows.

18	English Bibles,	32	Portuguese Bibles,
1	Arabic, do.	1	Italian, do.
58	Hebrew, do.	5	Isaiah Hinduee,
77	Persian Psalms,	6	Genesis, do.
306	Genesis in Murathee,	5	Psalms, do.
5	Goojurathee parts Old Testament.	2705	Gospels Murathee,
42	Arabic Testaments,	1382	Epistles, do.
92	Persian, do.	290	Testaments, do.
1	Greek, do.	6	Persian Gospels,
27	Hindoostanee, do.	40	Chaldaic, do.
56	Portuguese, do.	4	Canarese, do.
2	Italian, do.	162	Goojurathee, do.
58	Hebrew, do.		

4th. Accounts and Funds.

The Annual Subscriptions and Donations during the year Amount to.	Rs.	1290 0 00
Amount received for Scriptures sold. . . .	„	399 0 50
The legacy bequathed by the late Mr. Theodore Huntridge as mentioned in the Society's last Report with Interest, ...	„	7920 3 75
For Paper Sold, ...	„	575 1 78
Making together a Total of	Rs.	10,185 2 03
The Disbursements amount to	„	4561 1 52
Leaving a balance in the Society's favour of Rupees.	Rs.	5659 0 05

5th. Conclusion.

In conlusion your Committee beg to urge upon the friends of the Society that there is one most important reason, which is gaining strength every day why they should exert themselves with continually increasing diligence in promoting the circulation of the Scriptures among the Natives of India. It is this. The rapid progress of Education in the Arts and Sciences, and in all the branches of profane literature which is now taking

place in this country. Many persons with the best intentions are promoting the Education of the Natives in the polite Arts and Sciences, exclusive of Religion; but it is, to say the least, a matter of doubt how far they may not be mistaken in the good they expect from this procedure. For it is certain that the Sciences of Europe must have the effect of bringing the religion of the Country into contempt, and those who are thus instructed will soon cast away the religion of their forefathers. May it not be said then if we substitute none other in its place we leave them a prey to total irreligion and infidelity. But this is not all, there have been hitherto peculiar circumstances in this country which have tended to keep the natives comparatively quiet, harmless, and inoffensive in their ordinary mode of living, although they have been deplorably ignorant of all right notions of religion, and utterly destitute of the *moral sense*. But these circumstances will not always be thus. Times are changing in these respects very fast indeed and it is our duty to circulate the Bible and diffuse the knowledge of true religion as the only adequate remedy. It appears to your Committee, that it is important to state what these circumstances are, because it is in consequence of overlooking them that superficial observers may be led to make a very false estimate of the practical influence of Christianity on the morals of the people. Your Committee conceive that they shall best be able to convey their meaning by observing that, in

highly civilized countries, wants multiply. In England for instance the temptations of the British labourer if he should be destitute of food, fire, home, and clothing, to commit crime and violence are incomparably greater than in this country where the wants of the natives are few and simple and easily supplied.

But if we only stop till the Arts and Sciences, and various improvements of highly civilized life are introduced from Europe, these will multiply factitious wants, and factitious wants thus multiplied, if they be not gratified become sources of real distress and will greatly increase and multiply temptations to crime. To this may be added the condensation of vast masses of people at our Presidencies owing to the great increase of commerce, which will greatly increase crime among a people ignorant of any sound and well digested moral principles. They will be ready enough to learn from us all the vices and intemperance to be found in the populous cities of Europe and in civilized life, surely then we ought to teach, them good, to counteract the former, and there is no teacher to be compared with the Bible—Surely it would be a horrid reflection upon us Christians if they learned only evil from us.

And they will pick up our vices readily enough of their own accord, but, what good we have to impart can only be instilled with care and diligence. The danger above hinted at has al-

ready begun to shew itself too palpably at our Presidencies, and wherever the refinement of European life is becoming familiar amongst them, in the increase of crime. We govern here many millions of people and if we do not strive to instil into their minds principles of true religion and morals before it be too late, our neglect will be its own punishment.

ISSUES OF BIBLES AND TESTAMENTS.

	Bibles. or Parts	Testaments. or Parts.
From June 13th, 1813, to Jan. 29th, 1815,	212	336
„ Jan. 29th, 1815, to Oct. 1st, 1816, .	266	1,092
„ Oct. 1st, 1816, to Oct. 1st, 1817, . .	244	601
„ Oct. 1st, 1817, to Nov. 1st, 1820,. .	660	1,110
„ Nov. 1st, 1820, to Oct. 1st, 1823, . .	608	210
„ Oct. 1st, 1823, to Oct. 1st, 1825, . .	5,882	5,366
„ Oct. 1825, to Sept. 30th, 1826, . .	2,388	7,323
„ Sept. 30th, 1826, to Sept. 29th, 1827,	974	3,243
„ Sept. 29th, 1827, to Sept. 23d, 1828,	164	10,146
„ Sept. 23d, 1828, to Sept. 26th, 1829,	452	8,121
„ Sept. 26th, 1829, to Sept. 25th, 1830,	339	4,817
„ Sept. 25th, 1830, to Sept. 25th, 1831,	253	4,550
„ Sept. 25th, 1831, to Sept. 25th, 1832,	514	4,867
Total.	12,956	51,692

BOMBAY, *25th September*, 1832

APPENDIX.

A List of the different Versions and Editions of the Holy Scriptures in the Depository of the Bombay Auxiliary Bible Society, with the prices at which they are purchased by the Society, and at which they are sold to Subscribers.

	Cost the Society.			Price to Subr's.		
	Rs	qrs.	reas.	Rs	qrs.	reas.
ENGLISH BIBLES.						
None in Stores,	..	..	..	..	..	..
FNGLISH TESTAMENTS.						
Long primer, 8vo. sheep,	1	..	16	..	3	20
Pica, 8vo. sheep,	1	2	24	1	..	64
GAELIC.						
Bible brevier, 12mo, calf,	2	3	84	1	3	68
Testament, 12 mo. calf,	1	..	80	..	3	86
WELCH.						
Bible, 12mo.	2	..	73	1	1	53
Testament, 12mo.	..	3	..	..	2	..
IRISH.						
Bible,	3	2	77	2	1	23
Testament,	1	3	20	1	..	16
FRENCH.						
Bible, pocket,	2	1	60	1	3	20
ditto. nonpareil, (Ostervald)	3	..	80	2	1	60
Testament, brevier, ditto	1	1	28	..	3	84
French and English Testament,	3	..	92	2	1	68

	Cost the Society.			Price to Subr's.		
	Rs.	qrs.	reas	Rs.	qrs.	reas.
SPANISH.						
Bible,	4	..	62	2	3	7
Testament,	1	1	28	..	3	84
PORTUGUESE.						
Bible,	3	3	96	2	3	52
Testament,	1	1	28	..	3	84
DUTCH.						
Bible,	3	1	85	2	2	88
Testament,	1	1	28	..	3	84
ITALIAN.						
Bible,	4	..	62	3	..	45
Testament,	..	3	68	..	2	18
GERMAN.						
Bible,	3	1	14	2	2	08
Testament,	1	1	28	1	..	..
GREEK.						
Testament, Modern,	1	3	38	1	3	38
ditto. Modern and Ancient,	2	2	92	2	2	92
DANISH.						
Bible,	3	..	92	3	..	92
Testament,	..	3	68	..	3	68
SWEDISH.						
Testament,	..	3	68	..	3	68
POLISH.						
Bible,	5	..	31	3	1	85
Testament,	..	3	68	..	3	68
HEBREW.						
Bible, 8vo	9	1	20	9	1	20
Bible, 12mo	5	1	60	5	1	60
Testament,	3	1	80	3	1	80

	Cost the Society.			Price to Subr's.		
	Rs.	qrs.	reas.	Rs.	qrs.	reas.
ARMENIAN.						
Bible,	12	..	..	12	..	..
ETHIOPIC.						
Psalms of David,	1	3	68	1	3	68
SYRIAC.						
Testaments,	6	..	..	6	..	..
CHALDAIC.						
Gospels,	6	3	20	6	3	20
ARABIC.						
Testament,	4	..	..	4	..	..
Psalms of David,	..	3	84	..	3	84
MALAY.						
New Testament,	2	1	60	2	1	60
ditto. in Arabic character,	2	2	56	2	2	56
POLISH.						
Testament,	2	..	31	2	..	31
GREENLAND.						
Testament,	3	..	..	3	..	..
ICELANDIC.						
Testament,	1	..	30	1	..	30
HINDOOSTANEE.						
Testament,	3	..	48	3	..	48
PERSIAN.						
Testament,	4	..	..	4	..	..
Psalms,	2	2	..	2	2	..
Gospels,	3	..	..	3	..	..
MURAT,HEE.						
New Testament, Morocco gilt,	7	..	..	7	..	..

	Cost the Society.			Price to Subr's.		
	Rs.	qrs.	reas.	Rs.	qrs.	reas.
MURAT,HEE.						
New Testament, calf,.....	3	..	..	3	..	..
Acts, Gospels, and Epistles, (each)	..	1	..	..	1	..
GOOJURATTEE.						
Old Testament, 2vo.....	..	..	..	4	..	..
Gospels, Matthew and Mark, (each).....	..	1	..	..	1	..
CANARESE.						
Pentateuch,.....	1	2	..	..	..	..
Psalms, and Daniel, ...	1	2	..	..	..	..
Gospels, (each).....	..	2		..	..	..

Dr.—*State of the Funds of the Bombay Auxiliary Bible Society, in September* 1832.—Cr.

RECEIVED.	Rs qr. rs.
To Amount sale of paper received per Ship Jane Young,	575 1 78
„ Bibles and Testaments sold,	399 . 50
„ Benefactions and Subscriptions,	1,290 . ..
„ Amount of a Legacy bequeathed to the Society.	7,920 3 75
Rs ..	10,185 2 03

PAID.		Rs qr. rs.
By Amount of Society's Debt as per last Account, to Treasurers, Rs 85 3 05		
Deduct amount in the hands of the Collector,	34 3 54	50 3 51
„ Cash paid by Collector for binding &c, Murat,hee Scriptures,		331 . ..
„ Do. do. by Treasurers for do &c. do. do.		1,451 2 ..
„ Do. do. by do. for do. &c. Goojurattee do.		1,501 . ..
„ Do. do. by do. for 62 reams printing paper,		629 1 90
„ Do. do. by do. for drawing and engrossing a release for a legacy bequeathed to the Society,		45 . ..
„ Printing the 13th Annual Report,		86 . ..
„ Depositary's Salary for one year,		180 . ..
„ Sundry Miscellaneous Expenses,		138 2 50
„ Treasurers' Interest and Commission,		113 . 07
Balance in Society's favour,		5,659 . 05
Rs ..		10,185 2 03

BOMBAY, 25th September, 1832.

Auditors. { J. VAUPELL, F. P. LESTER.

BENEFACTORS AND SUBSCRIBERS

TO THE

Bombay Auxiliary Bible Society, 1831 *to* 1832.

NAMES.	Benefactions.	Subr's.
Allen, Rev. D. O.	,,	15
Brydon, J. Esq.	,,	30
Brucks, Captain, ...	,,	25
Belgaum Association, ...	25	,,
Carr, Rev. T...	,,	50
Clow Rev. J.	,,	30
Candy, Lieut. G.	,,	50
Campbell, Lieut. J.	,,	30
Davies, Rev. H.	,,	30
Davies, Rev. M.	,,	30
Farish, J. Esq.	,,	50
Fawcett, Captain, ...	,,	15
Fyvie, Rev. W.	,,	15
Fyvie, Rev. A.	,,	15
Graves, Rev. A.	15	15
Coode, Rev. A.....	,,	20
Gilder, Mr. C.	,,	25
Hunter, Lieut. C...	,,	25
Hervey, Rev. W.	,,	15
Ironside, E. Esq.	,,	20
Jervis, Capt. G.	,,	30
Jeffreys, Rev. H. Sec.	,,	30
Jervis, Capt. T. B.	,,	30
Laurie, Rev. J.	,,	30
Lighton, Capt. A...	,,	20
Law, J. S. Esq.	,,	30
Money, R. C. Esq.	,,	30
Money, W. Esq.	,,	20
Molesworth, Capt. J.	,,	100
Mills, E. B. Esq.	200	200
Mitchell, Rev. J...	,,	15
Mitchell, Rev. W.	,,	20
Miller, Capt. W...	,,	20
Malcolm, Sir C.	,,	25
Pelly, J. Esq.	,,	30

Benefactors and Subscribers.

NAMES.	Benefactions.	Subr's.
Robson, J. Esq.	,,	20
Romer, J. Esq.	,,	30
Ramsey, Rev. W.	,,	15
Sutherland, J. Esq.....	,,	30
Sandwith, Capt. H.	,,	30
Smyttan, G. Esq.	,,	30
Stone, Rev. C.	,,	15
Smyth, Lieut. W.	,,	30
Salmon, Mr. T.....	,,	10
Vaupell, J. Esq.	,,	35
Webb, Lieut. W...	,,	25
Webb, R. T. Esq.	,,	40
Williams, J. C. Esq.	,,	40
Wilson, Rev. J.	,,	15
Young, Rev. D.	,,	30
Young, Dr.	,,	30

APPENDIX. B.

To The Committee of the Bombay Bible Society.

GENTLEMEN,

We have proceeded a certain length in the revision of the Gospel according to Matthew, agreeably to the instructions which we received from you, and we entertain the hope that the alterations which we have made, and which we propose to make, will be found to be decided and important improvements, both in regard to fidelity and intelligibility.

Mr. Mitchell has arrived in the country, and is willing to cooperate with us. In the room of Mr. Dixon who has declined to act, and Mr. Graves, who has left the country, we beg leave to recommend you to appoint Messrs. Nesbit and Allen, who will both be ready to give us their assistance. Mr. Graves requested us to mention that he unites in this recommendation.

We are Gentlemen,

Yours very faithfully,

JOHN WILSON.

SEPTEMBER, 4th 1832. J. MOLESWORTH.

To The Committee of the Bombay Bible Society.

GENTLEMEN,

We have examined the translation of the book of Exodus by Mr. Graves, and in part have written out our remarks upon it. We are convinced of the general excellence of the version; but we regret that Mr. Graves has adopted a system of punctuation which throws much obscurity into the text,—of spelling which is contrary to the *usus* of the most intelligent

Natives, and of European and Native Lexicographers and Grammarians,—and of composition of words which is contrary to the analogy of the Marathí language. He requests the retainment of this system as a *sine qua non* in the publication of the version of this book by the Bombay Bible Society. We cannot in consequence apply the instructions which we have received to *this* case.

In consideration, however, of the general merits of the version, and of the fact that no Marathí translation of the book of Exodus has yet been published by the Bombay Bible Society, we would recommend to the Committee to publish *one* edition of it, with the alterations which we may make upon it, and which fall within the liberty granted to us by Mr. Graves.

We are Gentlemen,

Yours very faithfully,

JOHN WILSON.

SEPTEMBER, 4th 1832. J. MOLESWORTH.

A Brief history of the translation of the Scriptures into Murat,hee by the American Missionaries, as transmitted to the Rev. H. Jeffreys, Secretary to the Bombay Auxiliary Bible Society, by the Rev. A. Graves.

If you would like to have the history of our Translations, I trust the following account of it will not be unacceptable.

The first members of our mission commenced their labours with the most profound respect for Dr. Carey. And as they had a part of his Murat,hee translation, I presume they had no more thought of changing it, than of changing our English Version. They made use of it, and had some books written out in the Barlbudh character. But as they became familiar with it; and with the Murat,hee language; they began to see errors wich they could not avoid correcting. This may have led to the supposition that they made his, the basis of their own

translation. And this may have been the case in their first books, which were a harmony of the Gospels, Scripture extracts, and Matthew's Gospel. But they were very soon unable to satisfy their consciences, without taking the Bible which they taught, directly from the Original languages. They therefore began immediately to spend a part of every day, in endeavouring to increase their knowledge of those languages by particular study. And they afterwards translated directly from the fountain. Their first edition of Matthew's Gospel was printed some time before that of Dr. Taylor's, and like several other books of the Scriptures at the sole expense of our Missionary Society.

Of Genesis, the Acts, and several of the Gospels, we have taken three editions, and of Luke's Gospel four. Finding great diversity in the Indian orthography of Scripture proper names, two of our members were appointed to make out a catalogue of them all, spelled in Murat,hee according to what should be thought most agreeable to the Original Orthography and on uniform principles. With much labour this work was accomplished and with some alterations adopted by the whole Mission.

A considerable part of the first complete edition of the New Testament was made when five of our number were living, all of whom had a tolerably good acquaintance with Murat,hee and with the original languages of the Scriptures. Four of this number translated each a part. And each of the others besides the translator revised each part, comparing it with the original, and sending in his remarks to the translator of that part. He then examined all their remarks, and generally corrected his version so as to adopt either the corrections or something equivalent to them. But the final decision of doubtful subjects was made by the translator in view of the opinions of the rest. Each one of course had the constant assistance of one or more Pundits, who were from different parts of the country.

The agreement with the Bombay Auxiliary Bible Society, for the 2d entire edition of the New Testament, was made when three of us were living; but before it commenced a holy providence made me the only survivor; for Mr. Garrett be-

ing only an assistant missionary, unordained and unacquainted with the Original Scriptures, could take no responsibility. But as arrangements were made and materials ready, and as two advertisements had been printed and many letters written for the procurement of those remarks which might assist in the revision, and I had become familiar with the remarks and opinions of my departed colleagues, and had made the Hebrew and Greek my special study, both at home and in this country, I proceeded with the edition, agreeably to the wish of the Committee of the Bible Society.

My principles were as I recorded them. To pay a deference to the opinions of my deceased colleagues, and of others, so far as I knew them, and so far as a conscious regard to the word of Truth would permit, not meaning to indulge the least bias from any sectarian or private religious principles whatever. In the first place to study the Original thoroughly, and to express as for as practicable the full sense and that only of sentences, parts of sentences, words and particles that stand in the Original Greek. To have all these sustain in Murathee the same relation to what proceeds and follows as in Greek, while retaining if possible the force and relations of every word, to adjust the same to the obvious sense of the sentence as a whole and in its relations. When the Greek admits of various and important senses, and when annotators are known to differ, to render the passage as open to each sense if possible, as the Greek is, and when this cannot be done, to preserve that sense which seems the best supported. To use pure, correct, and neither the highest nor the lowest Murat,hee words, but as far as may be, those best understood, and to render the different parts of the Murat,hee sentences as simple and idiomatical as practicable, but never to sacrifice sense to sound or show.

To retain all the figures and idioms of the original, when they are declared by Pundits to be intelligible in Murat,hee and not particularly uncouth, but never to adopt any word or expression, which is not sanctioned by all our Pundits.

In making the first copy of the New Testament for the most part the sense was given to a Pundit directly from the original,

and then he wrote it down in his own words. A very small part only was written by us; and then we endeavoured afterwards to procure carefully all idiomatic corrections from Pundits, by a full explanation of words and sentences.

Most of the Books of the Old Testament which I have mentioned as recently translated, I wrote with my own hand, first studying carefully each Hebrew sentence. After each sentence was written, I read over the same again in Hebrew to correct my omissions or errors. After each day's labour was finished, I usually read over the whole Hebrew connectedly and the whole of the Murat,hee in the same manner, and then the same in the Septuagint, and then in the Latin of Junius and Tremelleus, and also the Murat,hee of the same in Dr. Carey's Translation, and often also in some other versions. And besides this, commonly revised by comparing with the Hebrew, an equal portion of what I had translated some weeks before.

These books however are yet to be subjected by a careful explanation to the criticism of native Pundits. But my past experience gives me some confidence as to the general correctness of their idiom.

The above are historical facts, which perhaps you have a right to know, but which without the instance of others, I should not have communicated.

BOMBAY,
4th November, 1831.

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A

BRIEF VIEW

OF THE

AMERICAN MISSION

IN THE

Bombay Presidency,

FOR THE YEAR

1832.

BOMBAY:

PRINTED AT THE AMERICAN MISSION PRESS

1833.

A

BRIEF VIEW

OF THE

American Mission at Bombay.

THE people of God know assuredly that the work of Evangelizing the world, which has been committed to them, will be accomplished. It is not necessary for the confirmation of their faith in the promises of God, in reference to this subject, that they should be made acquainted with the various steps by which this work is carried on through their instrumentality. It is, however, both pleasing and encouraging for them to see, or even to hear, of what the Lord is doing by them. With the view, therefore, of encouraging the friends and patrons of this Mission in the work in which they are engaged, and of exciting them to still greater efforts, the following sketch of our operations during the past year is cheerfully submitted to them.

The means which have been used by us, during the past year, for extending the kingdom of the Redeemer in this benighted land, are such as have been stated in our previous reports, viz. preaching the Gospel—the translation, printing, and distribution of the Scriptures and tracts, and the establishment and direction of Native Free Schools for children of both sexes, together with Prayer for the influences of the Holy Spirit.

As the Mission in this Presidency now occupies two stations, whose operations are necessarily distinct, the account of each will be given separately so far as practicable.

BOMBAY,

Rev. C. Stone, *Missionary*—Mrs. Stone.
" W. Ramsey, " Mrs. Ramsey.
Miss. C. Farrar, *(Superintendent of Female Schools.)*

The Gospel has been regularly preached during the past year. We have three services regularly in the Chapel on the Sabbath. The first is held at 9 o'clock in the morning, at which time a regular discourse is delivered. The number of those who attend varies from 60 to 120; those who are in one way or other connected with the Mission are required to attend; but others who are not connected with us in any way and over whom we have no control, often come. These last, however, seldom wait to hear a whole discourse. Few are yet to be found among the natives, who are disposed to suspend their usual labours on the Sabbath to attend at the house of God and hear from His servants the message of love.

The second service is in the afternoon at 3½ o'clock, and is designed for the teachers and scholars in connection with our Schools in Bombay. On these occasions the boys are examined as to their knowledge of the Catechism, Commandments, and other Scripture lessons, which have been previously assigned them. The teachers are at the same time assembled by themselves for reading the Scriptures and instruction. After which an address to the teachers and children col-

lectively, and others who may be present is made, and the meeting is closed with prayer.

The third service is conducted in the English language, and designed for those in connection with us who understand English, and other Europeans who may attend. The attendance on this service and attention is such as to encourage us to continue it. The united prayer meeting, on the first Monday in each month, is regularly observed by us.

On the afternoon of Tuesdays we have a meeting in the Chapel for the benefit of the teachers of our schools. A few of the girls from the first classes in the schools attend this meeting, and strangers are occasionally present. The exercises are conducted on the plan of a Bible class.

In addition to those, a daily service is held at the Chapel at 9 o'clock in the morning, consisting of the reading and expounding of the Scriptures, and prayer, for the benefit of the workmen in the Printing Department and others who may attend. We are happy to state that the number of natives of different castes, who call at the Chapel for books and religious discussions, is increasing —not only of those who reside in Bombay, but of those from various parts of the country, who visit Bombay for traffic or religious observances.

A meeting has been kept up during the year in Mazagaum, for the benefit of the Europeans and others who understand the English language in that village. The attendance at this meeting is also small.

Street preaching, has also been attended to. We are in the habit of going out daily among the people to converse with those who may be disposed to listen to the word of God when brought to their doors, but who are not willing to seek after it, where it is statedly preached. On these occasions the Missionary goes out and commences a conversation with one or two, and soon others collect around him. He cannot deliver a regular and systematic discourse upon any one topic, nor is it desirable to do so. The subject of his discourse varies according to the character, and dispositions of those with whom he may converse, and assumes the didactic, argumentative, and not unfrequently the polemic, form. During the short space of half an hour he may have a hundred hearers or more, and at no one time, perhaps, more than 20 or 30. Notwithstanding this continual shifting of his hearers the good seed is sown among them, and although the most of it may "be trodden down and devoured by the fowls of the air," still we indulge the hope that some of it will spring up and bear fruit to the glory of God. On these occasions we have a good opportunity for an extensive distribution of tracts and portions of the Scriptures among the people, as we not unfrequently meet with those who have come to Bombay from distant places. We are careful to give only to those who can read, and who, we suppose, will be disposed to read them. The demand for tracts, and especially for the Scriptures is, we think, on the increase, and it will be greater in proportion to the increasing number of readers

TOURS AND DISTRIBUTION OF TRACTS.

Fully convinced of the importance of spreading as wide as possible among the people the knowledge of the truth, several short tours have been performed, by the members of this branch of the Mission during the past year. In January last the villages of Thull, Allebag, Revadunda, Rohay, Ashtamec, Parlee, Nagoatney, and the island of Caranja, were visited by two of our number. Besides examining the schools in connection with the Mission in the villages, they had the happiness of preaching the Gospel to many people whom they found in the bazars, streets, and school rooms. They also distributed about 3,000 portions of tracts and Scriptures before their return. A few schools, not under the care of the Mission, and which are taught by Brahmans, were supplied at their request with tracts and portions of the Gospels, to be read in the schools. They found all classes of the people willing and eager to receive the tracts except the Musalmans. With these they had frequent conversations. They invariably conversed temperately and reasonably until the way of salvation through Christ, the Son of God, was spoken of; and then immediately exclaiming "Blasphemy! Blasphemy! God has no Son"—they went away in a rage. Truly the offence of the cross of Christ has not yet ceased—the name of Christ is now an offence to many, but must be the glory of all nations.

The boys in the first and second classes in the schools, generally read well, and many of them

have a tolerably correct knowledge of the history of Christ, of His doctrines and precepts, and of the Scripture account of the creation of the world. In the Parlee school a youth about 19 years of age, who, although blind from his infancy, repeated all the Catechism, and a portion of the Gospel of John. We cannot but hope and pray that while it has pleased the Lord to close the eyes of this youth on the beauties of creation, He will graciously open the eyes of his understanding to behold the riches of His grace in Christ Jesus, and sanctify his soul through that truth he is daily treasuring up in his memory.

In the month of December, another tour was performed by one of our number. The same villages were visited, and about 1,200 portions of the Scriptures and tracts were distributed. The demand for tracts in this instance was greater than he could supply. Applications were made in several places for schools. The people pleaded their poverty and the number of children with them as an argument for establishing schools among them. It was judged proper, however, not to establish any more Schools until we shall have sufficient strength to give them a more thorough supervision.

During this tour many appeared to feel the force of Divine truth. One instance is worthy of notice. In going to the village of Agraum the Missionary was met by an individual who solicited a tract saying, "I can read." He requested a copy of the New Testament. As the Missionary had none with him he was told

to call in the evening at the teacher's house in Revadunda. In the evening he came, and was furnished with portions of the Scriptures and such tracts as were judged suitable. During the conversation which was held with him, he confessed that he had from his childhood worshipped idols until he heard the word of God preached in one of the Schools, two years ago, and had received tracts concerning the Christian religion. From that time he ceased to worship idols, having thrown his own away. The Parable of the barren fig-tree was explained to him, and while he heard, he wept. The next morning he called again and more conversation was had with him. He said he had read one of the tracts to his Parents, but they were not disposed to attend to the truths it contained—for his part, however, he was determined, he said, never to go back to the worship of idols. He acknowledges that Jesus Christ is the Saviour of sinners and seems to be fully convinced of the folly and sinfulness of Hindooism, but restrained by fear from publicly renouncing the religion of his ancestors and embracing the religion of Christ. During the same month another member of the Mission visited the village of Panwell, examined the school under the care of the Mission in that place,—preached the Gospel and distributed books to the people at the School house and in the bazar. Our schools on the continent have been visited twice during the year by the members of the Mission, besides the monthly visitation of the Superintendent of these schools, who is an interesting and intelligent Jew.

Our visits on the continent have been well received by the people generally; and especially in the villages where we have schools established, the desire for books is rapidly increasing, and a preparation of mind to read them with profit and to attend on the preaching of the Gospel to advantage, was manifest. We may hope that the schools will have no small share of influence in increasing, as they have had in producing, this state of things. Many families are now blessed with the reading of the Scriptures and tracts, in consequence of these Schools, which otherwise would not have been the case. The most part of these schools are taught by Jews who do not permit heathenish rites to be practiced in them. We were careful in our tours to call upon the Heads of Government, and to supply them with the word of God and copies of the different tracts in our possession.

The number of tracts and portions of Scripture distributed by us during the year will amount to more than 6,500, besides 250 bound copies of the New Testament.

SCHOOLS.

In connection with this branch of the Mission we have at present 17 Schools in Bombay, of which 12 are exclusively for Females; and 11 on the Continent.

The children in the 1st and 2d classes in all the schools read the Scriptures and other printed books. Many of them read fluently and understandingly. They are also required to repeat the ten Commandments and a Catechism containing

a summary of Scripture history and doctrines. Their knowledge of Divine truth is increasing, but there are none of them, concerning whom we can indulge the hope that they have passed from death unto life. We do hope that the knowledge which they acquire concerning the way of salvation will not be lost, and that our schools will become, in the hand of God, instruments of great good.

Our Female Schools are assuming a more encouraging appearance. The difficulty now in establishing and keeping them up arises, not from the opposition of the children or their Parents to the subject, but from the indifference manifested by them and from the unfaithfulness of the teachers, who are either heathen or Jews. Several of the girls in connection with the schools are employed a part of the time in sewing, knitting, and in fine needle work. Specimens of their work have been exhibited which clearly show that Hindoo girls are capable of a high degree of improvement in this branch of work. Formerly, the little girls required a small reward to induce them to learn to work, but now they begin to think it a favour to be taught, so that they request permission to come to the ladies of the Mission for that purpose—many of the girls who live at a distance from the Mission Houses are taught in the schools. Through the kindness of the European Officers of the Regiments of Native Soldiers in Bombay, three schools have been established in the Regiments for the instruction of the female children of the Soldiers. A commo-

dious Bungalow has also been erected by them for the accomodation of the children of the 6th Regiment, and suitable School rooms furnished for the others. These Schools are yet small, but increasing. A change is evidently going on in the minds of the Natives of Bombay in reference to their female children; and we indulge the hope that the time is not far distant, when education will be as common among the native females as among the men. A public examination of the Girls' school was held in the Chapel on the 29th November. In reference to this examination and as furnishing a specimen of Native observation and opinion, we insert the following curious notice of it, which first appeared in the *Bombay Hurkaru* and *Wurtuman,* published in the Goojurattee language, and edited by a respectable Parsee,—a translation of which into the English and Marathee languages, appeared in the *Durpun,* a Native Newspaper, from which we copy it.

There was an examination of the Native Girls' Schools at the Missionary Chapel, on Thursday, the 29th ultimo, at which other engagements prevented us from being present. We subjoin an account of the examination, translated from the Bombay Hurkaru and Wurtuman. "Last Thursday there was an examination, at the American Mission Chapel in Bhendi Bazar of the Schools for Hindoo female Children. Many European Ladies and Gentlemen were present, and we also attended. At 11 o'clock the Children, were examined in Mahratta, which they read fluently. They answered questions promptly, and read a translation of the Christian Catechism [sung a Christian hymn] in a tone of pleasure seldom exceeded even by English Children. When the examination in reading was concluded, the girls' needlework, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were childrens' woollen stockings finer than those made in England. The Ladies present praised the children, and also the Lady who had instructed them.

"The children having learnt so much during the short period of six months, [fine work] every one present felt convinced that they would soon learn many other useful acquirements Had these children not been taught the useful arts they know, they could only, like their Mothers and Grand mothers, have earned 6 pice, after toiling all day in the fields, exposed to the scorching heat of the sun; but through the charity of those who have subscribed for the support of this Institution, these children are rendered capable of earning, with ease, and seated on their chairs, at least from 12 to 18 pice a day. O Parsees! found a charitable Institution, where boys and girls may receive instruction. We entertain no doubt that unless you do this, the children of Purwarrees [low cast] will hereafter be held in ten times more respect than your own. We forgot to mention above, that the hand writing of the children at the school, was so neat as almost to pass for Lithography."

TRANSLATION OF THE SCRIPTURES.

In this Department Mr. Graves is the only member of our Mission who has been particularly engaged. While at the Neilgherry Hills the preceding year for the benefit of his health, he translated several of the books of the Old Testament into Murathee, which, after his return from the Hills in Oct. 1831, to his departure for America in August last, he was assidously engaged in revising for the Press as his health and other duties permitted. In order to preserve his translation as free as possible from Provincialisms, and to use only such words and phrases as are of general usage throughout the Muratha Country, he removed to Ahmednuggur in the Deccan, to avail himself of the opinion of Pundits in that region. He has left his translation of Exodus with the Committee of Translation of the Bombay Bible Society, and which will soon be printed. He has also left, by request, his translation of the Psalms with a Gentleman at Poona.

The failure of Mr. G's. health prevented his revising his translations of the other books before his departure. He has taken them with him, in hopes of reviewing them as his health may admit during his absence. Should he not, in the Providence of God, be permitted to return, his translations will be available to the Mission.

PRINTING DEPARTMENT.

During the past year the Mission have printed editions of the following Nos. of their books in *Murathee*, viz.

	No. Copies.	Size.	whole No of pages.
No. 11. Scripture Catechism, 5th ed. *revised*,	3000	12mo	72,000
No. 16. True worship of God, 2d ,, ,,	2500	,,	70,000
No. 18. Prayers and Hymns, 3d ,, ,,	3000	,,	156,000
No. 19. Summary of the Holy Scriptures,..	2500	8vo.	210,000
No. 20. Nature of Prayer, with Prayers and Hymns for Schools, 1st edition.....	600	12mo.	19,200
No. 7. Glad Tidings, 4th edition.....	3000	..	72,000
No. 1. First Book for Schools, 6th ed. *revised*,	3000	..	72,000
For the Bombay Auxilliary Bible Society.			
Matthew's Gospel, Lithographed,..	1000	4to.	675,000
,, Bombay Tract Society, 10 different Tracts amounting to, ...	22,000	8vo.	800,000
,, Bombay Church Missionary Society, Tract,	1000	4to.	24,000
In *English*.—For Societies and Individuals—	41,600		2170,200
Reports of Rel. Societies, Sermons, and other Religious pamphlets, ...	12,000	8vo.	530,000
Other Miscellaneous works amounting to.			141,700

There is now in the Press an edition of the Gospel by Matthew for the Bombay Auxiliary Bible Society, 8,000 copies.—The Mission Tract No. 8. Scripture Doctrines, 2,500 copies, and a few other books.

MISSION CHURCH.

During the year only one person, a Hindoo woman, named Gunga, has been baptized and received into the Church. She was a regular attendant on the means of grace for many months previous to her baptism. As soon as she publicly

professed faith in Christ, she became an outcaste, and all her friends forsook her. She was immediately taken into one of the families of the Mission, where she has by her own industry supported herself; and by her correct deportment and attention to the duties of religion, she still continues to give evidence of a change of heart and growth in grace. Dajeeba has been removed to Ahmednuggur. The other members of the Church continue to walk orderly. The whole number of members now in connection with this station, including the Mission families, is 16. [See Appendix No. 2.]

A Temperance Society has been formed in the Mission upon the principle of *entire abstinence* from Ardent Spirits, except when used medicinally. Eleven men in the Printing Office, viz. three Indoo Britains, one Portuguese, three Parsees, and four Hindoos, are also Members of the Society. [See Appendix No. 3.]

AHMEDNUGGUR STATION.

Rev. H. Read, *Missionary*, Mrs. Read.
Rev. G. W. Boggs, „ „ Boggs.
Babujee, and Dajeeba, *Assistants*.

The death of Mr. Hervey in May, and the removal of Mr. Graves by sickness in July, left Mr. Read alone at this station, until the arrival of Mr. Boggs and wife, on the 29th of December.

Concerning this station Mr. Read writes:—

The several Departments of Missionary labour with us may be seen under the following parti-

culars; viz. Preaching the Gospel, the distribution of books, tours, converts, Poor Asylum, and Schools.

PREACHING.

This has been regarded as the province of labour to which all others should be made subservient.

We have had daily three services in Murathee, and on the Sabbath three. Two of these services may properly be denominated preaching the word, and the third reading the Scriptures, conversation and prayer with those who are members of our Church.

Our first exercise is in our verandah at nine o'clock in the morning. The usual attendance is from 30 to 40, consisting of our converts, of those in our service, the inmates of the Poorhouse, and such others as may be disposed to attend. More or less of the villagers are frequently present. This service usually continues about an hour. A few verses of Scripture, are read, explained and enforced, the services are then closed with prayer. At five o'clock in the evening, we have another similar service in a small building, which has recently been erected for this purpose in a public part of the town, near our bungalow.

Before the erection of this building we were in the habit of going into some public part of the town and addressing the people by the way side. But from several instances of indignity and abuse offered us at those times by the Brahmans, who now fully understand that the truth of God is destined to undermine and destroy the craft by which

they obtained their livelihood, it was judged best at present to have a place of our own so situtated as to be conspicuous to the concourse of people, who are passing and repassing at the close of the day, and so constructed as to accommodate both those who are willing to *sit* and hear the Gospel, and those who will only *stand* at a distance and hear without seeming to hear. Both of these objects are gained. The number of hearers usually varies from 50 to a 100, including Hindoos, Musalmans, and Christians. This building is so near the Poor Asylum as to afford the inmates the opportunity of attending—twenty or thirty of these are generally present. This gives us a permanent assembly, should none of "the by-way hearers" turn aside to listen. A daily exercise at a stated place has the peculiar advantage of affording to all, who may be disposed to come and see what these strange things mean, an opportunity of knowing *where* the word of God is preached. And another advantage it posseses in a time of angry excitement is, that we are on our own ground and can make our own rules both for speakers and hearers. Thus we escape the annoyance and abuse which we might otherwise receive from a promiscuous assembly in the bazar. This exercise is conducted in a similar way to the one in the morning, except that it is frequently more colloquial, and sometimes more controversial.

We have a daily Murathee service at half past

seven in the evening. This is our family worship, at which our domestics and the members of the Church attend. A chapter is read in the New Testament. Each one who is able reads a few verses, and Babajee, Dajeeba, and myself pray alternately. An hour is then spent in conversation on the chapter read, or some other portion of Scripture. I sometimes relate some story from the Old Testament, read a chapter in one of the Prophets, or give them the character of some of the Old Testament saints as of Jacob, or David, or Elijah. This interests them much, as they have not yet the privilege of reading but a small portion of the Old Testament in their own tongue. (The book of Genesis being the only part of the Old Testament which is printed in Murathee.) Our first service on the Sabbath, at seven o'clock in the morning, is of a catechetical nature, and designed for our schools. Besides the scholars, who are required to attend, some of the parents of the Children and others are present. The children are seated around the side of the room, each teacher with his school. I stand in the centre and begin to converse on some subject relating to Christianity. As I proceed I continually ask the Children such questions as they may be able to answer from the books in the schools. For example, if speaking of the absurdity of idolatry, I ask what God has said respecting the worship of idols. Some one then repeats the second Commandment. If speaking of the Saviour Christ, I ask who he

is? How salvation can be obtained by him, &c. &c. The exercise closes by the girls repeating a hymn, and the boys a prayer, and an extempore prayer by myself, or Babajee if he be present. Our second and third services are at ten in the morning and four in the evening. We commence with prayer, read a portion of Scripture, discourse for three quarters of an hour and close with prayer. Sometimes Babajee and myself speak alternately as occasion may require, at other times one of us conducts the whole service, and sometimes I only occasionally suggest topics as he proceeds.

English preaching.—During the first part of the year, we had two religious services in English on Sabbath evenings. One amongst the European Soldiers, and the other with a few Christian friends at our Bungalow. Since the death of Mr. Hervey the first has been discontinued, and the second only occasionally supported since the departure of Mr. Graves. But the Wednesday evening meeting and the monthly Prayer meeting have been regularly observed through the year. It may here be interesting to notice, that Babajee has observed the monthly prayer meeting at the same hour in his own house, with the Native members of the Church.

DISTRIBUTION OF BOOKS.

During the last year we have distributed in and about Ahmednuggur some thousands of religious books and portions of Scripture. All

classes of Hindoos have sought for them, and we believe they have been generally read and understood. The Brahmans have apparently fears of the consequences of them. To the Musalmans we have given Hindoostanee books as we have had opportunity. The demand has not been great. There are here many deluded followers of the false Prophet. This was formerly the capital of the Muhammedan power in the Deccan. They are generally very haughty, bigoted, and not inclined to hear or examine. The demand for Goojurattee books has been still less. There is a considerable number of Goojurattee people in Nuggur. They are principally engaged in traffic, and seem to inquire for nothing more than how they shall accumulate treasures for the present life.

TOURS.

Though Nuggur contains 40,000 or 50,000 inhabitants, and may be supposed to demand the whole time of more labourers than we have had, still we have considered that the numerous villages in the vicinity had a claim to a portion of our time and labour. Within a circumference of twenty miles from Nuggur as a centre, there are not less than fifty villages.

Babajee and myself have within a few months made four short tours of six or eight days each. We visited twenty nine villages within thirty miles of Nuggur. We have also made one tour of a hundred miles in which we visited twenty two villages. Most of these lie to the Southward from Nuggur,

and chiefly belong to Sindia or Holkur. With the exception of one or two, none of these fifty one villages had been previously visited by a Missionary. In all these places we preached to many Christ and him crucified. The people, as is usual when the Gospel is new to them, listened attentively. We distributed a large number of books, and trust that the good seed has not been sown in vain. At Chamarugonda we met withta rebuff from the native Government, which at first seemed to presage evil, but which turned out, as we trust, to the furtherance of the Gospel. After our first audience before the people, the Government issued an order forbidding the people to hear us, and threatening to fine each person a rupee and a quarter for every book he should receive. This prevented our labours the first day. In the *night* several came for books. The next day the order of government was openly violated by the people, and all classes came to hear the Gospel and receive books. I have no where had the privilege of preaching to such large assemblies as we had here during the remainder of our stay. Nor have I known books sought for with more eagerness. I gave away all I could spare, and still could not supply the demand. At four o'clock on the second day the Subbedar, (chief magistrate,) apparently vexed that his mandates had not been regarded by the people, came in person to order me to leave the town. To him and his retinue, and to the immense crowd of people which the occasion of his visit drew together I preached the words of eternal life.

Chamrugonda lies 40miles south of Nuggur and contains, I should judge, 25000 inhabitants.

CONVERTS.

Our Church consits at present of eight members, four of whom are Hindoos.* Babajee, the brahman who was baptized in Bombay more than a year since, has, during the past year, been actively engaged in Missionary labour, studying the Scriptures, and writing on theological subjects. I cannot too highly speak of him, as a helper, a friend, and a devoted servant of God. He has, especially since I have been left alone, been intrusted with nearly all the secular concerns of the Mission, and has proved himself strictly honest. This is a fiery ordeal for a native to go through. The proficiency he has made in a knowledge of the word of God—in aptness to reduce it to practice, and to apply it in giving instructions to the people, is greatly to be admired. But the greatest proficiency he has made, is, we think, in spirituality of views and holiness of life. His prayers for his poor deluded countrymen and for the missionaries who are labouring for their emancipation from idolatry, are scarcely more fervent, than they are for the prosperity of the cause of Christ in America, Europe, and Africa.

Awdee his wife, was baptized in July. For some months we had some anxiety respecting her But by watchfulness and instruction, and the prudent management and exemplary conduct of her husband, she gradually became more spiritual in her views and more interested for her own soul, and for the prosperity of the Mission. She has

* See Appendix No. 3.

learned to read and sew since she has been in connexion with us. An instance occured last month, when Babajee and myself were absent on a Tour, and Mrs. Read absent on account of ill health, which deserves to be mentioned. She was left in charge of the Poor house, our schools, and the other affairs of the Mission. We were not a little gratified to hear on our return, that she had conducted all things properly, and that she had felt it her duty, in the absence of her husband, to read the Scriptures daily morning and evening, and to keep up family worship with the converts and such of the poor Asylum as are in the habit of attending with us. On the Sabbath at the usual hours of worship, she voluntarily called the people together, in her own house, read and explained the word of God to them as she was able, and prayed. We have pleasing evidence that she is growing in grace and in the knowledge of our Lord and Saviour.

On the 18th November last, I baptized three Hindoos of the Mhar caste. They were inmates of the poor Asylum had heard the Gospel daily for six months, and gave pleasing evidence of a change of heart. The first who applied for baptism is a man about 30 years old. He is lame and infirm. The second is more than 50 years old. When he first came under our notice he was unable to walk in consequence of a weakness in his limbs; and was compelled to go upon his hands and feet. He became very anxious to hear the Gospel. One morning, as he has since

told us, resolving in the strength of God that he would go to the place of worship, he took his staff and calling upon the name of Jesus endeavoured to walk.—He reached the place, and has not failed, I believe, to be present every day since. The third is a lad about 18 years of age, rather intelligent, is now learning to read and we hope will in time be a helper in our work.

Every Thursday in the afternoon we have a meeting for the converts, candidates for baptism, and inquirers. At our last meeting there were thirteen present who have asked to be baptized, and five or six others who profess to be inquirers. Of those who requested baptism one is of the Purbhoo caste, seven of the Muratha, four are Mhars, and one is a Musalman. The one of the Phurbhoo caste is the aged mother of Dajeeba. For sometime after the conversion of her son, she was much opposed to Christianity, and frequently expressed her determination to die in the religion of her ancestors. Her opposition gradually ceased, and about five months ago she gave away the last idol she had to a member of the Mission in Bombay. At times she appeared to be the subject of serious impressions, but nothing of a decided character took place until her removal with her son to Ahmednuggur in the month of December last. Since that time she has openly renounced caste, and now is desirous to be baptized. On being asked why she had so suddenly changed her mind on coming to Ahmednuggur, she replied, "The truth of God's

word has shined into my heart, and I have turned."

ASYLUM.

This Institution was established last May, and consigned to my superintendence by the benevolent gentlemen of this station by whose liberality it is supported. The whole number, who have been supported at the Asylum, is sixty one. Fourteen have recovered from their infirmities and have been discharged. Three have been dismissed for bad conduct, and eight have died. There are now thirty six in the Institution. Most of those who were able to walk, have voluntarily attended the morning and evening service at our Bungalow and on the Sabbath. We regard this as a very important field of labour, and one which God has deigned to bless. A general spirit of inquiry has been awakened among the inmates, and not less than 16 are making the interesting inquiry, "What shall we do to be saved?"*

SCHOOLS.

Owing to two reasons our schools are not numerous. There are already, I am told, 25 Schools in the town supported by the Natives, and many of them to some extent use our books. Besides, we do not think that sufficient advantage would accrue to warrant us to take many of these schools (as we undoubtedly might do) under our superintendence. They would still be taught by heathen teachers whose interest it is to do away all the salutary influence of our books and

* Four of whom have since been baptized.

our instruction. I do not feel at liberty to appropriate Missionary money to the support of a greater number of schools than I can daily and most vigilantly superintend. The preaching of the word *must* and will be kept prominent by every preacher who understands his commission. Of course no Missionary can superintend many schools in such a way that he can in any sense call them Christian Schools. I have one boys' school which is visited every day, and generally twice a day. The first class read the Testament, and nearly all in the school repeat the ten Commandments, the Catechism, and several prayers and hymns.

Our efforts have been mostly expended on girls' schools. Mrs. Read has, with much difficulty and in the face of continued opposition and prejudice, succeeded in keeping up two schools since the first of last April. She has at present three. They are all small, but some have made very pleasing progress. A few begin to read the Testament, and nearly all repeat the Ten Commandments, the Catechism, Prayers, Hymns, &c. The girls' schools are supported by the generous benevolence of the ladies residing at this station.

The dealings of God towards this infant Mission hitherto, have been mysterious to us—mysterious in cutting down our lamented Hervey, removing another most valuable labourer by ill health, and leaving the most unworthy at this remote station alone. But confident I am, that, in this our extremity, God has been pleased to bless

us with Spiritual blessings. The spirit of inquiry which has been excited has not been excited by the wisdom and power of man. Of this I am confident, and feel disposed humbly and thankfuly to acknowledge. To God be all the praise.

Ahmednuggur, Jan. 10th, 1833. H. Read.

CONCLUSION.

Since the commencement of the year we have been called to mourn under the chastening hand of our Heavenly Father. On the 13th of May, after a short illness of twelve hours, our Brother and fellow labourer, the Rev. Wm. Hervey, was taken from us. We mourn, but not as those who have no hope. He sleeps in Jesus. "Blessed are the dead who die in the Lord." Mr. Hervey removed to Ahmednuggur in the month of December, 1831, as mentioned in our last report. He had commenced his labours among the people, and had just begun to be useful in making known the Gospel of Christ to the perishing Heathen when he was called from his labours on earth. He found support and comfort in that Saviour he endeavoured to make known to others, and died in the full hope of a glorious immortality beyond the grave.

The health of Mr. Graves, which for years past had been feeble, began to decline more rapidly during the hot months of March, April and May. The hope was indulged that by a change of air in India, he might still be enabled to remain and carry on the work of translating the Scriptures, in which he was engaged, and for which he was

so well qualified. But in this we were disappointed, as the united opinion of all the Medical Gentlemen who were consulted in reference to his case, was, that the only hope of prolonging his life would be to revisit his native climate. In compliance with their advice and that of the Mission, Mr. and Mrs. Graves, sailed on the 16th of August last, in the Ship, Jesse, for Liverpool, intending to proceed from thence to America. They took with them the orphan child of Mr. Hervey.

Mr. Allen also, with the consent of the Board, and approbation of the Mission, sailed for America with his child in the Ship, Black Warrior, on the 7th of December.

In the month of January last the infant child of Mr. and Mrs. Ramsey was removed from this vale of tears after an illness of four days.

Within the last two years no less than eight members have been removed from this Mission. These things are for the trial of our faith. God has done it, and we feel it is right: "Shall not the Judge of all the earth do right?"

In the midst of our bereavements we were cheered by the arrival of the Rev. Mr. and Mrs. Boggs, on the 14th of September, after a voyage of 108 days. In December, they proceeded to Ahmednuggur to re-enforce that station.

In reviewing the year which is past, while we have abundant reason to mourn that we have done no more for the salvation of men, and that so few have believed on the Lord Jesus Christ through our instrumentality, still we are cal-

led upon to praise the Lord for all his goodness to us, and that we are still permitted to live and labour for his glory. The providences of God towards this Mission seem mysterious, but we trust that He, who sees the end from the beginning, will enable us to rejoice in all his dispensations, and to labour in hope, knowing that in due time we shall reap if we faint not.

We desire to express our gratitude to God for inclining the hearts of his people still to aid and pray for this Mission; and our prayer is, that many may be inclined to give, not only their support and their prayers, but also themselves, to aid in reclaiming the thousands in India from their idolatry, superstition and sin, to the service of the Lord. We would also record our sense of obligation and gratitude to the Medical Gentlemen who have, with so much sympathy and kind attention, watched around our bed of sickness. And while we thank our friends and Patrons for their support and prayers, we pray that they may increase in every good word and work—and not cease until Zion shall arise and shine, and the glory of the Lord be risen upon her.

SCHEDULE OF THE NATIVE FREE SCHOOLS.

BOYS.

Places.	Teachers' Caste.	Classes. 1st.	2d.	3d.	4th	Total.	Girls.	Jews.	Brahmans	Purbhoos and Marathas.	Muhammedans.	Christians.	Whence supported.
Thull, ...	Jew	11	12	23	36	82	10	8	..	72	2	..	Gilmanton, (N. H.)
Allebag.	Do. ..	20	12	20	42	94	10	9	..	78	7	..	Pittsfield, (Mass.)
Do. Heb S. .	Do. ..	11	11	3	20	45	6	27	..	18	..	..	Boston Jews' Soc.
Nagaum, ...	Do. ..	29	16	29	35	109	10	10	..	99	..	..	Salem, (Mass.)
Revadanda, ...	Do. ..	30	26	36	62	154	6	35	5	110	3	1	Andover, (Mass.)
Agraum, ...	Do. ..	10	14	16	20	60	6	4	..	50	6	..	
Rohay, ...	Do. ..	31	10	16	42	99	..	6	3	85	5	..	Danvers, (Mass.)
Parlee.	Brahman	8	9	23	42	82	..	3	19	60	..	..	
Nagoatna, ...	Do. ..	36	23	23	32	114	..	2	36	76	..	..	Savannah, (Geo.)
Pane, ...	Jew	3	6	11	30	50	..	4	..	37	9	..	
Panwell, ...	Do. ..	17	7	23	32	79	6	22	..	51	8	..	Portland, (Mass.)
Wurlee, ...	Brahman	8	10	10	10	38	..	..	8	30	..	..	
Bombay, No. 1,	Tailor ..	10	12	13	16	52	..	..	8	47	2	..	
.... .. 2,	Weaver.	34	10	15	18	77	..	..	..	66	2	1	Charleston, (S. C.)
.... .. 3,	Brahman	22	8	31	31	92	..	2	..	90	..	..	
.... .. 4,	Do. ..	11	7	12	24	54	4	..	4	46	4	..	Greenfield, (Mass.)
.... .. 5	Purbhoo	10	6	7	22	45	5	..	..	40	5	..	Middletown, (Con.)
.... .. 6,	Maratha	26	6	12	15	59	Mhars	10		39	10	..	Wethersfield, (Con.)
						1385	63						

FEMALES.

Situation.	Teachers' Caste.	No. of Readers.	No. of Scholars.	Brahmans	Purbhoos.	Goldsmiths.	Marathas.	Mhars.	Jews.	Muhammedans.	Christians.	Whence supported.
Kamattapoor, ...	Brahman	12	33	..	..	..	33	..	..	..	..	Philadelphia, (Pa.)
Ditto	Do. ..	8	26	..	..	..	26	..	..	..	..	Ditto ditto.
Mandavie, ...	Do. ..	15	28	..	..	..	18	..	8	..	2	Blandford, (Mass.)
6th Regt. N. I. Lines,	Do. ..	12	31	..	..	..	28	..	2	1	..	Utica, (N. Y.)
Marine Lines, ...	Warnee	10	38	..	..	..	9	28	..	..	1	
4th Regt. N. I. Lines,	Jew	..	25	..	..	..	8	14	3	..	..	
Sonapoor, ...	Brahman	12	22	..	..	..	22	3	..	..	..	Society for Promoting Christian Knowledge.
Kumbhartukee, ...	Do. ..	12	18	4	..	..	14	..	..	..	..	
Kundewadee, ...	Do. ..	12	23	..	..	4	19	..	..	..	..	
Chundunwadee, ...	Do. ..	6	28	6	3	..	19	..	..	..	..	
Wittulwadee, ...	Do. ..	8	30	..	5	15	10	..	..	..	..	
Byculla, ...	Do. ..	8	18	..	..	..	18	..	..	..	..	

SUMMARY.

Total number of Girls,	383
.... Christians,	5
.... Jews,	153
.... Brahmans,	96
.... Purbhoo & Marathas,	1336
.... Goldsmiths,	22
.... Muhammedans,	56
.... Mhars,	52

The following extract from our System of School Regulations, will show the attainments and studies of each Class in the boys' Schools, as given in the preceding Schedule.

FIRST CLASS.—Each scholar for admission into this Class, shall be able to read correctly and fluently printed books, and to have read, at least, one of the Gospels—to have committed to memory the Catechism and Ten Commandments—the Tables of Weights and Measures and the most useful of the numerical tables, and be able to perform the four fundamental rules of Arithmetic.

SECOND CLASS.—For admission into this Class, each scholar shall have read the selection of Scripture passages—have committed half of the Catechism—the Ten Commandments—and the Multiplication Table; shall be able to tell the different letters of which all the combinations are composed, and shall have written the first six pages of the Spelling lessons.

THIRD CLASS.—For admission into this Class, each scholar shall have written all the simple and compound letters—and the figures to 100—and shall have committed the Lord's Prayer.

STUDIES.

OF THE FIRST CLASS.—They shall read Genesis, the New Testement, and such other books as may be introduced by the Mission from time to time,—shall study the Elements of Astronomy and Geography, and the rules in Hutton's Arithmetic through the fractions; and shall commit such portions of Scripture and other lessons, as the Mission may deem expedient.

The studies of the inferior classes, shall be those required for admission to the next superior class.

APPENDIX No. I.

Names of Missionaries, their Wives, &c., who have been, or are connected with the Bombay Mission.

NAMES.	When connected with the Board.	When ordained.	Departure from America.	Arrival at Bombay.	REMARKS.
+ Rev. G. Hall, ...	1811	Feb. 6. 1811 at Salem	Feb. 1812 Philadelpia	Feb. 13 1813.	1826 March 26th Died of the Cholera at Doordeepoor. Æ. 41
— — Rev. S. Nott,.....	1811	"	"	"	1816 Sep. 7th. Returned to America unwell.
Mrs. R. Nott.....			"	"	
+ Rev. S. Newell, ...	1811	Feb. 6. 1812 at Salem.	Feb 12. 1812 Salem.	March 7. 1814	1821 May 30th. Died of the Cholera. Æ. 37.
+ Mrs. H. Newell,....			"	"	1812 Nov. 30. Died at the Isle of France. Æ. 19.
— — Rev. H. Bardwell,..	1814	June 21, 1815 Newburyport.	Oct. 13 1815 Newburyport.	Nov. 21 1816	1821 Jan. 21st. Returned to America in ill health.
— — Mrs. R. T. Bardwell,				"	1816. Dec. 10th Married to the Rev. G. Hall
— — Miss. M. Lewis,...	(of	Pembrokshire	Wales.)		1825 July 31. Sailed for America.
+ Rev. J. Nichols,...	1816	Sept. 3. 1817 Salem.	Oct 5. 1817 Boston.	Feb, 25, 1818.	1824 Dec 9th. Died of a fever.
Mrs. E. Nichols,..			"	"	1826 Oct. Married the Rev. M Knight of the Church Mission, Jaffna.
— — Rev, A. Graves,....	1816	Sept. 3. 1817 Salem.	"	"	1832, Oct. 14th. Sailed for America in ill health.
— — Mrs. M. Graves,...			"	"	
— — Miss P. Thurston,..			"	"	1819, Married to Rev. S. Newell.—1824, Married to Mr J Garrett.—1831, Oct. 29th, Returned to America.
+ Mr. James Garrett,	1820		April 6, 1820 Boston.	May 9, 1821	1831, Died July 16th, Æ 34.
+ Rev. E, Frost, ...	1823	Sept. 25, 1823 Salem	Sept. 27, 1823 Boston.	June 28, 1824	1825, Oct. 13th died of consumption.
Mrs. C. E. Frost,..			"	"	1826. Married to Rev. H. Woodward, Jaffna.
— Rev. D. O. Allen,..	1827	May 21, 1827 Westminster Ms.	June 6, 1827 Boston.	Nov. 27, 1828	1838. December 7th, Sailed for America.
— + Mrs. M. W. Allen,			"	"	1831. Feb. 5th, Died Æ 30.
— Rev. C. Stone, .. .	1825	May 10, 1826 Springfield Ms	June 5, 1827 Boston.	Dec. 29, 1828	Bombay.
Mrs. A. F. Stone,..				"	
Miss. C Farrar, ..			"	"	Do.
+ Rev. W. Hervey, ..	1829	Sept. 24, 1829 Boston.	Aug 2, 1830 Boston.	Mar. 7, 1831	1832. May 13, Died of the Cholera, at Ahmednuggur, Æ 34.
+ Mrs. E. S. Hervey,			"	"	1831, May 3, died at Bombay, Æ 33.
— Rev. H. Read, ...	1829	Sept. 24, 1829	"	"	Ahmednuggur.
Mrs. C. H. Read,..			"	"	
— Rev. W. Ramsey,..	1831	Oct. 11, 1827	"	"	Bombay.
Mrs. M. W. Ramsey			"	"	
— Rev. G. W. Boggs,	1832		May 28, 1832 Salem.	Sept. 14, 1832	Ahmednuggur.
Mrs. L. E. W. Boggs,				"	

CHILDREN OF MISSIONARIES.

Born.		*Died*	*Born.*		*Died.*
1812	Harriett A. Newell,	1812	1821	Gordon M. Hall,	1825
Not known	Nott,		1823	Mary H. Garrett,	1825
	Nott,		1823	Nathan D. G. Hall,	
1816	Horatio F. Bardwell,	1817	1823	Henry J. Nichols,	Not known
1817	Lucy R. Bardwell,	1819	1824	Frost, (a daughter)	1824
1818	Elizabeth Hall,	1819	1827	Samuel J. Garrett,	1827
1819	Daniel Nichols,	1822	1827	Anna L. Graves,	1829
1819	Allen L. Graves,	1820	1827	Elizabeth W. Stone,	
1819	H. F. Bardwell,		1829	Allen, (a daughter)	1829
1819	E. E. M. Hall,	1821	1829	Attossa F. Stone,	
1820	Allen Graves,	1820	1829	Samuel J. Garrett,	
1820	Mary Graves,	1820	1831	Myron W. Allen	
1820	Elizabeth Nichols,	1822	1831	John W. Ramsey,	1832
1819	H. A. Newell,		1831	W. S. Hervey,	
1821	Graves, (a daughter)	1821	1832	Mary Elizabeth Ramsey.	

CHILDREN OF THE MEMBERS OF THE CHURCH.

1822	Mary Coward,		1831	David Coward,	1831
1824	Richard Coward,		1831	Susan Coward,	
1826	Amelia Coward,	1826	1827	Godhawree Moroba,	
1828	James Coward,		1831	Bheemee Moroba,	1832

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APPENDIX No. II.

NAMES OF THE MEMBERS OF THE CHURCH.

NAMES.	Caste.	Admission.	REMARKS.
Kaderyar Wallus Khan,	Musalman.	1819. Sept. 25,	1830. February 26, left Bombay for Hydrabad.
Manoel Antonio de Melloo,	R. C.	1825. Nov 6,	1827. January 4th, was excommunicated.
Ooma Govind,	Hindoo	1827. April 29,	1828. October 26th, was excommunicated.
John Suhr, (European,)		„ Sept. 29,	1829. July 4. Died.
John Christian, Ditto,		„ Oct. 3,	1829. July 7, Died.
John Baker, (of New England.)		1828. Oct 5,	1829. May 14, left Bombay for America, and died at Sea.
John Coward,	R. C.	.. .. ..	Asst. Supt. Miss. Press.
R. Randall, (European,)		1829. April 5,	Preceptor.
F. Randall, Ditto,		.. .. ..	
Mary Ann Blowers, Ditto,		.. .. ..	
W. Shepherd, Ditto,		1830. Sept. 3,	Overseer of Maz. Dock [Yard.
Susan Coward,	R. C.	.. .. ..	
Mrs. Hussey,	Malay	.. .. ..	
Dajeeba,	Purbhoo,	1830. Dec 5,	Asst. Miss. at Ahmed.
Moroba,	Muratha	1831. March 6,	Emp'd in Printing Office.
Babajee Rugonath,	Brahman	.. Nov. 20,	Asst. Miss. at Ahmed.
Ghopee,	Mhar,	.. .. ..	
Gunga,	Mhar,	1832. Feb.	
Awudee,	Brahman	1832 July 17,	
Parwuttee,	Purbhoo	.. Nov. 18,	
Herabae,	Muratha	.. .. ..	
Minabae,	....	.. .. ..	
Gopa,	Mhar.	1833 Feb 10,	At Ahmednuggur.
Kashiba,	....	.. .. ..	
Kundoo,	....	.. .. ..	
Bhekya,	....	.. .. ..	

APPENDIX No. III.

TEMPERANCE.

We, whose names are hereunto annexed believing that the use of Ardent Spirits, as a drink, is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits; and that while it is continued, the evils of intemperance can never be done away;—do therefore agree that we will not use it, except as a medicine, or traffic in it; and that we will not provide it as an entertainment, or for persons in our employment; and that in all suitable ways, we will discountenance the use of it in the community.

We also agree to abstain from the use of all other intoxicating Drugs; as Opium, Tobacco, &c believing that they are not only useless, but injurious, except when used as medicines.

SUBSCRIPTIONS AND DONATIONS 1832.

	Rs	q.	rs.
Captain J. Molesworth, ...	100	..	..
J. Farish, Esq.	100	..	..
Rev. J. Clow, ...	30	..	..
Mrs. Clow, (for Female Schools)	20	..	..
Mrs. Colonel Hunt, ...	50	..	..
Mrs. Jeffreys, (avails of articles received from Mrs. Tate, for Female Schools)	100	..	..
A Friend to Native Female Education, ...	100	..	..
R. T. Webb, Esq.	50	..	..
J. Vaupell, Esq.	35	..	..
E. B. Mills, Esq.	400	..	..
Do.	400	..	..
Do.	400	..	..
R. Cathcart, Esq.	50	..	..
T. Robson, Esq.	30	..	..
Mrs. Robson, (for Female Schools)	10	2	..
E. H. Townsend, Esq	25	..	..
Do.	50	..	..
A. Graham, Esq.	25	..	..
Rev. J. Wilson, (for the expense of tours)	15	..	..
Rev. J. Mitchell, (Ditto)	10	..	..
1st Bombay European Regiment, Deesa, by Corporal R. Shaman, ...	21	..	27
Society for Promoting Christian Knowledge, for the support of six Native Female Schools, by the Rev. T. Carr, ...	1112	3	..

SUBSCRIPTIONS AND DONATIONS 1832.

	Rs.	a.	p.
Captain J. Molesworth, ...	100	..	..
J. Farish, Esq.	100	..	..
Rev. J. Clow, ...	50	..	..
Mrs. Clow, (for Female Schools)	20	..	..
Mrs. Colonel Hunt, ...	50	..	..
Mrs. J. Grey, (avails of articles received from Mrs. Tate, for Female Schools)	50	..	..
A. Friend to Native Female Education, ...	100	..	..
R. T. Webb, Esq.	50	..	..
J. Vaupell, Esq.	25	..	..
E. D. Mills, Esq.	100	..	..
Do.	100	..	..
Do.	100	..	..
R. Cathcart, Esq.	50	..	..
T. Robson, Esq.	50	..	..
Mrs. Robson, (for Female Schools)	10	2	..
E. H. Townsend, Esq.	25	..	..
Do.	50	..	..
A. Graham, Esq.	25	..	..
Rev. J. Wilson, (for the expenses of tours)	15	..	..
Rev. J. Mitchell, (Ditto)	10	..	..
1st Bombay European Regiment, Deesa, by Corporal E. Shuman, ...	21	..	6
Society for Promoting Christian Knowledge for the support of six Native Female Schools, by the Rev. T. Carr, ...	1112	3	..

Extracts from the Proceedings of the Bombay-Mission at their Meetings for business.

ing 17th. 1831 Resolved.— That we regard it as inconsistent with the meaning of the Regulations adopted by this Mission & also with the general principles of the Board that any member of the mission engage in any kind of private trade or speculation.

t. 12th Resolved.— That Br. Hervey write to the Sec. of the Board requesting the opinion of the bors. in respect to the first resolution passed at the meeting of the Mission for business on the 17th. of last month.

t. 6th. Resolved.— That we consider it expedient to pay Mrs. Hall the interest of the money due to her from the Mission in dollars at the ordinary rate of exchange for rupees throughout the year.

Oct. 28th. Resolved, — That the resolution passed Oct. 6th respecting the payment of the interest due to Mrs. Hall be extended also to the payment of the principal of the money due to Mrs.

Oct 18th. Resolved — That each missionary of the Mission have liberty to purchase idols not exceeding Rs 25 to be sent to Public Institutions in America.

Resolved, — That we think it expedient request the Treasurer of the Board to ship articles &c designed for this Mission to the address of "Messrs. Shutton & Co. for the American Mission in Bombay."

Jan. 4th. 1832 Resolved — That Br. Allen be a committee to examine the communications & publications of the Board in reference to the Mission & also the records of the Mission from time to time to compile a system of rules by which this Mission should be governed.

Aug. 8th Resolved — That Dr. Smyttan* & Mr. Townsend† be recommended to the Board to be elected as corresponding Members of the Board.

* Dr. G. Smyttan † E. H. Townsend Esq.

Jan. 17th. 882

As it appears from communications received from the Missionary Rooms that Br. Allen is authorised by the Prudential Committee to receive from the Mission Treasury the balance due to him for expenses incurred for his House which is henceforth to be the property of the Board, therefore—

Resolved.—That Bros Read & Ramsey be a committee to examine & audit Br. A's account of expenses incurred for his House & certify the balance which remains due to him which he is to receive from the Mission Treasury.

"We have examined the account of Br. Allen's expenses on the House now occupied by him & find that the balance due to him is thirteen hundred & fifty rupees & fifty seven reas"

Attest (Signed) W. Ramsey
H. Read

Feb. 4th. Br. Allen read a letter from the Prudential Committee in which he is invited to revisit America in case his services can be spared for two or three years. In reference to this invitation it was.

Resolved.—That we (the Missions) are willing that Br. Allen should comply with the invitation of the Prudential Committee to revisit America.

Bro. Reed thus writes "In regard to the resolution
composed respecting Bro. Allen's going to America
I concur. I am willing he should go, though I
regret his loss exceedingly. I do not think he
can be spared without detriment to the Mission
I mean in the same sense that no Missionary
any can be spared. I suppose in the sense that
which the Board said" if he can in the opinion
of his brethren be spared" he may go with their
approbation, and no one should say aught against
it if he chose to do so."

(Signed) H. Reed

Ahmednuggur
October 11th
1832

I certify that the above are faithful
extracts from the ~~Records~~ Minutes of the
Mission at Bombay

W. Ramsey
Sec.

Bombay
Dec. 3d.
1832

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Bombay, March 27th 1833

Revd R. Anderson, Secretary
to the A. B. C. F. Missions
at Boston

Dear Brother,

Your letter dated Boston October 16th 1832, we have recieved. We embrace the opportunity of forwarding an answer to it by the brigg Quill, which is expected to Sail for Salem in a day or two. With this letter we Send you also a copy of our last printed report, including the report of the Station at Ahmed-nuggur. We have added an appendix to this year's report, which we hope will be acceptable to the friends of the Mission in America, as it has been to those in this Country. No special change has taken place in our affairs Since the commencement of the year. On the 27th of Feby Mr Randall, one of our Communicants, was removed from us by death, at the advanced age of 74. He had been a Member of our Mission Church for nearly 4 years, and gave evidence of a change of heart. At the commencement of his illness, he had not that full assurance of his acceptance with Christ, which is So desirable in the hour of trial; but before his departure, he was enabled to lean upon the Saviour with an unshaken confidence, & to rejoice in Him as his Portion. He remained sensible to the last, and died with the full assurance of entering into that rest which is prepared for the people of God. This death leaves our little number still less, but the Lord can increase us, and to Him we look.

The Sacrament of the Lord's Supper has been administered in our chapel three since the commencement of the present year, but at neither time did we recieve any additional members.

One of our boys' schools in Bombay, which is mentioned in our report, has been discontinued in consequence of the immoral Conduct of the teacher. We do not think it advisable, at present, to recommence this School, or to establish any others, which might be easily done. We have now in Bombay only four boys' schools.

We rejoice to hear that a Printer has been set apart for this Mission, and that his arrival may be soon expected. Under Existing circumstances, such a person is much needed in our Mission, as the varied duties of the Printing department must necessarily demand more time than a Missionary ought to devote to it. May our Pro. come to us in the fulness of the gospel of Peace & through the grace of God be a blessing to many.

The Providences of God in reference to the Bombay Mission have been truly afflictive; & yet they are right. We cannot but mourn our loss in the death of some of our number, & in the removal of others; and that so few are coming to our aid. May the Lord of the harvest incline many to enter this wide and interesting field of labour. We ought to have at least 6 or 8 more Missionaries on the field at the present time. If they were here now, a year and more must elapse before they could be of much service in the way of imparting instruction to the natives; and how many of us now in the field may be laid aside from our labours by the Providence of God before any new Missionaries could be qualified for extensive & active missionary labour, is known only to Him in whom we exist and whose we are. We do hope that the influence of our brethren, who have lately returned to America, will be exerted in pushing many to come to this dark part of the Earth. The accurate knowledge they have of the condition of this people, and of the great need of labourers will enable them to plead powerfully before the Christian public (in propriâ persona) in behalf of Pagan India & the Mission established at Bombay.

In reference to the subject of preparing a letter for the American Bible Society and another for the A. S. Tract Society according to your suggestion, we shall endeavour to do so. Letters, however, have been written to the Secretaries of both these Societies, and forwarded by Bro. Allen in Dec. last. These, we presume, you will see. Our brethren can give you full information on this subject. The relationship we held, when they were here, and do still hold to the Bombay Bible Society prevented us from making use of the donation of the A. Bible Society, as soon as we heard of its appropriation. Things have, nothing, changed somewhat since, and as we contemplate acting upon a more extended plan of distributing the word of God alone among the people, we shall find use for the donation of the Society. The Gospels, with the exception of about 200 copies of John are out of print, and as the revising Committee of the Bom. Bible Society proceed so slowly in preparing another edition of the N. Testament for the press, we think of waiting for them no longer, but of proceeding immediately to reprint such portions of the New Testament as are most in demand. In this way we shall find use for the $5.000 which has been appropriated to our Mission by the A. B. S. and for, we hope, much more. Tracts are good in their place, but the distribution of the simple word of God must still hold a higher place among the means of enlighting the people, & can yield to nothing save that of Public Preaching.

If we were stronger handed our labours and our influence would be much more extended, but as we are they must, of necessity, be circumscribed.

A copy of our By-laws for which you ask has been forwarded to the Rooms by the hand of Bro. Allen.

We have lately heard from Bro & Sister Read who are now at the Matha-Bul-ishwur-Hills for the benefit of Mrs Rs health. Her health still continues delicate. Our Bro & Sis. Boggs we hear are still well. The health of the Members of the Mission in Bombay is as usual - the children are also well - We desire to praise the Lord for His goodness to us, in permitting us to live and labour for His glory.

We sympathize with you, Dear Brother, in all your labours & sorrows and our prayer still is, that the Lord may spare you, & your fellow labourers at the Rooms for years to come, & that He may bestow upon you that health & grace which is necessary for the proper performance of your many & arduous duties. We too are admonished by the deaths with us and those among your number to be up & doing, & to be in readiness when the Master shall call us from our respective Stewardships to give in our account.

Our Brethren Present, dear Brother, our kind and affectionate regards to your associates in labour at the Rooms, and accept the Same from us who remain in the gospel of Christ -

Yours truly

W. Ramsey, Sec.,

&

C. Stone

Rev. Wm Ramsey
& C Stone
Aug 14 1833

answered, by OBW., Sept. 13. 1833.

Rev'd R. Anderson,
Secretary of the
A. B. C. F. Missions,
Boston.

Mess. Read & Boggs.

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Semi-annual Report of the Am. Mission at Ahmednuggur

Rec'd March 12, 1834: by Bo. Rafee.

The voice of joy which animated our annual Report has since been changed into sorrow. The Lord has laid upon us his afflictive hand, & we have been called to humble ourselves in the dust till his indignation passed by. Mr. Read has been obliged to leave the Station three months on account of the ill health of Mrs. R. During this time Babajee, our much esteemed, faithful & useful assistant, died; & many temporal calamities befell us. A general gloom seemed to hang over the Mission. Mrs. Read's health was not restored by her residence at Mahabuleshwur whither she had repaired. After two severe attacks, in which she was apparently brought to the borders of the grave, her Physicians deemed it indispensably necessary for the probable recovery of her health that she should speedily be removed to a colder climate. In addition to these sore dispensations of an ever righteous Providence, we have been compelled to enforce discipline among some of the members of our little Church, by the suspension of one, & the admonition of two others.

Perplexed & troubled on every side, yet not in despair, cast down but not destroyed, we have not been without some of those cheering incidents which gladden the heart of a missionary in a land of spiritual death. The Gospel has been daily preached both morning & evening in our rude Chapel to an assembly which varies in number from 40 to 60. This congregation is composed of the inmates of the poor House, of those who happen to be in our Service, & such others as may be passing by at the time are attracted to the place by seeing a collection of people. Preaching by the roadside, in streets, bazars, & chief places of concourse, has been kept up as far as circumstances permitted. In this very important department of labor, we have met less opposition, & addressed larger & more attentive audiences than we were able to do the latter part of the preceding year. We observe the Monthly Concert of Prayer in our Native Congregation, & hold a weekly meeting on Thursday for the edification of the Church, & conversation with those who profess to be seeking the Truth. We also have our family devotions once each day in the Native Language.

In February last Mr. Read & Bulajee made a Tour to the East & North East of Ahmed
They visited ~~nine~~ nineteen villages, fifteen of which had not been visited previously by
Missionary. Here they preached the Gospel to some thousands of Pagans & distributed
large number of Christian books & portions of the Scriptures. As they beheld the
superstition, the ignorance & the delusion of the lower orders on the one hand, & the
impositions & intrigues of the Brahmins on the other, they were more strikingly impr
than ever before, that such a state of things cannot, in this nineteenth Century, be
continued. But that the Light of the Sun of ~~the~~ Righteousness which is now bur
in upon the world from every part of the Heavens, must soon make this dar
appear, even to the benighted Hindoo, temporal more dark, & constrain him to se
the light. Mr. Read also, when accompanying Mrs. Read to the Health Station on the
Mahabuleshwur Hills, travelled from Ahmednuggur to that place in the month of Ma
days, or 175 miles, & returned, mostly by another route, in the month of June. In this Jo
he preached the Gospel & distributed Books in a large number of Towns & villages,
in the territories of the Hon. Company, & of Sindia, Holkar & the Raja of Satta
These are many small villages & hamlets on the Mahabuleshwur Hills.
were occasionally visited & received the word of life. He also, with the assi
of a well disposed Brahmin, (tho' not a Christian) daily preached Jesus to an
assembly of beggars, & others who were inclined to attend. These varied in nu
as circumstances might be, from about 50, to 150. After a service of nearly
hour each morning, the blind, the lame, the halt, the ~~be~~ deaf, the leperous, the
& infirm, received from his hand, through the benevolence of the Gentlemen
Ladies then on the Hills, their daily allowance of rice. He also occasiona
visited a company of Chinese convicts which the English Government have at pre
placed here. Most of these have been convicted of capital crimes, & transported
life. The way of Salvation was made known to them through a Mahratt
interpreter. They were very desirous of obtaining some books in their o
language; and when told they should have a supply as soon as they could be
from Bombay, they expressed a thousand thanks. On being asked if they had
books in their profession, they replied that they had not a single one. and "this" said
of the most vetron sinners among them, I received from the hand of the
man Dr. Morrison Sahib". and "it is added he, "the word of Jesus Christ".

striking instance, thought the Missionary, of the good Providence of God in preserving among those outlaws, this little messenger of Truth. May this little spark kindle a great fire. When the books arrived & were distributed they expressed their gratitude in a few days by a trifling present, such as their circumstances allowed. Tho' this was but a couple of bamboo walking sticks, it was a pleasing token of their gratitude.

In February last we baptised & admitted to our communion four Hindoos, as was noticed in a note to our annual Report. Our whole number then was fourteen: ourselves, four; & Hindoos ten. Of the Brahmin caste, two, of the Purbhoo, two; Mahrattas, two; & Mhars, four. Bobajee, after a short but uniformly satisfactory trial of his faith, was called, in April last, to bid adieu to our little Church on earth to join the Church of the first born in Heaven. He had been a member of the Mission Church a year & a half & a most zealous christian & useful as Helper in the various duties of the Mission. He had been in the service of the Mission for some years, but not till Nov. 1831 did the truth which he had so frequently heard produce any saving effect on his heart. He gave the most satisfactory evidence to the last that he had past from death unto life. Bekyat, who was baptised in Nov. last, after subjecting himself several times to admonition & censure is now suspended from Church privileges, for lying & deception. The remaining eight are at present all in good standing. Tho' always a source of great anxiety & care & sometimes of severe trials, they oftentimes afford us great comfort, & encouragement in our labours in this land of spiritual desolation.* Eight others have asked baptism & admission into the Church. We regard them as Enquirers & Candidates, but shall probably defer the baptism of most of them till they shall become more perfectly instructed in the way of the Lord.

On the 4th of March we organized ourselves into a Church on Presbyterian principles. Bobajee was ordained Elder, & Dajaba Deacon. At the same time we resolved ourselves into a Moral Society, & adopted a variety of Rules forbiding such sins & follies as those who were once Heathens would be most likely to fall into. The first article excludes ardent Spirits except when used medicinally.

* Here is the C.W.R.

Our schools have neither encreased in number or efficiency since our last Report. The three female schools then mentioned, have been sustained. They have suffered much on account of the ill health of Mrs. Lead. She has at length been compelled to abandon them. They are in consequence suspended & the cause goes on but feebly. The prejudices of the people against female education, we believe, have somewhat abated. Several of the girls read fluently in the N. Testament. A great difficulty has been from the beginning, & is still, experienced in the want of suitable Teachers. They are but Heathen who care for nothing but to secure their wages.

Mr. & Mrs. Boggs are diligently pursuing the study of the Mahrattee language, anxiously looking forward to the time as not far distant when they may be more directly useful in making known the way of life to the Heathen. Mr. Boggs, for a part of the period included in this Report has preached to a respectable congregation of European Soldiers. During the first five months of the year we also kept up an English service on Sabbath evening at one of our Houses. This was attended by a respectable number of Ladies & Gentlemen, officers military & civil then at the Station.

Sahalu still continues faithful in the cause of God & an efficient & invaluable Helper in the Mission. He has made good proficiency in a knowledge of the Scriptures, & has acquired a happy talent for communicating the same to his benighted countrymen.

H. Read } am. Missionaries
G. W. Boggs } abroad now

To the
Revd R. Anderson

Bombay Sept. 2d 1833

Revd & dear Brother,

Your last letter to the Mission dated Boston, March 10th we have received, and also the two copies of "the questions" / one of which we have forwarded to Ahmednuggur /, the circular addressed to the American Churches, & the translation of Leviticus by Mr Graves, as Mr Sampson has not yet arrived we have not yet received the letters you speak of in your letter. Mr S. was in Calcutta & in good health according to the last accounts we had from him. He will sail for Bombay by the first favorable opportunity. So that we may expect him here at the close of this month or early in October.

We are rejoiced to hear that Bro. Graves's health has so much improved by the voyage & that Mrs Graves & Mrs Garrett & family are so well. We desire to be grateful to God for his goodness

in preserving your life & that of the other members of the Board for further service in His cause. Present to them our united & Xtn regards.

In reference to the Mahratta types you perhaps did well not to have them made. If a type foundery should be established in connection with our Mission in Bombay, they could be made at a cheaper rate there at Boston. There is certainly great need for such an establishment here; & we hope to mature some plan on this subject when the Printer arrives.

We thank you for the speedy answer you have forwarded to us in reference to the subject of horse-hire. We would only add that the more the committee become acquainted with the situation of their Missionaries in India the more will they see the necessity of such a resolution.

We shall, as you suggest, endeavour to give our answers to all the questions you have forwarded to us according to the best of our judgment on the subjects. To facilitate this work we have made a division of them & the answers of each member are

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to be canvassed by the others.

We shall also as you suggest prepare ~~an~~ letters to the Bible & Tract Societies as soon as time will permit.

Having now noticed the particulars in your letter we shall endeavour to give you an account of our Mission since the first of Jan.

Preaching. During the last 8 months the Gospel has been preached uniformly at stated times in the Chapel & by the way side as our health & circumstances would permit. The attendance at the Chapel is about the same as mentioned in our last report. We cannot however expect a great increase of constant hearers until the gracious influences of the Holy Spirit shall have been poured out upon the people & they are constrained to come & hear the Gospel through love of it. In the street we can at almost any time in the evening have a crowd of people to listen for a while to the truths of the Gospel, but scarcely any seem disposed to attend to the things they hear. Our duty is still plain. We to preach Jesus & him crucified whether they will hear or forbear. (The Word of the Lord will not

return

return unto Him void but shall accomplish that whereunto He sent it. In confirmation of this truth we may mention that yesterday a Mohammedan (a Fakeer) was baptized and received into the Church of Xt in connection with our Brethren of the Scottish Mission in Bombay. This individual was first enlightened in the knowledge of the truth by means of the New Testament; a copy of which was given to him by Mr Garrett about 8 or 10 years ago. The good Seed has at last sprung up & we hope to bear fruit to the glory of God. There are others who, we doubt not, will ere long show that they too have not received the grace of God in vain.

The meeting in the Chapel on Tuesdays is attended by all the teachers of our Schools in Bombay & a few others. They generally pay attention to the word spoken to them at the time, & many of them show that they have considerable knowledge of the Scriptures. We have to lament that as yet none of them are disposed to believe the word from the heart & to accept of Xt as their portion. In consequence of the immoral conduct of one of our teachers & the negligence of another we thought proper to dismiss them. And notwithstanding one of them had been in the employ

of the Mission for more than 10 years & the other for more than four (& both had received ~~a support~~ irregular wages all that time from the Mission, & had received much instruction both public and private; Still, so far from feeling grateful for the favours they had received, or concerned about the children formerly under their care, they store their dissipation, to prevent them from coming to the chapel or to any of the Schools. Their efforts have, however, had but little impression on the children or on others. "Truly the carnal mind is enmity against God" The boys School under the care of one of them has been given up & another school established in another part of the town; the other school (a girls') flourishes better under its new teacher than formerly.

For some months past the teachers of our Schools in Bombay and some others attend at the Chapel on Tuesdays for the purpose of improving in Music. A Brahmin in connection with the employ of the Mission devotes a portion of time daily in instructing the Members of the Mission in Native Music, who in turn instruct the teachers of the Schools. The Native tunes (of which there is no lack) are much better adapted to the language than our tunes. A new edition of Hymns for Public Worship has been

prepared, although not freed from imperfection, we hope in time to have them such as we could wish. We cannot, however, expect to improve our Psalmody much until we shall be better acquainted with Native Music & versification, until God shall raise up from among the Natives some, who being imbued with the Spirit of of XU. shall be able to do something in this matter. The teachers are more disposed to attempt to sing the hymns we now have than those which were formerly used & set to our Music, we have observed that the Singing ~~has~~ attracted the passers by, who sometimes stay to hear a part of the Discourse which follows.

The English Service on Sabbath Evenings is still continued and the attendance, though varied as to hearers remains about the same as to numbers.

In consequence of the death of some & the removal of others who attended the Meeting at Mazagon it has been discontinued for the present.

The Monthly ~~Concert~~ Prayer meeting is still observed. It is attended by ~~the brethren~~ all of the Missionaries in Bombay and a few Christian friends.

Our Schools in Bombay for boys & girls & those on the continent are flourishing so far as numbers are concerned. The books used in the schools are such as

have been published by the Mission and although the Schools in Bombay are regularly examined in the School rooms & regularly every Sabbath the larger boys are addressed in class & in collectively in the Chapel, still we have to lament that none of the children give any evidence of a change of heart. They are ready to declare to us that they do not worship idols, but we suspect that most of them do. When questioned they generally give correct answers as to the character of God & the necessity of holiness, but seem to take no further concern about the subject than to be able to answer the questions proposed to them. We hope that the truths of God's word which they are treasuring up in their memories will have a salutary effect upon them in after life. There is reason to believe that the present generation of youth will, in manhood not be so tenacious of their vain religion as their fathers are.

We have received none into the communion of the Church since our last report. Two Hindoos have requested us to baptize them, and also one Moosulman; but we have thought it prudent to delay & thus test their sincerity. There is so much duplicity about the Natives, and they are so often found out

in lying, that it is difficult to know when they do speak the ~~truth~~ meaning of their hearts. Our prayer is that the Spirit of God may incline not only these but others also to embrace the religion of Jesus Christ from the heart.

The distribution of the Scriptures and tracts has been continued as formerly. The demand, we think is on the increase. There is no difficulty in distributing the Scriptures or tracts now in Bombay or on the Continent arising from the Natives themselves, as they with very few exceptions gladly receive them. We are not aware that any of them solicit the Scriptures with the view of selling them again; but should they do so, the word of God in that case will not be lost, it will be in the possession of some one, who may be disposed to make a proper use of it, than the seller. Among many of the more enlightened of the Natives there is a desire to possess the whole of our Sacred Book. We hope we long to be enabled to meet the demand. We have distributed a few copies of the N. Testament in Hindoosthanee & of the Psalms in Persian among the Moosulmans. They are not generally willing to receive tracts from us, thinking perhaps "that if they contain any thing except

what is in the Koran they ought to be destroyed, & if they contain only what is in the Koran they are useless & still should be destroyed"

One would think that they would be more desirous to obtain the scriptures than they are, especially since they acknowledge that the Gospels & the Psalms were given by God, the former to Christians & the latter to David; but such is their indifference to the subject of the Xtn religion, & their pride in their own that they feel but little or no disposition to enquire about it! A lover of the Koran is however, not beyond the reach of Divine grace, nor the power of the Gospel.

From all we see & hear, it seems evident to us, that the state of things is not stationary here. Education is on the increase; books & tracts of various descriptions on religious & moral & scientific subjects are multiplying, the stores of English literature are becoming more & more accessible to the people, the press in the native languages is extending its influence upon the people, and the Schools, supported by the Natives themselves, the

government, & by the friends of Missions, are not without a salutary effect. The light which is in these various ways being diffused cannot but ~~make~~ have a happy effect ultimately upon the people. And when the present generation of old idolaters, who are hardened in sin, & confirmed in idolatry, & who obstinately persist in it, though ignorance, superstition, pride of family & fear, shall have sunk into the grave, we hope to find a generation rising up, who will be, in a good degree, under the influence of Gospel principles.

Among the Jews also, the light of Divine truth is also increasing. A small edition of Exodus, prefaced by Mr Graves, has been printed lithographed at our press. Of this Edition the first 300 copies were printed for the Bombay Bible Society and at their Expense + 450 at the expense of the American Bible Society, which last we have resumed for our own distribution. The demands for these by the Jews has been great. Another edition is already needed. We are glad to see them so anxious to obtain the Word of God in a language which they can understand, and hope that while they read Moses & the Gospels the Holy Spirit may enlighten

their minds & bring them to a saving knowledge of the truth as it is in Jesus. "As concerning the gospel they are enemies for our sakes; but as touching the election they are beloved for the fathers' sakes". We are fully convinced that they can derive, as a people, but little benefit, as yet, from the study of the Scriptures in the original Hebrew, although they are anxious to keep up the knowledge of the language among themselves & daily repeat their prayers in the Hebrew. They must have the word of God in their vernacular tongue. We hope soon to have an edition of Levitcus also through the press. The Psalms have also been translated by Mr Graves, but need revision before they are ready for the press.

Since the commencement of the year one member of the church viz Mr Ranfall, has died in the faith of Xt & in the full hope of a glorious resurrection. He had been in connection with the church for four years & all the time maintained his Xtn character. He died at the age of 70. Two others, members of our congregation, viz Mr Baccus & Mr Hufsey, have also died. The death of Balujee, who was in connection with the Mission at Ahmednuggur, is a loss to the

cause, & Especially to those among whom he laboured. The accounts of his last moments give us every reason to believe that he was to the last a sincere follower of the L. J. C. His reward is on high. While we as a Mission mourn that one, who was likely to be so useful among his countrymen, should be in the Providence of God be removed from his labours so soon yet we rejoice that he lives with his Redeemer on high, & that he is but the first fruits of a mighty Multitude who are to be redeemed from among the heathen here & to die in the Lord.

The removal of such persons from a Mission where so much is to be done & where there are so few to labour is to those who remain a sore affliction, God however, gave us grace to bear the trial, & by that grace has enabled us to endure still greater trials. It has pleased Him in His righteous dispensations to remove from our Missionary circle another of our Members & to take her to her rest. Yes, our Sister & companion in labour, Mrs. Stone is no more on earth. "She rests from her labours and her labours do follow her." To us this was a most unexpected event; yet God has done it & we feel assured that HE orders all things well for His people & for His Church. We would endeavour

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our to bow in humble submission to this, all the dispensations of His Providence with which He may be pleased to try us.

Mrs Stone seemed to enjoy her usual health, & was enabled to attend to all her duties, domestic & missionary during the last hot season as formerly. None of us ~~that~~ suspected that disease had taken such firm hold on her vitals and was so soon to lay her in the silent grave; nor does it appear that she was aware of it herself. On the 25th ~~of July~~ she was taken ~~suddenly~~ more seriously ill, but no danger was apprehended at first. Dr. S. was called in & prescribed for her, but the disease was not checked. Dr. M was then called in, but their united efforts & skill were alike unavailing. All the remedies used proved alike abortive and ~~she~~ her disease continued to grow worse & worse until she smitly fell asleep in Jesus on Wednesday the 7th ult. Upon examination the Dr. found as he had suspected, that the liver alone was the seat of the disease. It had become hardened & quite impervious, so as wholly to resist all the medicines which were given to act upon it. The body was conveyed to the Chapel on the following day, where one address was made in English & one in Mahratta

in the presence of a number of Xtn friends & some Natives who had assembled on the mournful occasion. After singing & prayer her remains were ~~said~~ conveyed to the American Mission Burial ground where they were committed to the grave in the hope of a joyful resurrection at last. "Blessed are the dead who die in the Lord" yea precious in the sight of the Lord is the death of his Saints"

The dealings of God towards this Mission are & have been such as try the faith of his servants who labour here & also of those who contribute to the propagation of the Gospel through our instrumentality, yet we are assured that they are all right: We are admonished to do with our might what we have to do & to be in readiness for the coming of our Lord & Master.

In the midst of our sorrow, we are rejoiced to know that we are still remembered by you in your prayers before God; & that the Churches still continue to offer up their prayers for us, that we may be strengthened, encouraged & comforted & prospered in our work, & that the Name of the Lord may be glorified through our instrumentality among the Heathen.

You are we doubt, anxious as well as the Xtn public, to hear from us a more encouraging account of the work of the Lord among the Hindoos, than we are at present able to give. We would rejoice if we could tell you, that the Spirit of the Lord has been poured out upon them, & that many of them are turning to the Lord. But this we cannot. Only one & another now & then feels disposed to stem the tide of opposition & scorn which flows in against all those who set their faces Zion-ward. The rest are still in their blindness, & must remain so until God, in his infinite mercy, breaks the chains which bind them to their idolatry & abominable works.

It may be that some are disposed to think that little has been done, or is doing in the Bombay mission, and that things present rather a discouraging aspect than otherwise. But this we think is not a just conclusion. Will any one say that David had done nothing before his death towards the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3.000 talents of Gold 17,000 talents of refined Silver, in addition to the 100,000 talents of Gold & the thousand thousand (one million) talents of Silver, & brass and iron without weight which he had collected

for the ~~pur~~ purpose in his Kingly capacity? or will any one say that the 30.000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the Temple did nothing, although they staid at home two months out of the three, or the 70.000 that ~~bear~~ burdens did nothing, or the 80.000 hewers in the mountains did nothing, or the 3.600 who were overseers did nothing, merely because one stone of the temple was not yet laid upon Mount Moriah? How then came it to pass that ~~[illegible]~~ all things were made ready for the house of the Lord so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building? We will tell you. These 183.600 men left their homes, went into the mountains & forests & there unobserved, by the multitudes in the towns & cities, or unregarded by the paperly, who only heard the sound of the axe & the hammer, they laboured diligently & for a specific object, viz preparing materials to build the house of the Lord. Every stroke of the hammer, & of the axe accomplished something, and although one man did not polish one stone in a day. Still every day ~~accomplished~~ did something and the work moved on as steadily as the hand of time until the whole was completed. It was not till seven years had rolled away that the labourers in the mountains saw the object of their labour end in a glorious temple to Jehovah, the glory of the nation & the ornament of the world.

In looking over the Records of the Mission we find that the whole number of Missionaries who have been in this field since its commencement in 1813 including the force now here on the ground is 14; & the whole number of years spent in this field is 76 & 8 months. This you will observe makes the average life of each Missionary in the field to be five years & five months. If we take into the account the time lost by each Missionary before he is able to be an efficient labourer, in consequence of sickness in his own person & that of his family, & in preparatory study of the language, you will cut off, at least, two years of his Missionary life in India. This will leave, on an average, to each Missionary of the Board in Bombay, only 3 years & five months of labour, that is in all only 48 years of Missionary labour. In other words you have 14 Missionaries in 20 years performing the labour of 48 years, which amounts to the same as two Missionaries for 20 years and one for eight. This, then, according to this view of the subject, is the full amount of labour performed by the Missionaries of the Board in this field.

Let us now cast an eye at what these two Missionaries in 20 years & the one for 8 years have been enabled to perform. When the first Missionaries of the Board arrived at Bombay, although the gospel had been preached in English to the European population for many years previously, & the Church of Rome had added many to her members from among the heathen, still the work of evangelizing the heathen was yet to be begun. no part of the scriptures had been translated, nor was there any thing in the shape of a book among the Natives, which could give them the least idea of the true God as revealed in the S. Scriptures. Every thing was to be done. The wilderness was before them & not one tree had yet been felled. They began without the aid of Grammar or Dictionary, acquired the language of the people & began to tell the people in their own tongue of the wonderful works ~~of God~~ & love of God. Since that time two complete editions of the N. Testament have been printed, portions of which had however passed through several Editions. Four books of the old Testament have been translated, two of which only are printed. 26 tracts of different descriptions in the Mahratta language have been prepared & printed

A mission Chapel has been erected in Bombay in which the gospel has been regularly preached to the Natives for more than ten years - the gospel has also been preached, not only in the Chapel, but in the School houses, & in the streets, but also on the continent - tours also have been made, in which the Missionary has spent weeks at a time, in going from village to village preaching the word of God, and distributing it to those who could read it, so that from beyond Ahmednuggur to Goa your Missionaries have preached the gospel of Jesus Christ - Schools also have been established and kept up in which some thousands of children have been taught to read God's word - the average number of children in the schools yearly being about 1200, and twenty six persons have been gathered into the fold of Christ, some of whom sleep in Jesus & some of whom remain - What invisible effect the preaching of your Missionaries has had upon the people, and what the effect of the word of God upon the people has been is not known to them. The great day of the Lord alone can reveal the result of their labours among the Jews, Mohammedans, Hindoos, Parsees, Roman catholics & Europeans by whom they are surrounded.

If it should please the Great Head of the Church to send into this field a Multitude of labourers & should permit them to live and labour for 20 years to come, no mind can now well ~~imagine~~ estimate the result of their labours. There is room here for a Multitude of labourers, & will any one say there is no need of them? We are glad to find that the Board contemplate sending four more Missionaries into this field this year, but what are they among so many millions of heathen, more than double that number are now imperiously demanded. The field is ripe but where are the labourers? Are there none to say "Here am I, Lord, send us" With united hearts & voices we would say, Come. One little spot in the wilderness has been cleared. Some stones have been dug out of the quarry & are preparing for the building; but how can the building rise, or how can the work proceed without labourers? "Who then is willing to consecrate his service this day unto the Lord" in rearing a spiritual temple to Jehovah in this dark land? Reader, has the Lord need of thee? What thou dost, do quickly.

Printing; The whole amount of printing done at our press from Jan 1. to June 30th is in Mahratta 6950 copies containing 661.600 pages. English Religious works 5.700 copies containing 272.700 pages. [other Printing to the amount of Rs 2.600]

During the past months of this year the families of the Mission have had interruptions by sickness. At present we all enjoy tolerably good health, & are enabled, through the good Providence of God, to attend to all our regular duties again. May He, whose we are, strengthen us for every good word & work & make us successful in winning souls to the Saviour.

Present our kind & Xtn regards to all the Members of the Committee & of the Board; to our Brethren & Sisters who formerly shared with us in the toils & labours of the work of the Lord in this field, & to all the people of God in our native land. May the blessing of the Lord rest upon them & may their prayers for the Conversion of the Hindoos be speedily answered.

We are, dear Brother,

Yours in the Bonds of Xtn love & the gospel of Xt

William Ramsey

C. Stone

Joint Letter from Bombay.

Date Sep. 2, 1833.

Rec.d March 12, 1834.
per Bg. Rupee

marked.

copied

Joint Letter from Bombay

Date Sept. 2d 1833

Rec.d March 12. 1834

per Bg. Rupee

Ans.d May 19

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REPORT

OF

THE AMERICAN MISSION

In the Bombay Presidency,

FOR 1833.

BOMBAY:

AMERICAN MISSION PRESS.

W. C. Sampson, Printer.

REPORT.

In presenting to our patrons and the Christian public a brief report of the operations of the American Mission in the Bombay Presidency, for the past year, we would humbly return thanks to God for all the mercies he has conferred upon us as a mission, and as individuals; and would also gratefully acknowledge the aid received from the prayers and the contributions of the friends of Zion. The review of the operations of the mission for the past year, and more especially the operations of the mission since its commencement, twenty years ago, shows us that we have abundant reason to thank the Lord and take courage in the work of evangelizing the world.

For the sake of perspicuity, the operations of each branch of our mission will be given separately, and arranged under distinct heads.

BOMBAY STATION.

Rev. W. Ramsey, *Missionary*, Mrs. Ramsey.
Rev. D. O. Allen, do.
Rev. C. Stone, do.
Mr. W. C. Sampson, *Printer*, Mrs. Sampson.
Miss. C. Farrar, *Superintendent of Female Schools.*

PREACHING.

During the past year the Gospel has been preached regularly in the chapel, and also in

the streets and places of concourse as our health and circumstances would admit. This department of labour has been much diminished during the year, in consequence of the absence of Mr. Allen.* From the connexion of Mr. Stone with the Press, his instructions to the natives have been principally confined to preaching in the chapel on the Sabbath,—a daily service through the week, at the same place, for the benefit of those employed in the printing department, and others disposed to attend—conversations and discussions with the numerous natives who have called at the chapel for this purpose, and to obtain books, and the religious instruction of schools. He has held interesting discussions with more than one hundred Jews, who have called at the chapel to obtain the books of Genesis and Exodus, printed in Maráthí, to whom also copies of the New Testament, or some portions of it, were given. As it has become generally known that the Scriptures and other religious books can be obtained at the chapel he has had frequent opportunities for conversing with, and giving books to, natives from a distance on the continent, who have come to Bombay for traffic or religious purposes. His labours, however, have not been confined to to the Press and the chapel—as time and health would permit, he has made excursions through the city, for preaching the Gospel to the people at their own dwellings--their temples—the school-rooms—and other places of concourse. As he is now relieved from the burden of superintending of the printing department by the arrival of Mr. Sampson, he will devote his time more exclusively to the work of the ministry.

The attendance at the chapel on the Sabbath,

* We are happy to learn that Mr. Allen has arrived in India, and may be expected soon to resume his labours in connection with this mission.

continues much the same as mentioned in our last report. Nor can we expect a great increase of constant hearers, until the gracious influences of the Holy Spirit shall have been poured out upon the people, and they shall be constrained, through love of the truth, to wait upon God in this ordinance of his appointment. In the streets we can, almost at any time, or place in the evening, have a number of people assembled, who are willing, for a short time, to hear what we have to say concerning the way of salvation through the Lord Jesus Christ. As yet we have found but few among them who are willing to pay much serious attention to the things heard. Our duty however, is plain, viz. to preach Christ, and him crucified, to the people, whether they will hear or forbear, being assured that the word of the Lord will not return unto him void, but will accomplish that whereunto he hath sent it.

The public meeting, which is held in the chapel on Tuesdays, is attended by all the teachers of our schools, the native members of our mission church, and a few others. They generally pay attention to the word of God while it is spoken to them, and some of them show that they have a considerable amount of correct scriptural knowledge. We lament that they feel so little disposed from the heart to accept of the salvation of the Gospel.

For the last *ten* months the teachers of our schools in Bombay, with some others, attend at the chapel on Tuesdays, for the purpose of improving in native vocal music. One of our pundits devotes a portion of his time daily to instruct the members of the mission in this science, and also a part of one day in each week in teaching the natives. The native tunes seem much better adapted to the language and feelings of the people than any to be found in use with us.

A collection of Christian hymns adapted to the tunes has been prepared and printed. They are now used in preference to the hymns set to European music, formerly in use in public worship. These hymns are by no means as perfect as we wish them. We hope to improve them much, and also to add to their number,—but this cannot be done till we become better acquainted with native music and versification, or until God in his providence shall raise up from among the heathen some who shall be qualified by talents and piety for the work. We are glad to find that the teachers are disposed to sing, and make no objections to engage in this part of worship. We have also observed that the singing of native tunes attracts many others to the doors of the chapel,—some of them frequently come in and wait to hear a part of the sermon, and sometimes stay through the service.

The service in English on Sabbath evenings is still continued. The attendance is respectable though not large.

In consequence of the death of some of those who attended the meeting at Mazagaum and the removal of others from the place, the weekly meeting there has been discontinued for the greater part of the year. Should circumstances authorize it, it will be recommenced.

The monthly prayer-meeting for the spread of the gospel, has been regularly observed during the year.

SCHOOLS.

The schools in Bombay and those on the continent, are in a flourshing state, so far as numbers and progress in their studies generally are concerned. The books used in the schools, are such as have been published by the mission, and no books but those which are strictly of a reli-

gious tendency, are allowed to be used. The schools on the continent are regularly examined every month, and those in Bombay every week or oftener. We are not able to see them daily, nor have we yet been able to procure Christian teachers for them. Our hope is, that from the schools now under our care some may be raised up as teachers, who, being themselves the followers of Christ, will endeavour to instruct those under their care in the way of righteuosness. The children receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us, that they do not worship idols—they say these idols are not able to save them—that Jesus Christ is the only Saviour of sinners; but we fear they answer so merely because they know what they ought to reply, and not because they really believe what they say. We know of none in our schools who give any evidence of a change of heart, or of any deep concern for the salvation of their souls. Still the word of God, which they are treasuring up in their memories, cannot but make some impression upon them, and we hope it may ultimately be of a favourable kind. There is every reason to believe, that the present children who are receiving Christian instruction in these schools, will by no means be so tenacious of their idolatrous and superstitious rites as their fathers are. It is ours to sow the seed, water it with our prayers and tears, and look to God for the blessing and the final accomplishment of all his purposes of grace towards the heathen.

There are in connextion with this branch of the mission at the present time, twenty-six schools, eleven of these are on the continent, and with the exception of the school at *Pane,* they have been

visited by two of the brethren during the year. The schools in Bombay are fifteen in number, five of these are for boys, and the other ten for females; the whole number of scholars is about two thousnad.

The female schools have not been increased since our last report, not because the parents are unwilling to send their female children to school, but from the fact that in our present re-duced state we are unable to take the superintendence of more. The opposition which heretofore existed against female education, is gradually dying away. The difficulty now consists rather in the perfect indifference which the parents exhibit on this subject, than to anything like determined opposition.

The distribution of tracts and the Scriptures has been continued as in former years. There is no difficulty now in the way of distributing the Scriptures and tracts in Bombay or on the continent, arising from the natives themselves, or others. With very few exceptions they are willingly received by the people, and most of them are attentively read. Among the more enlightened class of the natives, the desire to possess a complete copy of the Sacred Scriptures, is on the increase. We hope that they may not long wait in vain.

We have during the past year, put into circulation about 400 copies of the New Testament in Maráthí, and a few copies of the Scriptures in Hindusthaní, Arabic, Hebrew, and Portuguese, and about 12,000 tracts published by the mission, and 2,500 published by the Bombay Book and Tract Society. The Scriptures are gladly received by the Maráthí people but the Musalmans do not seem willing, as, a general thing, to receive the Scriptures. This seems strange, especially as they acknowledge that the Law was

given by God to Moses, the book of Psalms to David, and the Gospels to Christ; but such is their indifference to the subject of the Christian religion, and their pride in their own, that they feel but little or no disposition to inquire about it. A lover of the Koran is not, however, beyond the reach of Divine grace, nor the power of the Gospel.

MISSIONARY TOURS.

Only one short tour has been made by this branch of the mission during the past year. In the month of December Mr. Ramsey, accompanied by Mr. Read, of Ahmednuggur, spent 14 days on a tour on the continent. In this tour they visited the most of the villages in which our schools are established. They distributed 40 copies of the New Testament, together with 3000 portions of the Scriptures and tracts among the people. They examined the schools under the care of the mission, and found them in as flourishing state as reported last year. They had also the privilege of proclaiming Christ to many who assembled in the school-rooms, and in different places in the streets. They uniformly found the people willing to hear the gospel, but none seemed disposed to accept of the offered salvation. They had an opportunity of conversing several times with Babajee of Revadunda, mentioned in page 8th of our last report. This young man still continues to reject idols, and for many months past has not worn the mark on his forehead. He seems to have made but little progress in divine knowledge since he was spoken with a year ago. They invited him to come to Bombay for the purpose of receiving further instruction. He first agreed, but finally declined the offer.

Left 24th
Absent 2 months & travelled 550 miles

It is well worthy of remark, that while at

Allebag, the prime minister, Babajee, a Bráhman, sent for a copy of the New Testament for himself, one for his brother, and also one for the Raja. They were happy to comply with his wishes, and sent him in addition, copies of the tracts which were with them, and copies of Genesis and Exodus.

PRINTING.

In connexion with this department of our operations to enlighten the heathen, and to diffuse Christian knowledge generally among the people, we have the pleasure to announce that Mr. W. C. Sampson, who has recently arrived, will have the charge of the Press from the present date.

During the year the mission has prepared and printed ten new tracts in *Maráthí;* viz.

Nos.		Copies.	Whole No. pp.
21.	Hymns for Public Worship	300	14,400
22.	Good Instructions	1,000	8,000
23.	Concerning Salvation	1,000	8,000
24.	True Remedy for Sinners	1,000	8,000
25.	True Atonement	1,000	8,000
26.	Birth of Christ	1,000	16,000
27.	Preparation for Death	1,000	9,000
28.	Sufferings and death of Christ	1,000	15,000
29.	On Regeneration	1,500	24,000
30.	Biblical Instruction, in Maráthí Shloks	2,000	192,000
8.	Scripture Doctrines, 3d ed. *revised*	2,500	140,000
	Henry and his bearer, part of an edition	500	20,000
	Exodus, 1st edition	450	72,000
	For Bombay Auxiliary Bible Society:		
	Exodus, 1st edition	300	18,000
	Do. Matthew, *revised*	8,000	640,000
	For Bombay Auxiliary Tract Society:		
	Way of Salvation	2,000	44,000
	Nature of God	2,000	48,000
	For Church Missionary Society:		
	Henry and his Bearer	1,000	40,000
	Do. Handbill, Invitation to Public Worship	500	500
	For Rev. Mr. Wilson:		
	Maráthí & English Idiomatical Exercises	500	180,000
	Religious Reports—Sermons—Periodicals, *in English*	~~4,6~~	~~427,00005~~ 4,675,4
	Other Printing	~~8,3~~	~~75964,434~~ 8,395,9
			13,071,3

An edition of 6,000 copies of the Gospel by Luke, in Maráthí, and several works in English, are in the Press.

MISSION CHURCH.

During the past year two persons, Indo-Britons have been received into the communion of the church, upon profession of their faith. In February last, one of the members of the church, viz. Mr. Randall, died in the faith of Christ and in the full hope of a glorious resurrection. He had been in connexion with the church for four years, and during that time had supported a good Christian character.

It has also pleased the Lord to remove another of the members of our missionary circle from earth to her rest on high. Yes, our sister Mrs. Stone rests from her labours on earth, and her works follow her. He who called her into his Church on earth has called her to himself. He does all things well for his people, and for his Church; we would therefore bow in humble submission to this and to other dispensations of his providence with which he may be pleased to visit us.

Until the 21st of July, Mrs. Stone seemed to enjoy her usual health, and was able to attend to all her duties, domestic and missionary, as formerly. None of us suspected that disease had taken such a firm hold on her system, and that she was so soon to be laid in the grave. Nor does it appear that she had any idea of it herself. On the 25th she appeared so ill that it was deemed advisable to send for a physician. Dr. Smyttan was called, and immediately prescribed for her; but the disease not yielding to the medicines he called in to his assistance Dr. M. Their united efforts and skill were alike unavailing. She continued to grow worse until the 7th Aug.

On the first sabbath in Oct. 33, admitted see Nuneys letter of Oct. 18. '33

when she fell asleep in Jesus. Her disease was an affection of the liver. The next day the body was conveyed to the chapel, where suitable addresses were made to the Christian friends and natives who had assembled on the mournful occasion. After the usual funeral services, her remains were conveyed to the mission burial ground, where they were committed to the grave in the hope of a joyful resurrection at last. "Blessed are the dead who die in the Lord." "Yea, precious in the sight of the Lord is the death of his saints."

The dealings of God towards this mission are, and have been, such as to try the faith of his servants who labour here, and also of those who contribute to the propagation of the Gospel through our instrumentality; yet we are assured that they are all right. We are admonished to do with our might what we have to do, and to be in readiness for the coming of our Lord and Master.

We desire here to express our thankfulness to all the friends of this mission in India and America. And especially would we thus publicly acknowledge with gratitude, the kind attention of the medical gentlemen Drs. Smyttan and Maxwell to the members of the mission in times of sickness and distress. Our prayer, is that they and all the friends of missions may be made partakers of the benefits of the kingdom of grace here, and of the kingdom of glory hereafter.

CONCLUSION.

It may be, that upon the review of the operations of this mission, some may be disposed to think that little has been accomplished for the cause, and but little is doing. They may think that things present rather a discouraging aspect than otherwise. A little reflection will, we think, convince those persons that this is not a proper con-

clusion. Will any one say that David did nothing before his death toward the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3,000 talents of gold, and 7,000 talents of silver, in addition to the 100,000 talents of gold and the million of talents of silver, and brass and iron without weight, which he had in his kingly capacity collected for the purpose? Or will any one say, that the 30,000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the temple, did nothing, although they stayed at home two thirds of the time? or the 70,000 that bore burdens did nothing, or the 80,000 hewers in the mountains did nothing, or the 3,000 who were overseers did nothing, merely because one stone of the temple was not yet seen laid upon mount Moriah? How then came it to pass, that all things were made ready for the house of the Lord, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building? We answer, these 183,600 men left their homes —went into the mountains and forests, and there unobserved by the multitudes in the town and cities or by the passer by, who only heard the sound of the axe and the hammer, they laboured diligently, and for a specific object, viz. preparing meterials for the house of the Lord. Every stroke of the hammer and of the axe accomplished something; and although one man did not polish one stone in a day, still every day accomplished something, and the work moved on as steadily as the hand of time until the whole was completed. It was not till seven years had passed away that the labourers in the mountains saw the object of their labour, and in a glorious temple to Jehovah, the glory of the nation and the ornament of the world.

In renewing the past history of this mission, we find that the whole number of missionaries who have been in the field since its commencement, including those now on the ground, is 15; and the whole number of years spent in the field is about 78. This will make the average life of each missionary about 5 years and 3 months. If we take into the account the time lost by each missionary before he is able to be an efficient labourer in consequence of sickness, and in preparatory study of the language, we shall cut of about two years of his missionary life in India. This will leave on an average to each missionary about 3 years and 3 months, that is in all 49 years missionary labour. In other words we have 15 missionaries in 20 years performing the work 49 years, or two missionaries for twenty years each, and one for nine years. Let as now see what these two missionaries for twenty years, and the one for nine have been enabled to perform.

When the first American missionaries arrived at Bombay, although the Gospel had been preached in English to the Enropean population for many years previously, and the church of Rome had added many to her communion from among the heathen, still the work of evangelizing the heathen had yet to be begun. No part of the Scriptures had been translated, nor was there any thing in the shape of a book among the natives which could give them the least idea of the true character of God as revealed in the sacred Scriptures. Every thing was to be done; the wilderness was before them, and not a tree in this forest had yet been felled. They began without the aid of grammar or dictionary, to acquire the language of the people, and soon were able to tell the people in their own tongue of the wonderful love and mercy of God. Since

that time the whole of the New Testament has been translated and printed by them, and a revised edition printed at the expense of the Bombay Auxiliary Bible Society, portions of which had passed through several previous editions. Four books of the Old Testament have been translated, two of which have been printed, and 30 tracts of different descriptions in the Maráthí language have also been prepared and printed. A mission chapel has been erected, in which the Gospel has been regularly preached to the natives, for more than ten years The Gospel has been preached by them not only in the chapel, but in the school-houses, in the streets, and on the continent. Tours have also been made, in which the missionary has spent weeks at a time in going from village to village, preaching the word of God, and distributing it to those who could read it; so that from beyond Ahmednuggur to Goa, they have preached the Gospel of Jesus Christ. Schools also have been established and kept up, in which some thousands of children have been taught to read God's word. The average number of the children in the schools yearly, being about 1,200. Twenty-eight persons have been gathered into the Church of Christ, some of whom sleep in Jesus, and some of whom remain.

What invisible effect the word of God has had upon the people, is not known to them. The great day of the Lord alone can reveal the results of their labours among Hindoos, Musalmans, Jews, and others, by whom they are surrounded.

If it should please the great Head of the Church to send into this field a multitude of labourers, and should he permit them to live and labour for twenty years to come, no mind can well calculate what the results may be. There

is room for many more labourers: and who will say that twelve millions of people do not need more than 13 missionaries?

From all we can see and hear, it is evident to us that the state of things here is not stationary. Education is on the increase. Books and tracts of various descriptions on religious, moral, and scientific subjects, are multiplying. The stores of English literature are becoming more and more accessible to the people. The Press in the native languages is exerting its influence upon the people; and the schools supported by the natives themselves, the government, and the different missionary societies, are not without a salutary effect. The light which is in these various ways diffused among the people must tell upon the people. Ignorance, superstition, and idolatry, must give way to the light of truth and righteousness. And when the present generation of old idolaters, who are hardened in sin, and confirmed in idolatry, and who obstinately persist in it, through ignorance, pride of family, or fear, shall have sunk into the grave, we hope to find a generation rising, who will in a great degree be influenced by gospel principles, and will be disposed to serve the living and true God in spirit and in truth.

Among the Jews the light of divine truth is also increasing. A small edition of Exodus, prepared by Mr. Graves, (viz. 750,) has lately been printed and put in circulation. The demand for these was great, so that another edition is already called for. We are glad to see them so anxious to obtain the word of God in a language they can understand; and hope that while they read Moses and the Gospels, the Holy Spirit may enlighten their minds, and bring them to a saving knowledge of the truth as it is in Jesus. "As concerning the Gospel they are enemies for our

sakes; but as touching the election they are beloved for the fathers' sakes."

May the time speedily come, when the Gospel of the Son of God shall be preached in every nation and tongue under heaven,—when the Jew with the fulness of the gentiles shall be brought into the fold of Christ—when there shall be but one Shepherd and one sheepfold; and when the Lord Jesus Christ shall take to himself the great power, and reign King of nations as he is now King of saints;—when the glory of the Lord shall cover the earth, and when the Sun of Righteousness shall arise, and from his meridian glory pour down his rays of light and heat into every part of this dark world—causing the north to give up, and the south not to hold back, and making the seas and the dry land resound with the praise of the Lord. Even so, come Lord Jesus.

Bombay, January 1834.

AHMEDNUGGUR STATION.

In presenting to the public our second annual report of the mission at Ahmednuggur, we are compelled to speak in a more qualified tone than we did last year. The unchristian conduct of one of the members of the church, sickness in our families, and consequent absence from the station, and the death of one of our most efficient labourers, have tried our faith and diminished the amount of our labours at Nuggur. We have not, however, been obliged to leave the Maráthí country, so that our affliction, which has been the diminution of our services in one place, we trust, has been for the furtherance of the Gospel in other places.

Mr. Rudolph's letter, May 1.

Mr. Reid was absent from Nuggur five months, excepting three visits of ten days each, from Oct.

The death of our much esteemed Babajee is a very great loss not only to the particular mission to which he belonged, but to the cause of Christ in general. He died of the cholera, in the midst of his labours and usefulness, on the 17th of last April. Though he was not permitted to labour in the service of his divine Master above eighteen months, still he was enabled to accomplish more in this short period than can ordinarily be expected of a foreigner during twice this time. By his connexion with the mission he enjoyed many of the advantages, without the disadvantages to which a foreigner is subjected. He addressed his own people in their vernacular tongue. He knew their prejudices and superstitions, their rites, and their sacred books. He well knew how proud and degraded, how credulous yet suspicious, how wise yet ignorant, how religious yet ungodly, these wretched people are. His appeals to the corrupt priesthood from which he had come out, were as pointed arrows prepared not in the spirit of rancorous bitterness, but in the spirit of divine love. They could not but respect him for the adroitness with which he used his armour, though they hated him, as the deserter of their cause, and the discoverer of their foul priestcraft. He not only condemned them by the doctrine which he taught, but by his own daily walk, and from their own books, themselves being judges. The death of such a man at such at time, is to be numbered among the mysteries of divine Providence which eternity alone can unfold. His devout department, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the Brahmuns, his preaching at Nuggur and in more than four score towns and villages in the Dekhan, are means which in the wisdom of God, we trust, will not be permitted to

a memoir, Reed's letter of May 12, '34
This letter, Reed's letter May 15, '33.

fail of some glorious result to the Church of Christ.

Our other assistant, Dajeeba, still continues to give evidence of the sincerity of his profession. He renders us very essential aid in every department of missionary labour. He possesses a very respectable knowledge of the Scriptures, is sober, discreet, and apt to teach. During the last hot season he was attacked with the cholera and brought to the verge of eternity. But God had mercy on us and spared him. He has recently been married to the widow of Babajee. The marriage took place at the mission house, and was conducted according to the Christian form. The novelty of the occasion attracted attention and remarks. A respectable number of Hindoos were present, and had an opportunity of comparing the simplicity and quietness of a Christian marriage with the confusion and parade of a Hindoo wedding.

On religious services, as reported last year, are still sustained with little change. On the Sabbath we have preaching in the morning and evening, and expound the Scriptures with exhortation and prayer, on each morning and evening in the week when at the station. The number of hearers is seldom less than forty or more than sixty. We have a meeting on Thursdays more particularly for the benefit of the members of the church, for candidates for baptism and inquirers. The monthly meeting for prayer is also observed in our place of worship for the natives, on the first Monday in the month; and we have daily worship in our families for those in our service.

Preaching by the way side, in the markets, and other public places, has not been overlooked. We regard this mode of dispensing the Gospel peculiarly important in the present state of native

society. We walk out with a few books in our hands to some public part of the town about five o'clock in the evening, sit down near the door of a temple or on the veranda of same house or shop where we see people lounging after the labour of the day, and there commence conversation with those present. Passers by are attracted to the place till a crowd is at length assembled. The form of discourse then changes from the colloquial to more direct address. In this way we frequently preach in the course of an hour to the villager and the stranger, to the Brahmun, and Muhamedan. Some sit through the whole discourse, others remain but five minutes—all come and go at pleasure.

But the department of labour to which we feel ourselves more especially called, and to which we desire to devote particular attention is, the preaching of the Gospel and the distribution of books throughout the Maráthí country in the Dekhan. The fewness of our number, the death of Babajee, and illness in our families, have prevented our travelling so much the past year as we desired. We have however been able to make three tours of considerable extent and one or two of only a few miles. In January Mr. Read, and Babajee visited nineteen villages to the north-east of Nuggur. In these villages they distributed a large number of religious books and portions of the Scriptures, and preached Christ and him crucified to many thousands of Hindoos and Musalmans. As none of these places had previously been visited by a missionary, the novelty of the subject aided them greatly in collecting the people and securing their attention. At Merdee we met with a singular combination of Hindoo and Muhamedan superstition. Here was erected some years since a stupendous edifice in honour of some Muhamedan peer or saint.

This was of course worshipped by the faithful as a tomb. But by some strange accommodation, the Hindoos (for the Musalmans have become few in that region) call it a temple of their god Khanoba, and not only do they worship there but all the people of the adjoining country make an annual pilgrimage to the place. Another similar instance fell under our observation during the same tour.

In March Mr. Read made another tour across the country nearly 200 miles from Ahmednuggur to the Mahábulishwar hills, by the way of Jeejury, a sacred place of the Hindoos, and Sattara the capital of the Raja of Sattara; and after a residence there of three months (on account of Mrs. Read's health) returned for the most part by another route. During his residence on the hills he had on opportunity daily of addressing an assembly of beggars which varied in number from 50 to 100, and of preaching to all classes of people in the bazar at Malcolm Pait.

Four natives have been received into the church the past year by baptism, and two by letter from Bombay. The latter were Babajee and Dajeeba, and of the former two of the Maráthí caste, one of the Parbhú, and one the Mhar. The Parbhú is the aged mother of Dajeeba.

On the 6th of March we organized ourselves into a church on Presbyterian principles. Our whole number was fourteen—ten Hindoos and ourselves. Six of these are inmates of the poor Asylum. After adopting a confession of faith which had been drawn up in the Maráthí language for the purpose, but agreeable with the confession of faith of the Presbyterian church in the United States, Mr. Read was elected pastor of the church, Babajee was ordained an elder and Dajeeba a deacon, by prayers and the imposition of hands. We then resolved ourselves into a moral

society, by subscribing our names to a system of rules which had been previously drawn up and presented to the members individually, by our much lamented Babajee. The first article imposes "entire abstinence from ardent spirits except when required as a medicine." The other articles forbid the observance of idolatrous rites and superstitions, the attendance at shows, sports and tricks of legerdermain, the playing of games of chance, and all conformity to Hindoo customs, when they are contrary to the Christian Scriptures. These rules have, as far as we know, been observed, except by one. He has been suspended for some months past for deception and lying. This is Beekyah, who was received into the church more than a year ago.

We have distributed a large number of Christian books and portions of the Scripture, both in Maráthí, Hindústaní, and Gúzráthí. At our houses, at the places of concourse in Nuggur, among the people of the surrounding villages, and in more than an hundred towns and villages in different directions through the Dekhan, we have scattered these little messengers of truth among the thousands and tens of thousands who are perishing for lack of the knowledge which they impart.

We have not as yet been able to adopt any extensive system of schools. Much effort has been made to establish schools for girls. The few which we have, are generously supported by the European ladies at the station. These have been sustained with much difficulty, and against prejudice and opposition from the greater part of the natives. They cannot conceive how any benefit can accrue to them from their girls learning to read. Several have, however, made very good progress in reading and writing, and have committed to memory the small catechism,

SUBSCRIPTIONS AND DONATIONS, 1833.

J. Farish, Esq.	Rupees 200
E. B. Mills, Esq.	400
Do.	400
J. Smyttan, Esq. M. D.	300
J. Vaupell, Esq.	35
T Robson, Esq.	30
Captain J. Molesworth	100
Lieutenant T. Candy	50
Mrs. T. Candy	52
Major J. Barclay	30
Mr. J. Coward	30
Mr. W. Shepherd	10
A Friend, for the Christian instruction of native females	100
Do. towards a Refuge for destitute native children	100
A Friend to native female improvement	14

1851

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1851

[illegible] of Bombay Miss.s on sending Children
~~to this country~~. Report
[illegible] Nov. 25, 1834

The Committee appointed to report on the propriety of sending the Children of Missionaries & assistant Missionaries under the Care of the A. Board in Bombay to America, would submit the following ~~report~~ - ~~viz.~~ considerations, viz.

I. That in our view, we consider it not only proper, but also necessary that the Children of the Missionaries & assistant Missionaries of the Board in Bombay should be sent to America at as early an age as possible, as convenient.

II. That the expense of sending such Children should be borne by the Board, or the Christian Public in America, unless the Parents of such children should, independent of the Board, be able & willing to bear the expense of the same themselves.

In support of the first consideration we would offer the following ~~remarks~~ reasons

(1.) The influence of the Climate upon the Children of Foreigners is such as to require their removal from this Country at an early age.

Of the 31 Children born in this Mission more than one half have died in India. Of these none excepting one, lived beyond the age of 5 years - Of the remainder five are now in the country, and of these ~~the~~

the Mission have unanimously agreed that two of them should be sent to America in the Ship "Henry Clay". The three which remain are all under the age of 18 months. Of these children which have been sent home, so far as we can learn, they have lived ~~although~~ and are doing well. The probability is, if they had remained in the country, that this would not have been the case, but that they would, long ago, have fallen victims to the climate.

The practice of Europeans agrees with the opinion here expressed. They invariably send their children to Europe at as early an age as they conveniently can. The testimony of all the Physicians, we have heard speak on the subject, agrees with the above opinion. Many parents attempt to keep their children longer in the country than is proper in consequence of their inability to send them away. *

2. The influence of the Natives upon the children of Missionaries is another reason why they should be sent out of the country as soon as possible.

That this influence is anything but good, will be evident from a moments ~~cons~~ reflection. No Europeans can manage the affairs of their household in this country without the aid of servants. Missionaries have as few of these about them as possible, & much fewer than any other foreigners in this country who hold anything like the same standing in society. The character of these natives is well known to the Board. Truth & modesty & honesty are rare traits in the

* The settling of Missionaries children in the London Mfg. &c. & all their children, they have opportunity.

character, and that they are addicted to the use of vulgar & obscene language is well known to all who have much to do with them. With persons of this character the children of Missionaries have to be entrusted a great portion of the day; & with the example of the heathen before them, it is not to be wondered at, if their children should ~~contract~~ learn many of their evil habits. If the children do ~~to~~ not loose in a degree their reverence for truth & honesty, their minds are, without doubt filled with many vile & polluting ideas. On all sides, unchaste sights & sounds meet their eyes & ears; and an impression of an unfavorable kind cannot fail of being made upon their minds. If they could be kept in ignorance of the native language, one objection might be obviated as they would not then understand what they hear; but this is impossible, for the native language is the first they learn to speak.

The situation of the Missionaries in regard to the natives is such as to lead them to be more among ~~the natives~~ them, & to keep a less strict guard over their children than many other Europeans can do. And in this way they are more exposed to temptation than the children of others. We are not singular in our feelings in regard to our children. The Moravian Brethren felt this evil of dwelling among the heathen, and therefore sought every opportunity to send their children home; & sometimes one of the Missionaries

accompanied the children of the Station thus sent home, as is evident from ~~Coantz~~'s Crantz's history of the Moravian Missions. (which see)

The Missionaries in modern times feel the evil also, and they desire to remedy it if possible. Refer to Ceylon. Bombay &c

3. Our third reason is, that there are no proper Schools for the children of Missionaries in this country, in which they might be educated, even on the supposition that it were proper, on other grounds, to keep them in the country.

If a Missionary, or his wife should devote the time that is necessary for the instruction of their children, there would be but little time left them for the work to which they have been especially called & set apart. Religious instruction they can and do give. as to the other they have not time for it, & for so what is expected of them from the Board in reference to the Heathen.

In America the case is different. The defect of schools of any description or of the proper kind may be supplied by a Private Teacher: but such a person cannot be obtained here. If he could, a Missionary would be unable to bear the extra expense of such a tutor. Each Missionary desires his children (should they live) to be instructed properly & to be useful; but this cannot be accomplished if they remain in this country.

4. But again Should the children of Missionaries be kept in this country there is no field of labour to which they can turn their attention, no prospect before them of making a livelihood or of a comfortable settlement in life. and their usefulness, if kept in the country, must necessarily be very small compared with what it might be if properly educated at home, if they should then return ~~come~~ to the country as Missionaries. as to the Mechanical arts, there is no field here for foreigners to be engaged in. In consequence of this state of things the children of Missionaries will be in great danger of contracting habits of idleness & of being a burden to the Missionary & a hindrance to the work of Missions rather than an assistance.

In support of the IIth Consideration we would observe that it seems to us quite reasonable that the Church of Christ, which we serve in the Lord, should be bound to make her Missionaries, who bear the heat & the burden of the day, as comfortable as her members, in similar circumstances, at home.. as the Missionary has voluntarily left his native land, and all the means of grace & instruction with which his children might be blessed, if he had remained at home; and as this labour was not undertaken to fulfill his personal duty

duty to the heathen, but that which is alike incumbent on the churches at home with himself, (it is) but right that, while he fulfills their duty, in part, to the heathen, ~~that~~ they should provide, not only for his support and comfort, but also for the education of his children.

A Minister of Christ at home is not blamed for being anxious for the temporal & spiritual welfare of his children, nor for leaving such a field of labour where it is evident that the temporal & spiritual health of his family are endangered.

2. The salary allowed by the Board, who act as the organ of the churches, is such as not to allow the Missionary from that source ~~alone~~ to bear the expense of sending his children to America, & to educate them as they ought to be.

3. The ~~laws of~~ gospel requires that the Parents should provide for the christian Education of their children as well as for their temporal support. If this cannot be done by the Missionary in connection with preaching the gospel to one class of people, & can be done while preaching to another he is bound to choose the latter. If the Education of his children cannot be provided for

while he remains on heathen ground the question comes what is the path of duty? Is it right to remain? A minister of Christ is bound we know to preach the gospel to sinners he is bound also to provide for his household. These both can ought to be done. And that a minister of the gospel is not bound to remain in a place where he must necessarily endanger the temporal & spiritual welfare of his household we are fully convinced.

These are some of the grounds on which we claim from the churches at home that protection & support for ourselves & children which we might have obtained, if we had not relinquished our right to supply their lack of service to the heathen.

We are aware that many objections will be urged to the measure contemplated. It may be objected that the expense is so great that the churches will not sustain it.

To this we can only answer that we do not think that the american churches will refuse to educate the children of their missionaries in a foreign land while they contribute so liberally to the education of the children of ministers & others at home. Let the churches first say that they will not bear this expense & then may the missionaries reply.

It may be objected again that the children should not be seperated from their parents. Other the children of Missionaries should be kept with them

To this we answer are not children seperated from their parents in America. What are all the Boarding Schools in the land but a system of seperating Parents & children? Who Exclaims against that. Under ordinary circumstances we agree that the children should be kept with their parents. But the case contemplated is an Exception. The Parent feels the trial of the seperation more severely than the churches can the Expense of sending them home. And if it were proper or consistent with duty to keep them here the Missionaries would so soon not ask to have them ~~sent home~~ taken from

Such is the view of the subject which the Committee have taken, which they beg leave to present to the Mission.

William Ramsey
C. Stone

I am in favor of accepting this report & move that a copy of it be sent to America

H. Read

I am in favor of adopting this report.

To be kept in the Mission

W.R.

Boggs, Stone, & Sanborn are in favour of the report with the alteration

Painting executed at the
Bombay Nuspice Prep.

Rec'd March 24. 1855.

30

Dates	Copies	Titles	No.	Form	Type	Pages
1834 January 4th	140	Bombay Price Current No	1	Sht. fo. fo.	Min & Non	4
" 11.	140	Do. Do. Do No	2	Do	Do	4
" "	150	Rept. of Amer. Miss. in Bbay Pars.	3	Hlf. Sht. Demy	Pica	2
" 18.	140	Bombay Price Current No	4	Sht. fo. fo.	Min & Non	
" 25.	140	Do Do Do No	5	Do	Do	
" 28.	450	Oriental C. S. for January	6	Hlf. Sht. Demy	Bour. & Min	3
" 29.	150	Rept. Ann: Bble Soc: for 1833.	7	Do	Pica & Bour	2
Feb. 1.	140	Bombay Price Current No	8	Sht. fo. fo.	Min & Non	
" "	400	History of the Ramoossies	9	Hlf. Sht. Demy	L.P. & Min	2
" 4	100	Notice of Rev. Mr Taurie's sermon	10	Hlf. Sht. letter	Small Pica	
" 11	400	Evang: & Reporter for January	11	Hlf. Sht Demy	L.P. & Minion	
" 13	100	Mr Browns letter to Govt.	12	Do	Pica & Bour.	
" 8	140	Bombay Price Current No	13	Sht. fo. fo.	Min & Non	
" 15	140	Do Do Do	14	Do	Do	
" 18	450	Oriental C. S. for February	15	Hlf. Sht Demy	Bour. & Min	3
" "	125	Tickets for labelling Packages	16	16th fo. fo	Fancy	
" 22	140	Bombay Price Current No	17	Sht. fo	Min & Non	
" 24	200	Rept. Bbay Native Poor Asylum 1833	18	Hlf. Sht. Demy	Pica & Bour.	
" "	400	Evangelist and Rept. for Feb.	19	Do	L.P. & Minion	
March 1.	140	Bombay Price Current No	20	Sht. fo. fo.	Min & Non	
" "	100	Circulars Mrs Martinants school	21	Hlf. Sht letter	Minion	
" 8.	500	Education Society Notice of Mtg.	22	Sht. note	Script	
" 5.	200	Dist. visiting Society. Report	23	Hlf. Sht. Demy	Pica & Bourg	
" 8	140	Bombay Price Current No	24	Sht. fo. fo	Min & Non	
" 10	500	Notice of Classical & Eng. School	25	Sht. letter	Bourgeois	
" 15	140	Bombay Price Current No	26	Sht. fo. fo	Min & Non.	

Paper	Total Amount			Settled	To whom
4 nished by Proprietor	40	"	"	Cash	C. MacLeod Esquire
4 Do Do	40	"	"	Cash	Do Do
2 ant Society	58	2	"		Bombay Amer: Miss:
1 nd by Proprietor	40	"	"	Cash	C. MacLeod Esquire
1 Do Do	40	"	"		Do Do
3 Bible Society	189	"	"		The Rev. J. Wilson
2 Do Do	72	"	"		Rev. H. Jeffreys
1 nd by Proprietor	40	"	"	Cash	C. MacLeod Esquire
2 American	1050	"	"	Craft on Remington & Co.	Capt. Alex. MacIntosh
1 Bath Letter	6	"	"		Rev. Mr. Laurie
1 American	85	"	"		Revs. Ramsey & Stone
1 Bible Society	130	"	"		J. C. Neal Esquire
1 nished by Prop.	40	"	"	Cash	C. MacLeod Esquire
1 Do Do	40	"	"	Cash	Do Do
3 Bible Society	192	1	50		Rev. Jno. Wilson
1 ick fo. fo.	3	"	"		Rev. Wm. Mitchell
1 nd by proprietor	40	"	"	Cash	C. MacLeod Esquire
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1 erican	60	"	"		Revs. Stone & Ramsey
1 nd by Prop.	40	"	"	Cash	C. MacLeod Esquire
1 ath Letter	8	"	"		Mr. Martineau
1 te Paper	20	"	"		Rev. Mr. Fletcher
1 Bible Society	69	1	50		Capt. Jacob (Sec.)
1 nd by Prop.	40	"	"	Cash	C. MacLeod Esquire
1 mpere Letter	30	"	"		Mr. Mainwaring
1 nd by Proprietor	40	"	"	Cash	C. MacLeod Esquire
	~~1490~~		"		

Date	Copies	Titles	No.	Forms	Type	Pag
1834.		Amount brought over				
March 17.	200	Licences	27	Hlf. Sht. Cap	Pica	1
22	140	Bombay Price Current	28	Sht. fo. po	Min & Bourg	3
"	450	O. C. S. for March	29	Hlf. Sht Demy	Bourgeois	36
24.	400	Evang. & Reporter for March	30	Do	L. P. & Minion	36
26.	6000	Bills of Lading (Con Sht)	31	Hlf. Sht. fo. po.	Sm. Pica	1
29.	140	Bombay Price Current (no	32	Sht. fo. po	Min & Bourg.	3
April 4.	2000	B/L Lading (2 on sheet) 1 Scam	33	Hlf. Sht. fo. po	Sm. Pica	1
" "	500	Viccajee Merjee's Insurance Office	34	Sht. fo. po	Long Pr.	2
" "	300	Prospectus East Indians Friend	35	Hlf. Sht. letter	Pica	
" "	100	"Know all me", &c (Viccajee Merjee)	36	Hlf Sht. fo. po	Sm. Pica	
" "	500	Reputação Analytica	37	Hlf. Sht. Post	L. P.	
" 20.	450	Oriental Christian Spec: for April	38	Hlf Sht Demy	Bour. & Min	
" "	400	Evang. & Reporter for April	39	Do	L. P. & B	
" 25.	600	Sermon – "The unjust Steward"	40	Do	Pica	
" "	600	Ninteenth Report. Education Society	41	Do	P. & B	
✓ " 26	6000	Gospel according to Luke (Mercatti)	42	Do	Pica	8
" 29.	1000	Blank Bills – Pew rent	43	Hlf. Sht Cap	English	
May 1.	500	East Indians Friend	44	Hlf. Sht Demy	Bourg.	
" 9.	450	Oriental Christian Spec: for May	45	Do	Do	
✓ " 13.	3000	Summary of the Scriptures	46	Do	Pica	
" "	1000	The Threefold science	47	Hlf. Sht. Post	Sm. Pica	
" 16	250	Return of Votes	48	Sht. fo. po	L. P.	
" 16	250	Do Do	49	Hlf. Sht. Cap	Do	
" "	275	Circular No. 59	50	Sht. Cap	Pica	
" 17	500	"Know all Men", &c.	51	Sht. fo. po	Bourgeois	
" "	400	Evang. & Reporter for May.	52	Hlf. Sht. Demy	L. P. & B	

Paper	Total Amount			Settled	To whom
	~~1490~~	"	"		
English Cap.	10	"	"		Mr. Norton
Furnished by Prop:	40	"	"	Cash	C. MacLeod Esquire
Bible Society	168	3	"		Revs. Jno. Wilson
American	90	"	"		Revs. Stone & Ramsey
Furn.d by Parsee	26	"	"	Cash	Pestonjee Aspanidjee
Furn.d by Proprietor	40	"	"	Cash	C. MacLeod Esquire
Furnished by Parsee	11	"	"	Cash	Pestonjee Aspanidjee
Do Do	16	"	"	Cash	Do Do
Furnished English	20	"	"		Rev. W. R. Fletcher
Furn.d by Parsee	8	"	"		Pestonjee Aspanidjee
Furn.d by Proprietor	84	"	"	Cash	M. Lobo
Bible Society	186	1	50		Revs. Jno. Wilson
American	50	"	"		Revs. Stone & Ramsey
American Sup.t	70	"	"		Revs. W. R. Fletcher
Do	340	"	"		Mr. Wilson (Secretary)
American	1217	"	"		American Bible Society
Eng. Cap	16	2	"	Cash	Trustees Byculla church
Amer. Sup	125	"	"		Rev. Mr. Fletcher
Bib. Soc.y	167	2	"		Rev. Mr. Wilson
American	654	2	"		Amer. Tract Society
Portuguese	492	1	"		Lieut. Shortrede
Eng: fo. po.	36	"	"		
English Cap	22	"	"		Major Moore
Do	32	"	"		
Furn.d by Parsee	12	"	"	Cash	Pestonjee Aspanidjee
American	50	"	"		Revs. Stone & Ramsey
	~~1725~~ 3				

Date.	Copies	Titles	No.	Forms	Type	Pages
May 26	250	Military Fund Papers	53	2nd Sh. Cap	Pica	6
" 29	500	East Indian's Friend No 2	54	Hlf. Sht. Cemy	Bourg.	24
June 3	406	Oriental C. S. for June	55	Do	B & M	36
" "	400	Prosp.: a work on the Nilgiris	56½	8th S. Cemy	Bourg.	1
" 4.	100	Circulars – "Sholton & Co."	57	Sh. Letter	Pica	1
" 5.	200	Blanks "William the Fourth"	57	Hlf. Sh. Cap	Do	1
" 7.	1000	Insurance Blanks	58	Sh. fo. po	Bourg.	1
" 11.	100	Indian Navy Fund Blanks	59	Sh. Letter	Pica	3
" 13.	3000	Reprint of Sigs. 2. & "Sumg."	60	Hlf. Sh. Cemy	Do	16
" "	50	Harnai Poor's Asylum Report	61	4th Sh. Cemy	Bourg.	4
" "	50	Ambroli Eng. School Report	62	Do	Do	4
" 18	2000	Confession of Leang Afa	63	Hlf. Sh. Cemy	Pica	12
" 21	420	Evang. & Reporter for June	64	Hlf. Sh. Cemy	L. P. & B	18
" 30	500	East Indian's Friend No. 3.	65	Do	Bourg.	24
July 2	400	Oriental Christian Spec. for July	66	Do	B. & M	36
" "	200	"Catalogue" of Books	67	Do	Bourg.	105
" "	400	Terms	68	Do	Do	8
" "	200	Advertg.t	69	8th Sh. Cemy	Do	1
" "	5000	Labels – "Circulating Library"	70	40th S. Letter	Min.	1
" "	100	Sermon on the Trinity	71	Hlf. Sh. Cemy	L. P.	20
" 4	100	Regulations of the Press	72	Do	B. & P.	12
" 7	6000	B/L. Lading (2d. 6on S.)	73	Hlf. Sh. fo. po	L. P.	1
" 14	400	Evang. & Reporter for July	73½	Hlf. Sh. Cemy	L. P. & B	24
" 14	100	Indian Navy Fund Regulations	74	Hlf. Sh. Cemy	Bourg.	28
✓ " 29	2000	बाराखड्या	75	Hlf. S. Cap.	Lithog.:	24
✓ " "	3000	Catechism (Marátha)	76	Hlf. S. Cemy	Eng.	34
✓ " "	2000	Compendium of the Scriptures	77	Do	Pica	38

Paper	Total Amount			Settled	To whom
Sup. Eng. Cap	60	"	"		Major Moore
American Sup	142	"	"		Rev. W. K. Fletcher
Bible Society	184	3	50		Rev. Mr Wilson
Co	12	"	"		Mr Malvery
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Furn. by Parsee	18	"	"	Cash	Pestonjee Aspanciarjee
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Co	5	"	"		Rev. Mr Wilson
American	100	"	"	Cash	Co (for B.T.S.)
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American Sup	125	"	"		Rev. Mr Fletcher
Bible Society	177	"	"		Rev. Mr Wilson
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Co	33	2	"		Mr Malvery
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Eng. Letter	20	"	"		
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Amer. & Eng.	27	2	"		Bombay Amer. Miss.
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Portuguese	80	2	"		Bombay Amer. Miss.
American	152	"	"		Co Co
Co	215	"	"		

Date	Copies	Titles	Nos	Form	Type	Pages
August 1.	400	Oriental Chris. Spec: for August	78	Hlf. sht. Comy	Bourg.	36
" "	500	East Indians Friend No 4.	79	Do	Do	24
" 5.	2000	Blank Bills for East Indian Friend	80	10th S. Cap	Eng.	1
" 13.	275	Circular No. 60	81	Sht. Cap	Pica	2
" "	250	Return of Votes	82	Hlf. sht. Cap	Bourg.	1
" "	200	Crafts "All right pay" &c.	83	Do	Script	1
" 15	600	Evang. & Reporter for August	84	Hlf. sht. Comy	Bourg.	24
✓ " 25	2000	Instructive Stories (Maratha)	85	Do	Pica	48
" 26	2000	(1 Ream) Bills Lading	86	Hlf sht. fo. po.	Sm. Pica	1
" "	1000	(2 ") "In the name of God."	87	Sht. fo. po	Bourg	1
" 28	400	Oriental Chr: Spec: for September	88	Hlf sht Comy	Do	3
" "	800	East Indians Friend No 5	89	Do	Do	36
Sep. 5.	300	East Indians Friend No 1 (2nd ed)	90	Do	Do	24
" "	1000	Blank Bills for Evang. & Report.	91	10th S. Cap	Eng.	1
" 8.	576	Do Do Do Office Ofs	92	4th S. letter	Script	1
" 9	600	Monument in memo. Capt. Cotall (3rd)	93	Hlf sht Comy	Sm. P. & B.	64
" 10	300	Christ Church Byculla notice	94	Hlf. sht. letter	Pica	1
" 15.	400	Evang. & Reporter for September	95	Hlf. sht Comy	Bourg.	28
" 22	500	Tract "Philosophy of Temperance	96	Do	Do	12
" 25	1500	"Catheccism Elementar" & Port. trans. 23d	97	Do	Do	8
" 26	500	Cal. 13th bay Br. R. A. S. (Sept. 8 pp)	98	Do	Do	208
" 27	100	"William the fourth" blank	99	Hlf. sht. Cap	Eng.	1
✓ " "	1500	Tract "Good Tidings" (Modi)	100	Do Do	Lithog.	24
Oct. 1.	400	Ori: Chris: Spec. for October	101	Hlf. sht. Comy	Bourg.	40
" "	500	East Indian's Friend No. 6.	102	Do	Do	32

Paper	Total Amount			Settled	For whom
Bible Socy.	180	"	"		Rev. Mr Wilson
Amer. Society	125	"	"		Rev. Mr Fletcher
Eng. Cap	17	"	"		Do Do
Do	32	"	"		Major Moore
Do	22	"	"		Do Do
Do	12	"	"		Do Do
Bible Society	85	"	"		Messrs Stone, Ramsay & Sampson
American	372	"	"		Bombay Tract & Book Socy
Govt by Propr	12	"	"		Pestonjee Aspenwaljee
Do	18	"	"		Do Do
Bible Society	177	"	"		Rev. Jno. Wilson
Amer. Sup	175	"	"		Rev. Mr. Fletcher
Do	110	"	"		Do Do
American	4	"	"		Propr. E. & R.
Letter	10	"	"		Bombay Amer. Miss.
Bible Society	300	"	"		Captain Jaucett Belgaum
Letter	8	"	"		Rev. Mr Fletcher
Bible Society	84				Mr Stone, Ramsay & Sampson
Amer. Cap	40				Rev. H. Jeffreys
Bibles by J.W.	66	2	"		Bbay Tr. & Book Soc. (by Mr. J.W.)
Bible Society	941	"	"		W. E. Frere, Esquire (Secy)
Govt by	6	"	"		J. N. Leech, Esquire
Portuguese Blue	70	2	66		American Tract Society
Bible Society	185	"	"		Rev. Jno. Wilson
Sup. American	142	"	"		Rev. W. R. Fletcher

Dates	Copies	Titles	No.	Form	Type	Pages
Oct 10	2000	Quarterly Roll	103	Sheet Cap	Lithog:	1
" "	2000	Note "To the Secy. to the Bbay Rd. Soc:	104	Hlf. Sh. Co	Co	1
" 11	500	Veeajee Merjee's Blanks	105	Sh. fo. po.	Bourg.	1
✓ " "	1500	Tract "Three Worlds" (Modi)	106	Hlf. Sh. Cap	Lithog:	32
" 30	400	Oriental Christian Spectator for Nov.	108	Half S. demy	Bourgeois	36
" 16	400	Evangelist & Reporter for October	107	Do.	Do.	24
✓ " 30	2000	The Three Worlds (Balboodh)	109	Half S. Cap.	Lithog.	28
✓ " "	1500	Prayers (Marathi)	110	Half S. Cap.	Pica	10
✓ " "	2000	The True Worship of God (Marathi)	111	Do Do	do	12
Nov. 3.	500	East Indian's Friend, No 7.	112	do.	Bourg.	24
" 4	1500	Portuguese Tract) 33	113	do.	do.	20
10	400	Petitions of Scottish Mission	114	Sheet Cap	Sm. Pica	3
✓ 12.	2000	Good Tidings (Balbodh)	115	Half S. Cap	Lithog	
"	100	Temperance Notices	116	Half S. Letter	do.	1.
15	400	Evangelist & Reporter. for Nov.	117	Hlf. S. demy	Bourg.	24.

Paper	Total Amount			Settled	To whom
Eng. Super.	55	"	"		Rev. W. K. Fletcher
Do	33	"	"		Do Do
Furn.d by	16	"	"		Pestonjee Aspanerajee
Portuguese blue	128	2	"		American tract Society
Bible Society	84	"	"		~~Messrs. Stone, Ramsay, & Co~~ ~~American Tract Society~~
Do	196	"	"		~~Messrs Stone, Ramsay & Co~~ Rev. J. Wilson.
Portuguese Blue	133	1	"		American Tract Society
American	85	"	"		Do. Do.
Do	107	"	"		Do Do.
Am. Superfine	126	"	"		Rev. W K Fletcher
Furnished by	147	1	"		Bombay Tract & Book Society
Eng. Supf.	40	"	"		The Rev. Jno Wilson
Portuguese white	91	"	"		The American Tract Society
Do					Archdn Carr.
Eng. first Class					Messrs. Stone, Ramsay & Lampson

Dates	Copies	Letters	No.	Sum	Type	Pages

31 1st Sheet.

Ahmednuggur July 1st 1834.

Mr. Anderson

Dear Brother,

Through the goodness of God we are all enjoying our usual health. Mrs. Read has had some severe attacks; Mrs. Boggs also had a severe bilious attack in April, but by the application of active medicine was relieved.

Last Oct. Mssrs Read and Boggs with their families went to Bombay to attend the annual meeting of the Missionary Union. Mr. Boggs returned to this place the 27th of Dec. Mr. Read remained in Bombay, and in company with Mr. Ramsey visited the schools on the continent. On the 25th of Dec. they left Bombay for the purpose of itinerating in the Deccan, Mrs. Read having remained behind for the purpose of going to the Mahabuleshwur Hills for her health. On their way they passed through Saltette and the upper Conkan; thence they came to this place by an unfrequented route, and arrived here about the middle of January. After remaining

a few days they proceeded by the way of Pyton to Jaulna something more than 120 miles N.E. of this. There they found a small native congregation which [illegible] had been collected by an officer. While they remained they baptized two ~~natives~~ Hindoos and two children, and married a couple. They returned to the place by the way of Aurungabad having been absent about a month. Upon their arrival they had the pleasure to meet with Mr. Allen who had arrived early in Feb. Mr. Ramsey after tarrying a few days proceeded to Bombay, and Mr. Allen and Read made a tour to the South as far as Pundarpoor, 120 miles from this, and thence west to Pharton 80 miles where they parted. Mr. Read proceeded to the Mahabuleshwar Hills to join Mrs. Read and Mr. Allen returning by the way of ~~Bombay~~ Jeejoory arrived about the middle of March. Since that time he has been engaged in preparing native tracts and books for publication and in preaching to the natives, it being altogether inexpedient to itinerate during the hot season

Mr. Read staid at the Hills till the 9th of June and arrived here the 17th During the time of his stay at the hills he was employed in preaching to the natives and in superintending a native school.

Nothing remarkable has occurred respecting the state or prospects of the Mission since the time of writing our last report. One man, an inmate of the poor house, was baptized in Feb. He had been a candidate for baptism for many months, and has since his baptism continued to give us entire satisfaction. Our church besides ourselves now contains nine native members. No case of discipline has been required.

In respect to education we have done but little in proportion to its importance. There are in town three Mahratta Schools supported by government in which christian instruction is not tolerated. These schools are free, and the teachers receive high wages. This we find renders it extremely difficult to carry into effect any system of

education which we have been
able to form. We shall however
by divine assistance continue
to persevere in our efforts with
the hope that Providence will
open a door of access.
We have not yet commenced
the Seminary respecting which
you wrote to us. The absence of
Mr. Read, the want of a suit-
able place, and of proper in-
formation respecting the pros-
pects of such a school have be-
en to prevented us from attem-
ting any thing. We think how-
ever it is a subject of great
importance, and will endeavor
to give it our immediate atten-
tion. Probably we shall in a sho
time attempt to do something
on a small scale.
We have lately commenced an
English school which is intended
for native boys who wish to stu
English — especially for those of
the higher classes. It has been i
operation a month and a hal
and promises well. It numbers
30 scholars. It is instructed by

a Mufalman who speaks and reads the English with considerable accuracy. We pay him 15 Rs. per month and, should the school continue to flourish, we are to give him after 6 months 20 Rs. per month. We find it exceedingly difficult to convince this people that we have come here to labor for their good rather than our own advantage. For this & other reasons we think it best, at least for the present, to make no charge except for books.

We have been put to great inconvenience both last year and this respecting house. Last year during Mr. Read's absence the house in town which he had occupied took fire, and burnt. After his return having no suitable house in which to live he resided for a time in a small house on the same lot, built by Mr. Hervey. Mrs. Read having had a severe attack of sickness he was advised by the Physicians to remove ~~her~~ out of town as soon as she was able to bear it. There being no suitable house near he was compelled to take one three miles from town, where he continued to stay until he went to Bombay.

Mr. Boggs upon his return from Bombay took a house in the Military line, but near the town there being no other suitable house near. In the mean time the Regiment, stationed here, was moved to Bombay, and one from Bombay took its place. More houses being needed a Physician belonging to the Regiment applied for the the house, and Mr. Boggs according to military regulations was compelled to give it up. He knew not where to go but the day before he was to move he learned that the only suitable house in town which he could obtain having been vacated a short time before was to let, and the next day he moved into it. Mr. Read has recently been but little less remarkably favored. The mission before he went to the hills had made an offer to have the house repaired ~~that~~ was burnt last year. But the offer not being accepted they were in a great strait — not knowing what to do. Shortly however, before his return, a house just without the walls of the town was vacated, and, upon his return he took immediate possession.

While speaking upon this subject we would respectfully propose to the committee the expediency of permitting us to purchase houses for the mission families. Provided two missionary families reside permanently here, one we think should be connected with the seminary and reside at a sufficient distance from town to prevent the boys from having too frequent intercourse with its inhabitants; the other family should be connected with the English school and the chapel, when one is built, and reside in town. The allowance which has been made ($1800) to erect the necessary buildings for the seminary &c. will be sufficient, leaving out the chapel, to include also the dwelling house. The dwelling house in town may be built for 2000 to 2500 Rs. and should one already built be purchased it may be obtained for a smaller sum. The house in which Mr. Boggs now lives we consider very suitable. It was originally a Mosque which has been turned into a dwelling house.

Being built of stone and lime it is a permanent house, having already perhaps remained for centuries. It is situated in a suitable part of the town has a lot of land sufficiently large for erecting a chapel, and for a burying ground. Besides the necessary out houses it has one suitable for the English School, and in which it is now taught. The annual rent of houses here is from 360 to 400 Rs. This one is rented at 25 Rs. per month. Should it be purchased by the Mission it will cost from 1000 to 1500 Rs. The annual cost of repairs will ~~probably~~ be about 70 Rs. The committee will therefore perceive that the object of purchasing a house is not merely to prevent a re occurrence of the difficulties in respect to which we have complained, but also to save money to the Board, as well as to enable us to carry on our operations more efficiently. We have alluded to the subject of erecting a chapel; we need say nothing in regard to the desirableness of its being situated on land of our own or rather of the Board. But we would

request you to permit us to draw to the amount of 1000 Rs. for its erection. As building is cheap here we think we can build a respectable chapel for that sum; and should friends be found in America or here willing to contribute to this object we will not need to draw to the amount which we have asked.

The expediency or inexpediency of our purchasing or erecting these houses will of course depend very much upon the prospects of the mission. Should the Committee think proper to give us discritionary power to act upon this subject we will endeavor not to abuse it.

We disagree in opinion with our brethren in Bombay respecting the expediency of the Board's send out an assistant printer. We learned from the records of their mission, which we monthly receive, that they had passed such a resolution, and upon writing to them for information we were sorry to find that they had written to the rooms on the subject; Entirely disapproving the measure, after Mr. Read's re-

turn we passed the following resolu-
tions;

June 20th. Having read the resolution of
the Bombay (branch of the Mission) respecting sending to America for an "assistant printer, and also
Br. Sampson's letter addressed to the
Missionary Rooms on the same subject;

1. Resolved that we do not think in
view of all the circumstances of the
case that either the situation or prospects of the Mission warrant it
to adopt such a measure.

2. Resolved that brother Boggs be authorized to communicate our views
on this subject to the Rooms.

One of the circumstances of the case to
which we particularly referred, in
our own minds, is the comparative
cheapness of native labor. Another
is the fact that but very few of
the printing establishments in this
country have any professional printer connected with them, yet in
some of them the work is carried on
to great extent, and efficiency.
May the Lord direct you in your
deliberations not only respecting
the subjects which we have pro-

posed, but the vast and numerous concerns committed to your care.

Your fellow laboriers in the work of evangelizing the Heathen,

G.W. Boggs.

D.O. Allen

W. Reed

N.B. Respecting the ten new tracts, mentioned in our last Annual Report, we regret to say that they were published not only without the approbation of the Mission, but even without the knowledge of the members at this station. As the general opinion among those who have read them is that they are unfit for circulation the Mission has taken the subject into special consideration, and when the whole matter is terminated it will, if necessary, be communicated to you.

G.W. B. Reed
D.O. Allen

Supm. Bryce, Allen & Read.

Dated July 1, 1834.

Recd. Nov. 25/34

per Pres. Cons.

✓ House — building & purchasing.

✓ Assist. Printer —

✓ Tracts.

Ackd. — May 15th.

warden.

Ans. Dec. 24, 1835.

Rev. A. Blackman

Rev. A. Blackman Secretary

Rev. A. Blackman Corresponding Secretary

Rev. A. Blackman Editor.

STEAM BOAT

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REGULATIONS
OF THE
American Mission Press,
BOMBAY,
ADOPTED JAN. 1, 1834.

REGULATIONS AND BY-LAWS

OF THE

American Mission Press, Bombay.

Adopted January 1, 1834.

I. *General Rules for the observance of the Proof Readers, the Compositors, including Journeymen and Apprentices, the Pressmen, those who aid in any way in the Binding, Type-making, and Stereotyping businesses, and the Lithographers.*

1. Office hours shall be from 9 A. M. to 1 P. M., and from 2 to 5 P. M.; and in cases of emergency the workmen shall be required to remain to a later hour. All absentees shall be liable to a fine, which shall be discretionary with the Superintendent.

2. Precisely at the hour of commencing the duties of each day, the names of all the workmen shall be called. After which, a portion of scripture shall be read, and it shall be considered the duty of all to remain and join in thanksgiving to the Lord for his tender mercies, and in supplicating his blessing upon the labours of the day, &c.

3. After the foregoing exercises, all shall proceed immediately to their stands, or several stations for labour; and during the office hours the strictest silence shall be observed. When it may be necessary for one member to say any thing to another pertaining to office business, this shall be done in a low tone of voice.

4. No strangers or visiters shall be admitted into any of the departments of the establishment without permission; and no workman shall leave his business to communicate with those who may call upon him, without giving due notice to the Overseer.

5. No workman shall absent himself for a day, or any part of a day, without first notifying the Superintendent; and in general the sum deducted from his salary shall be equivalent to the damages sustained by the office in consequence of such absence.—In cases of sickness, the overseer must be notified.

6. No workmen shall leave the employ of the establishment (unless with the assent of the Overseer) without giving two weeks' notice.

7. As the object of the Mission Press is to aid in the diffusion of the Gospel among the heathen, and others, by furnishing them with Christian instruction, it is required of all who are employed in it to attend regularly and punctually on the religious services in Mârathì at the Mission Chapel on Sabbath mornings, or the service in English in the evening.

8. Drinking spirituous liquours, smoking, profane language, and quarrelling, in any part of the building, and at any time, will be considered derogatory to the common happiness of the establishment, and shall not be countenanced under any pretence whatever.

II. BY-LAWS.

COMPOSITORS,

1. Shall be strictly careful to keep all the materials of the composing department in the place appointed for them respectively. No galleys, furniture, rules, leads, sort boxes, or any thing else excepting copy and their composing sticks, and such materials as may be in immediate use, shall be allowed to stand upon their cases.

2. Galleys of matter to be proved, shall be taken by the Compositors to the Pressmen for the purpose.—Forms for proving, &c. shall be carried by the Pressmen.

3. So soon as the heaps are worked off, and the forms washed, the Compositors shall, alternately, strip them of their furniture, and wiping it dry with a cloth shall tie it up securely, and place the parcel in the box or drawer appointed for it. The matter shall then be either placed upon the standing galleys, or upon single galleys and put on the racks, as may be directed.

4. No Compositor shall be permitted to contract for work of any kind, on any pretence, without permission.

PRESSMEN,

1. Shall, every evening at 5 o'clock, bring their respective heaps to the Overseer to be examined; and if any defects shall be noticed in their work, their pay shall be liable to a reduction. No

excuse will be taken for bad work, since the best of materials are furnished.

2. Paper shall be wet with the brush, and turned and pressed with heavy weights before it is worked off.

3. Forms of every description shall be washed in the trough, in the manner directed.

4. Before commencing work each morning, and once or twice more during the day, the press Blankets shall be taken out, and rubbed and shaken.

5. If the Tympans, or any part of the Presses, shall be injured through carelessness, the persons so injuring them shall be liable to pay the amount of the damages.

6. No part of the Presses shall be loaded with types or materials of any kind, and the Pressmen shall keep their respective Presses and other materials clean and in perfect order—occasionally, as spare time will warrant, polishing the steel and other smooth parts of the machinery.

7. *Caution.* As in the procees of laying and working the forms, it is not unfrequent that portions of the types are dropped, or are drawn out by the rollers or balls, it must be understood that the Pressmen shall be liable to heavy damages for any errors that may occur in replacing them. To remedy this important evil, the Pressmen must give notice of all such accidents to the Overseer, who will provide for their being properly replaced.

CONCLUDING REGULATION.

The members of the several departments shall each accomplish a fair amount of labour each day—and shall cheerfully do such portions as may be assigned them. But if, after a fair trial, it shall be found that any are inclined to be delinquent, it will be taken for granted that such do not wish to remain in the employ of

WILLIAM C. SAMPSON,

Printer to the Mission.

☞ *See a Maratha translation of the foregoing Regulations, &c.*

[Marátha Translation.]

अमारिका संबंधी धर्म प्रसिद्धिविषयीं जो छापखाना आहे, त्याचे सामान्य विशेष नियम · जानेवारी तारीख १, सन १८३४, या दिवसापासून चालते झाले·

कम्पासिटर, प्रूफवांचणार, जर्निमेन्, आप्रेंटिस, प्रेस मेन, हे मनुष्य, आणि जे बुक बांधायाचा कामांत, व टैप् निर्मिति, व स्टरिओटैप, याप्रकरणांत कोणत्याही प्रकारें सहायता करितात, ते, आणि लिथिग्राफर, या सर्व कारखानदारांनी चालवावयाचे साधारण नियम·

(१) हाफिसांत काम करण्याचा कालनियम असा आहे· सकाळीं नव वरांपासून बारावर एकवरपर्यंत, पुनः दोन वरांपासून पांचवरांपर्यंत काम करावें, आणि जेव्हां विशेष प्रयोजन लागेल तेव्हां कारखानदारांनी अधिक कालपर्यंतही हाफिसांत रहावें लागेल; आणि या सांगितलेल्या कालांत गहिरहाजिर झाले असतां, मुख्य, ह्मणजे, सुपर् इंटेंडेंट् नेमितील त्याप्रमाणे कांहीं दंड द्यावा लागेल·

(२) प्रति दिवसीं काम आरंभण्याचा काल झाला असतां, सर्व कारखानदारांची हजिरी घेतली जाईल· नंतर सर्वांस धर्म शास्त्राचा एक भाग ऐकविला जाईल· नंतर सर्वांनी एकत्र मिळून ईश्वराची कृपा संपादायासाठीं, आणि प्रकृत दिवसाचा कामावर त्याचा आसीर्वाद घ्यावयासाठीं, त्याची स्तुति केली पाहिजे·

(३) हें पूर्वोक्त सर्व झाल्यानंतर, सर्वांनी तत्काल आपापल्या जागीं कामावर जावें; आणि हाफिसाचा या कालामध्यें अगदी गुपचुप असले पाहिजे; आणि जेव्हां हाफिसाचा

कामाविषयीं एका माणसाने दुसऱ्या माणसाला कांहीं सांगा याचें अगत्य लागेल, तेव्हां, ते हलक्या भाषणाने सांगावें.

(४) हुकमावांचून या खात्याचा कोणत्याही प्रकरणा मध्यें, बाहेरचा रिकाम्या माणसाला येऊं देणार नांहीं; आणि मुख्याला कळविल्यावांचून कोणी एका माणसाने, आपलें काम सोडून, आपल्याकडे येणाराबराबर भाषण करूंनये.

(५) कोणीएका कारखानदाराने मुख्याला कळविल्या वांचून, एक दिवस, अथवा एका दिवसाचा कोणीएक अंश गहिर हाजिर राहुंनये; आणि कदाचित् गहिर हजिरी मुळें हाफिसाला जो तोटा होईल, तितका पैका त्याचा पगा रांतून कापिला जाईल. कोणीएक कारखानदार रोगी झाला असतां, मुख्याला कळविलें पाहिजे.

(६) कोणीएका कारखानदाराने पंधरा दिवस पूर्वी कळविल्यावांचून, किंवा मुख्य राजी झाल्यावांचून कारखाना सोडून जाऊं नये.

(७) धर्म प्रसिद्धीचा छापखान्याचा उद्देश असा आहे कीं, सुवर्तमान, ह्मणजे, ख्रीस्ति धर्म, हिंदु लोकांत, आणि इतर लोकांत प्रसिद्ध करण्याविषयीं ख्रीस्ति धर्म संबंधी शिक्षा देऊन सहायता करावी, यास्तव जे सर्व त्या खात्या मध्यें उद्योगी आहेत, त्या सर्वांनी आदित्यवारीं सकाळीं जेथे मराटी भाषेंत ईश्वरी सेवा होत असती, अथवा संध्या काळीं इंग्रेजी भाषेंत ईश्वरी सेवा देवळांत होत आसती, त्या काळीं नियमाने तेथे गेले पाहिजे.

(८) दारूपिणे, व तंबाखु ओढणे, वाईट गोष्टि बोलणे, कज्या करणे, हीं सर्व, या स्थलांत कोणत्याही जाग्यांत, आणि कोणत्याही काळीं, या कारखान्याचा सामान्य सुखाशीं विरुद्ध

आहेत, असें मानिलें पाहिजे, आणि सर्व अवस्थांमध्यें असल्या कर्माचा धिक्कार केला पाहिजे.

विशेष नियम.

कम्पासिटर.

(१) अक्षरें जोडायाचा कारखान्याची सामग्री आहे, ती, जेथील तेथे यथास्थित राखिली पाहिजे. कम्पासिग्लिक, व कापी, व प्रकृत उपयोगास पडणारी इतर सामग्री आहे, यांशिवाय, इतर सामग्री, ह्मणजे गाली, फर्निचर, रूल, चेपणें, सार्टबाक्स, वगैरे सामग्री, केसावर उगीच ठेऊं नये.

(२) अक्षरांनी भरलेल्या गालींतलीं अक्षरें शोधायासाठीं, कम्पासिटराने ती गाली प्रेसमेनाकडे न्यावी. आणि प्रेसमेनाने फार्म इत्यादि जें शोधायाचें आहे, तें न्यावें.

(३) जा कालीं तें हीप् छापून संपलें, आणि फार्म धुतलें, त्या कालीं, कम्पासिटराने जें त्याचें फर्निचर आहे, तें काढून, फडक्याने पुसून, सुकखें करून, चांगलें बांधून, नियमिलेल्या पेटींत, अथवा खणांत, ठेवावें. नंतर तीं अक्षरें स्टाडिंग गालीवर, अथवा सिंगल् गालिवर ठेऊन, आज्ञे प्रमाणे राकेवर ठेवावीं.

(४) कोणीएका कम्पासिटराने हुकमावांचून, कोण त्याही निमित्ताने, मकत्याचें काम घेऊं नये.

प्रेसमेन.

प्रेसमेनाने संध्याकाळीं पांच वाजताना आपआपलें हीप् शोधावयासाठीं मुख्यापाशीं न्यावें. या कामांत कांहीं चूक पडली

असतां, तो दंडास योग्य होईल. आणि तो याविषयीं कांहीं बयाद सांगू लागला असतां, ती त्याची बयाद ऐकणार नाहीं. कारण त्याला सर्व सामग्री चांगली दिली आहे.

(२) कागद, काम करायाचा पूर्वी, ब्रषाने भिजवून चांगले चेपून ठेवावे.

(३) सर्व जातीचें फार्म हउदामध्यें सांगीत्याप्रमाणे धुतलें पाहिजे.

(४) काम आरंभयाचा पूर्वी प्रतिदिवशीं दिवसांत एक वेळ, किंवा दोन वेळ, प्रेसांतला बुर्णुस बाहेर काढून, चांगला झाडून पुसला पाहिजे.

(५) टिंपान्, अथवा प्रेसाचे इतर अवयव, जतन नकेल्यामुळें काहीं बिघडले असतां, जाजवळून बिघडले, तो, नुकसान भरून देण्यास योग्य होईल.

(६) प्रेसाचा कोणत्याही भागावर कांहीं ठैप्, किंवा इतर काहीं पदार्थ ठेउं नये, आणि प्रेसमेनाने आपापलें प्रेस, व इतर सामग्री साफ आणि जतन करून ठेविली पाहिजे. आणि कधीं कधीं अवकाश सांपडेल तेव्हां, प्रेसांचे पोलादी व इतर गुळगुळीत अवयव आहेत, ते घांसून साफ राखावें.

(७) सुचना. फार्म प्रेसावर ठेऊन काम करिती वेळेस काहीं अक्षरें गळलीं असतां, किंवा रोलर अथवा बाल, याणे ओढून निघालीं, तीं पुनः लावतीवेळेत काहीं चूक झाली असतां, प्रेसमेन मोठ्या दडांस योग्या होईल. असें वाईट झालें असतां, त्याचा उपाय व्हावयासाठीं तें वर्तमान मुख्याला कळविलें पाहिजे. तो त्याचा बंदोबस्त करील.

शेवटला नियम.

अनेका खात्याचा माणसानी प्रतिदिवशीं काम विशेष करावें, आणि जें काम त्याना नियमिलें आहे, तें संतोषाने करावें. आणि याची चवकशी झाल्यानंतर जो मनुष्य हरकतखोर कुचर वाटेल, तो मनुष्य चाकरीमध्यें रहायास इच्छित नाहीं, असें मोनिलें जाईल.

Bombay Nov. 14th 1834.

In conformity with the provision of the A. B. C. F. M. that the A. Mahratt. Mission annually hold a Meeting, for the transaction of business relating to the general interests of the Mission. And agreable to previous appointment, the A. M. Mission convened in the Chapel this evening, at half past six oclock. Those were present, Bros. Allen. Stone. Reed. Sampson. Hubbard. and Munger. The meeting was organised by appointing Bro. Allen Moderator, and S. B. Munger. Scribe.

The following measures, after consideration, ~~was~~ were unanimously adopted, as the rules of the present meeting, designed to facilitate the dispatch and the just execution of the business that may come before it.

1. Every Session shall be opened, and closed by prayer either by the Moderator, or some person upon whom he may call.

2. All who speak shall address themselves to the chair

3. No one shall speak, unless it be in connection with a Motion already proposed, or as introductory to a motion.

4. No one shall be allowed to speak without special permission, more then twenty Minutes, for the first time, ten minutes the second time and five the third.

5. No one shall be absent from any of the Sessions without permission or afterwards assigning the reasons of such absence.

6. No one shall either read or write in the room,

during the sessions except on subjects pertaining to the bu-
-ness before the Mission.

7. Two sessions for business shall be held daily. One fr
9 oclock A.M. to 12: the other from half past six in the Eve
to half past eight.

Mr. Graves being absent, by permission,
on account of ill health after considering the reasons af-
-ned for the absence of Bros. Boggs and Abbott, the follow
resolution was proposed and unanimosly adopted

Resolved. That for the present year those Members of
the Mission who are not present be allowed the privile
of voting on any subject decided at this meeting, p
-vided they do it within at least one Month from the
adjournmet of said meeting.

In accordance with the provision, that there
shall be religious services appropriate to the occasion.

Br. Reed, was appointed by the meeting to pre
on Thursday evening of the 20th inst. and S. B.
Munger, on the evening of the Sabbath following.

Proceeded to the election of officers for the ensu
-g year when, S. B. Munger, was chosen secretary the
being 4 against 2 for Br. Allen, Treasurer, Br. Sampso
4 against 2 - 1 for Br Allen, and 1 for Br. Hubbard.
Librarian, Br. W. C. Sampson 5 against 1 for S. B.
Financial Committee, of the Bombay station. S. B
Munger, 4 against 2 - 1 for Br. Stone and 1 for Br.
Hubbard, For the Nugger Station, Br. Boggs 5 against
Meeting adjourned till 9 oclock to morro
morning, closed with prayer by Br. Hubbard.

S. B. Munger Scri

Nov. 15th

Met this morning agreeable to adjournment. The meeting was opened by prayer ~~from~~ by Br. Stone; after which the records of the proceedings of the meeting last evening were read. It being requested that subjects be brought forward for consideration during the present meeting, a number were proposed and committees appointed to investigate them, and report, in the following manner.

The following resolution was proposed by Br. D. O. Allen. Resolved. That Bros. D. O. Allen. C. Stone and G. W. Hubbard be a committee to examine the communications from the Missionary Rooms, and the proceedings of the Bombay and the Ahmednugger branches of the Mission respecting the printing of the Scriptures and to report upon the same. Passed una voce. D. O. Allen

Committee C. Stone.

G. W. Hubbard

2. The following resolution was proposed by Br. Reed, and unanimously approved by the Meeting.

Whereas resolutions have been proposed at different times on the subject of mission Publications, therefore Resolves that Bros. Reed. Sampson and Munger be appointed to investigate this subject. H Reed

Committee W. C. Sampson

S. B. Munger.

3. The following was brought forward by Br. Sampson and without dissent passed by the meeting.

In consequence of the present extended nature of the operations of the Printing Establishment wh necessarily involves much expense and consequent risq of funds in furthering the objects of the Establishment a as well call for a corresponding efficiency of supervision &c. &c. it is Resolved that Bros. Sampson, Stone and Alle be appointed to enquire into the present state and f ture prospects of the same.

Committee { Bros. W. C. Sampson, D. C. Allen, C. Stone.

4. The following resolution was offered by Br. St and adopted by the Meeting.

Resolved, that Bros. Stone, Reed, and Munger appointed a committee to enquire in to the expedien of establishing High Schools in connection with the M sion for the instruction of native youth in English a native works of education, and to investigate the meas which has been taken for this purpose, and report o the same; also to enquire and report respecting th expediency of employing Mr Bell, in connection with the Mission.

5. The following Resolution was propose by Br. Allen, and passed by consent of the meetin

Resolved, that Bros. Stone, Reed, and Hub be a commitee to examine the state, Management, an prospects of native free schools for boys connected w the Mission, and report on the same.

6. Br. Allen also proposed the following which was agreed to by the Mission.

Resolved, that Bros. Allen, Sampson, and Munger be a committee to examine and report on the state, management, and prospects of native free schools for Girls connected with the mission.

7. The subjoined resolution was proposed by Br. Reed and approved by the Meeting.

Resolved, that Bros. Sampson, Hubbard and Allen be a committee to enquire into the expediency of sending unmarried females to this Mission.

8. Br. Reed also brought forward the following which was passed by the meeting.

Resolved that Bros. Reed, Hubbard, and Allen be a committee to prepare a memorial to be forwarded to the Prudential committee respecting the support of superannuated and worn out Missionaries, of widows and of children.

9. Br. Stone proposed, and the meeting passed the following Resolution—

Resolved that Bros. Sampson, Reed and Munger be a committee to examine into the state of the Mission Libary, and report on the same.

10. Br. Sampson proposed the following which was laid on the Table.

Resolved that we deem it expedient that a young man having a suitable knowledge of the Printing, Type and Stereotype founding, Lithographing, and Binding branches; or as many of

these as may be forthwith sent out in aid of one operati
and that Br. Sampson communicate the above requ
to the A. B. C. F. M. by the return of the Corvo.

11. The following resolution was offered by Br.
Allen and passed by the Meeting.

Resolved, that Bros. Sampson, Stone and A
be a committee to enquire into the past and presen
pecuniary interests of the Mission and report o
the same.

Adjourned till two o'clock P. M. on Mon
the 17 inst in this place. Session closed with pr
by Br. Reed.

S. B. Munger. Sec

Bombay Nov. 17

Met agreeable to adjournment. Meetin
opened with prayer by S. B. Munger. After whic
the doings of the previous meeting were read and A
roved. Br. Allen as the chairman of the committe
on the subject of Printing the Scripture; brought fo
-ard the following resolution.

12. Resolved, That considering the history of th
Mission in respect to the translation and printi
of the scripture, the present state, relations and pro
of the Mission, and the instructions of the Pruden
committee on this subject, we think it expedien
that all Translations of the scripture by this Mission
offered to the Bombay Bible Society for publicat
We therefore do not regard the Resolutions of the Bo

Branch of this Mission passed Sept. 17th. authorising the printing of an edition of 1000 copies of Psalms, as prepared by Br. Graves, as any longer binding on the Mission.

This resolution, after some discussion ~~bringing the subject of some discussion~~ was passed in the following manner. Yeas— G. W. Hubbard. S. B. Munger. H. Reed. W. C. Sampson. C. Stone. D. O. Allen. G. W. Boggs. ~~Nays~~. A. Graves in the Negative on account of the delay implied in the Vote. A.G.

Nays. None.

The following resolution was brought forward and submitted to the meeting.

13. Resolved. That we respectfully request Br. Graves to submit the translation of Psalms, and any other portion of the Old Testament he may have in hand, when prepared, to the Bombay Bible Society, for publication

#14. And whereas the Translating Committee of the Bombay Bible Society have expressed a wish that Mr Graves be appointed a member of this committee in the place of Mr R. Nesbit, who is about to leave Bombay therefore Resolved. That we consider it very desirable that Br. Graves should become a member of that committee. If appointed will endeavor to discover & perform my duty. A.G.

The following resolution was presented and accepted by the Mission.

15. Resolved. That we approve of Br. Allens proposal to transmit to the publishing committee of the A. Tract Society for examination translations of Tracts Nos. 3. 5. 6. 7. 8. 11. and 14 of the series of the

Bombay Tract Society.

Adjourned to half past 6. Prayer by Br. Allen.

16. Resolved that the Secratary of this meeting prepare a letter to be sent to Br. Graves communicating the above resolutions and the views and feelings of the Mission in adopting them.

These resolutions were passed. ~~Unanimous~~ " yes

yeas H. Reed.
W. C. Sampson.
D. C. Allen.
C. Stone.
G. W. Hubbard.
S. B. Munger.

Chapel. Evening half past 6.

Met according to appointment. Meeting opened with prayer by Br. Sampson. Br. Reed chairman of a committee on Mission Publications reported progress and presented a Statement of facts in relation to certain ~~discredited~~ tracts purporting to be published by the M.E. Mission as stated in their report of 1833. This report furnished matter for discussion during the evening, and was disposed of by being passed to be made the order of the day for Tomorrow P. M. 2 o'clock to which time the Meeting was adjourned. Prayer was offered by Br. Reed.

S. B. Munger. Scribe.

Bombay Nov. 18th. Chapel.

Met according to adjournment Prayer was offered by Bro. Stone. Minutes read, when the subject of the preceding Session was brought forward by a resolution from Bro. Allen - after some remarks pro and con. Bro. Allen withdrew the resolution in order that the three following might be introduced to the Meeting.

1st. Resolved. That in view of the Report made by Bro. Reed in behalf of the committee on Mission Publications respecting certain ten Tract purporting to have been published by the Mission, and in view also of Bro. Stones Statement of facts in relation to the same subject, ~~we~~ we regard the publication of those Tracts as unauthorised and illegal.

2d. Whereas, when measures were taken to arrest the unhappy consequences which the distribution of said Tracts, as was believed by a majority of the Members of the Mission, was calculated to effect on account of errors in idiom and sentiment, these measures were not complied with, in respect to all of these Tracts by Bro. Stone - and whereas, when the brethren of the Mission, by the request of the Bombay Branch, kindly and graciously furnished their critical remarks upon these Tracts, as exhibiting the reasons why they were judged of an injurious tendency, and therefore unfit for circulation which remarks have also been sustained by the incidental expression of the opinions of some of the best

Mahratta Scholars in the Country, ~~he~~ Bro. Stone has not only withstood this array of testimony as to the character of the Tract, but has treated those bretheren and their remarks with a degree of severity and unkindness, which no circumstances can justify, therefore, Resolved, that we believe it the duty of Bro. Stone to make christian satisfaction to those bretheren for the injury done them by such a course of conduct.

319. Whereas, the subject regarding the publication and distribution of said Tract has been an old standing and of a very unpleasant character, consuming much valuable time, disturbing the peace of individuals, and, as we have reason to fear, causing the withholdment of the Spirit of God from this Mission in order that it may be brought to the most speedy and safe termination, therefore ~~therefore~~.

Resolved, that we request Bro. Stone to deliver over to our entire control disposition which shall be made of these Tracts and upon his doing this, that we are willing that the expense of their publication be ~~put~~ put to the account of the Mission.

These Resolutions were then taken up in order and acted upon by the Meeting, consisting of Bros. Allen. Reed. Stone. Sampson. Hubbard and Mann and passed without one dissenting voice.

The Meeting then adjourned to half past 6. o'clock

Bro. Reed prayed.

Chapel 1/2 past 6 evening.

Meeting assembled and was opened with prayer by S. B. Munger. After settling some points as to order, Bro Sampson chairman of committee on Printing office presented at length a report of the present state, prospects, &c, of the printing department, accompanying this Report 20. was the following Resolution, Resolved, that we deem it expedient that some suitable person be employed pro. tem. to aid Bro, Sampson in some of his duties. The acting upon this Resolution gave place to the consideration of one lying on the Table which in point of time was prior to this. See pages 5 and 6. No 10 Resolu.

This resolution was adopted by the Meeting then the preceding Resolution which provides for pro. tem. assistance was also passed without dissent.

Bro, Stone presented the Report of the committee on the English school in Bombay. This Report was accompanied by the following resolution, which was unanimously adopted.

21. Resolved, that in view of the present state of the native society, Education and Missionary operations in Bombay, We deem it important to sustain the present English School with a view to its becoming a Seminary, in which European and native branches of Education shall be taught, and recommend that Mr. Bell be employed to take charge of it, provided his whole services can be obtained, at such a Salary as the Mission shall justify.

It was then resolved, that the same committe
be instructed to ascertain, as far as practicable, at what ra
the services of Mr. Bell can be secured. This was pas
by the Meeting.

22. The following Resolution was presen
and approved. Resolved. That in all public
tions of the Mission, ~~within~~ in the native languages. Eng
punctuation be used more or less sparingly as the aut
may see fit.

The Meeting was adjourned till 2 O'clo
tomorrow P. M. Prayer was offered by Bro. Sampso

Bombay Nov. 19. 2 O'clock P. M.

Meeting convened at the time appointed
Prayer was offered by Bro. Hubbard. Minutes of the
last Meeting ~~was~~ was read. Bro. Stone reported Mr Bells exp
sion of unwillingness to be connected with the m
at present, ~~saying~~ saying however that he chose to defer
final decision of the question for a short time. Bro
Reed to whom was refered the statement of facts
relation to the English school at Ahmednugger r
ed, when Bro. Stone presented the following reso
which was approved by the Meeting.

23 Having heard the statement of Bro. Reed resp
the state and prospects of the English school in conne
with the Nugger branch of the Mahrattee Mission. Res
that we sustain it. Bro. Stone in behalf of the commit
on native Schools for Boys reported the state, prosp
&c of the schools of this character in Bombay an

presented the following Resolution, which was adopted.

24 Resolved, that we deem it inexpedient to increase the number of the native schools for Boys, in Bombay, beyond the ability of the Mission to visit them twice a week:

Br. Stone also reported the Schools of the same description, on the Continent, appended to which was the following Resolution—

25. Resolved, that we regard the Schools on the Continent as important auxiliaries to the operations of the Mission, & think it very desirable, that some member of the Mission be appointed to visit them, once a Month, during the dry Season.

This Resolution was adopted, 5 against 1— Br Stone dissenting as to the proposed manner of visiting these Schools.

It was then resolved that the Com. on Native Boys schools be requested to furnish the Mission with the system of paying the Teachers, & the course of instruction in the schools. This proposition was agreed upon.

Br. Allen introduced the following Resolution—

26. Whereas, there is no existing regulation, or arrangement, making it the duty of any Member of the Mission, to correct the press in the native department of the Printing Office, therefore,

Resolved, that some Member of the Mission be appointed to attend to this particular business, whenever it may be necessary, & that such person be responsible for the correctness of the Press.

This Resolution was passed without dissent.

The Meeting was then adjourned till 2½ P.M. tomorrow.

Br. Allen closed the Session with prayer.

G. B. Mungen Secy

Mission Chapel Nov. 20th.

Mission met agreeable to appointment — organized with prayer by G. B. Mungen. Records of the last Meeting read.

The following Resolution was read & laid on the Table.

27. Whereas, there is no regulation in the Mission, establishing the principles by which the Mission shall be governed in the location of Missionaries & assistant Missionaries, therefore,

Resolved. that no brother shall be removed from the station he is occupying without his own consent, except the unanimous vote of the Mission himself excepted, be in favor of such removal, & that in the location of those newly arrived, their own preference shall be overruled only by the vote of two thirds of the Mission.

Br. Allen reported in behalf of the Com. on Native free schools for girls, & presented the following Resolution—

28. Resolved. that we are gratified with the Native free schools for girls connected with the Mission, & recommend continued & enlarged effort in the education of this part of the native population.

This Resolution was adopted by the Mission.

With reference to an other part of the Report of Br. Allen, Br. Stone presented the following Resolution, which was also accepted.

29. Resolved. that although we not approve of giving pay to encourage native girls to attend the Mission free schools, we sanction the giving of one piece per day, to scholars who will attend schools at the Mission houses, until the expediency of such a measure may be determined.

Br. Allen also reported respecting "the poor school", under the superintendence of Sister Farrar & presented the following Resolution, which was unanimously adopted.

30. Resolved. that while we are satisfied with the state of the school for poor girls, in connection with the Bombay Branch of the Mission, we do not think it expedient that any new scholars be admitted into it, unless their support is provided for independent of the Mission.

Br. Read reported the state of the native schools in connection with the Nuggur Branch of the Mission, & the Mission agreed that the Resolutions already passed in relation to the subject of native free schools are applicable to the whole Mission.

The following Resolution being submitted to the meeting was adopted—

Resolved. that Brs. Stone, Read, & Allen be a Committee to examine the Regulations recently sent from the Prudential Committee, & report upon the same; also that the same Com. report a system of Bye Laws for the

ds of the Mission.

The meeting was then adjourned till tomorrow P.M. 2½.

Br. Read offered the prayer.

S. B. Munger. Scribe.

Mission Chapel Nov. 21.

Assembled agreeable to adjournment. Br. Sampson opened the session with prayer. The minutes of the last meeting were read.

Some statements were made, with respect to the unhappy circumstances into which Enos had been brought by having come to this country, where he has no friends to aid him, & no certain means of obtaining a livelihood. Regarding him as a person worthy of our consideration, the following Resolution was proposed & adopted.

Having heard a statement respecting Enos.

Resolved, that, if it be agreeable with his wishes, we receive him on trial for one year, with a view to ascertaining whether he can be profitably employed in connection with the Mission, & that he be under the direction of the Bombay Branch of the Mission.

The subject as to the expediency of increasing the number of unmarried females was brought up. & Br. Sampson. Chairman of the Committee. to whom this was referred. reported the following Resd.

31. Whereas. there are now connected with this Mission ten females all of whom are desirous of aiding the peculiar claims of female schools And. whereas. it has been determined by the Mission. that schools kept at the houses of our missionaries. where they probably realize immediate & thorough supervision. do more particularly advance the objects of such institutions. therefore.

Resolved. that we do not think it expedient, at present for the Board to send out any more unmarried females to this Mission.

After some discussion. the Resolution was amended by subjoining the following clause - "unless it be one or two ~~more~~ who shall be connected with some Mission families, who are coming out to this Mission".

The vote was then taken upon the Resolution as amended. & stood as follows -

Yeas	Nays
Stone	None.
Munger	P. S. A. Graves.
Hubbard.	

Brs. Allen & Sampson declined voting. on the ground that the Resolution was of so peculiar a character that their votes would not be an expression of their opinion - being opposed in toto to sending out any more at present. As these Brethren could not conscientiously act upon this Resolution. the meeting consented. upon their request to reconsider it - when the original Resolution was taken up - viz -

32. Resolved. that we do not think it expedient for the Board to send out any more unmarried females, at present to this Mission

This was disposed of in the following manner -

Yeas.	Nays
Read	Hubbard
Sampson	Munger
Allen	Stone.
	A. Graves.

The next subject which came before the meeting was the salary of unmarried females, in reference to which the following Resolution was proposed by Br. Allen.

33. The committee, having taken into consideration Miss Farrar's allowance in connection with Mr. Roberts instructions on this subject, in a letter communicated to her when she left America, recommend the following proposition—

Resolved, that we think her allowance in future should be forty six Rupees per month / ~~Rs~~ 46 / which is the difference in the present system of allowance between a married & a single man.

Upon this Resolution the meeting voted as follows.

Yeas.	Nays
Read	Stone
Allen	Hubbard
Sampson.	Munger. A. Graves.

Boggs

In order that the Negative on the foregoing Resolution might express their opinion as to what they deem necessary for said salary, the following Resolution was brought forward by Br. Stone—

34. Having made inquiry respecting what is necessary for the comfortable support of an unmarried female employed in the Mission & as no definite sum has been fixed upon by the Board, therefore,

Resolved, that we recommend that the salaries of unmarried females employed in the Mission be fifty Rupees / 50 ~~Rs~~ / per month, when boarding in a Mission family, & seventy five Rupees / 75 ~~Rs~~ / per month, when it is necessary for them to take a house.

The acting upon this Resolution gave way to a motion to adjourn till Monday P.M. 2 o'clock. Br. Stone seconded.

S. B. Munger. Sc

Mission Chapel, Nov. 24th. Mission convened agreeable to appointment. Minutes of the last meeting were read.

The Resolution of Br. Stone, respecting the salaries of unmarried females, was brought up & decided in the following manner—

Yeas	Nays
Hubbard	Read
Munger	Sampson
Stone.	Allen
ct. graves.	Boggs.

A Resolution then come before the meeting from Br. Allen of the following import – which was passed without dissent.

35. The Committee having heard Miss Tourn's statements on the subject of conveyance, recommend the following resolution.

Resolved. that Miss T. be allowed to charge to the account of the Mission the cost of the Palankeen she uses & any expense she may have incurred in keeping it in repair – deducting what she has received for the use of it in visiting the schools supported by the Society for promoting Christian Knowledge. & that this Palankeen be in future the property of the Mission.

The subject of the conveyance of unmarried females was introduced & the following Resolution passed.

36. Resolved: that unmarried females connected with the Mission be allowed to charge to the Mission the expense of their conveyance in the discharge of their duties.

The following Resolution which was laid on the Table Nov. 20th was called up –

37. Whereas, there being no regulations in the Mission establishing the principles by which the Mission shall be governed in the location of Missionaries, & assistant Missionaries, therefore.

Resolved. that no brother shall be removed from the station which he is occupying without his own consent, except the unanimous vote of the Mission, himself excepted, be in favor of such removal, & that in the location of those newly arrived their own preference shall be overruled only by the vote of two thirds of the Mission.

This Resolution, after some discussion, was thus disposed of—

Yeas.	Nays.
Mungen	Read
Stone.	Hubbard
	Sompson
	Allen
	G. W. Boggs. A Abbott

As this subject was regarded by the affirmative as one of importance, it was proposed to refer it to the Corresponding Committee for an expression of their opinions—but the hour of session being past, acting upon this proposition gave place to a motion to adjourn till 1/2 past 6 Evening. Br. Stone offered prayr.

S. B. Mungen. Scribe

Evening. Mission Chapel.

Assembled as usual. Prayr by Br. Read. Minutes of the last meeting were read. The unfinished business of the last session came up, & the following Resolution was offered, & passed without dissent—

34. As there is a difference opinion as to the expediency of passing the preceding Resolution, therefore,

Resolved, that when it shall have been submitted to all the members of the Mission, then, if any Brother shall so request, said Resolution shall be referred to the Corresponding Committee of this Board in this Presidency for their advice agreeably with the regulation prescribed by the Prudential Committee to be pursued in doubtful cases of importance.

The following Resolution was unanimously adopted—

39. Resolved, that as soon as circumstances will render it expedient we will form a new station in some eligible part of the Mahratta Country.

Br. Allen brought forward the following resolution which was laid on the Table—

40. As this Mission has been recently reinforced, & it has been expected both by the Prudential Committee, & by the Mission, that an additional station should be formed as soon as conv. conveniently be done, therefore

Resolved, that we proceed to express our opinion by ballot in respect to those Members of the Mission who, we think, should be connected with such station when formed.

The Meeting took up the Resolution of Br. Sampson, passed Nov. 18th. respecting pro tem. assistance in the Printing Office, & proceeded to make choice of some one for this service. See Resol. 20th.

Br. Hubbard was appointed on ballot.

In accordance with the Resolution passed by the meeting on the 19th. inst. providing for the superintendence of the Mahratta Printing, the Mission proceeded to designate some individual for this department of labor, & after several times balloting, made choice of Br. Read 4 against 2.

The Mission also appointed Br. Read, superintendent of the English School, now located in one of the verandahs of the Chapel.

The provision for the superintendence of the schools on the Continent, made by a Resolution passed on the 19th. inst. was brought under consideration, & Br. Stone appointed to this service.

After stating a variety of reasons why he wished to decline this service, in order that opportunity might be afforded for the consideration of this subject, & as the hour for closing the session had passed, the meeting was adjourned till 2 o'clock P.M. tomorrow.

Prayer by S. B. Munger. S. B. Munger, Scribe.

Nov. 25th. Mission Chapel.

Mission convened agreeable to appointment.

Prayer by Br. Read. Minutes read. We then considered the reasons of Br. Stone declining the service to which he had been appointed, but in as much as these might be obviated, in a great measure, by an interchange

of labor, the Mission expressed an unwillingness to excuse him, & Br. Stone signified his acceptance of the appointment.

Br. Stone made a statement ~~respecting~~ respecting his present location & system of operations, & presented the following Resolutions, which was passed without dissent.

41. Having heard the statement made by Br. Stone, respecting the occupancy of a house in ~~the~~ a central part of the native town, which affords increased facilities for extended operations of the Mission in Bombay, & the state & prospects of operations there commenced — therefore.

Resolved, that we approve of the same, & that they be sustained so far as is consistent with other interests of the Mission.

Br. Sampson, Chairman of Committee on Finances, reported the following Resolution, which was adopted.

42. Whereas, owing to the previous circumstances of the Mission at the commencement of the present year, the accounts of the Mission for 1833, have not been examined & audited agreeable to the usage of the Mission, therefore.

Resolved, that we deem it expedient that this be done during the session of the present general meeting.

Br. Allen, Chairman of Com. on Bye Laws, reported as follows

43. The committee appointed to consider the Regulations recently received from the Prudential Committee for the government of this Mission, report that they have examined those regulations, & suggest that the following alterations be recommended to the Prudential Committee to be made in them viz.

That, instead of the last part of the 3d Art. of those Regulations, which reads — "Special meetings may be called by the Secretary at the request of any two members; or in case of his death, or absence, by the Moderator of the former meeting, when requested by two members" — the following substitution be made —

Should any two members wish a Special Meeting, they shall prefer their request to the Secretary in writing, who shall submit the same to the Mission, & should a majority of the Members think such meeting to be expedient, it shall be held at such time & place as they shall determine.

44. In respect to the 10th. Art. which is on the Subject of Exchange, the Committee suggest whether the rule previously in use in the Mission is not to be preferred - viz.

"In the pecuniary transactions between members of the Mission & the Board, the rate of Exchange to be $100 for ~~Rs~~ 222 with 5 per cent interest from the time such money is paid till it shall be credited."

The Mission accepted this Report, upon which Br. Allen proceeded to report the following additional By-Laws & Regulations, which were passed by the Meeting, in the manner expressed below.

1. Allowances of the Members of the Mission for personal & family expenses shall be regarded as due at the commencement of each month, & each Member shall then inform the Treasurer what sum he wants.

2. Those families which may occupy houses belonging to the Mission may make all necessary repairs at the expense of the Mission; - "repairs" ~~shall~~ "Repairs" shall not be understood ~~to extend~~ as extending ~~only~~ to any enlargement or alterations, but only restoring to a previous state.

3. All communications designed by any member for the American public shall be previously submitted to the perusal, & shall have the approbation of at least two other members of the Mission. And every communication not designed for the public shall contain the portion or request of the writer that it be not published.

Upon this Regulation the vote stood as follows

Yeas	Nays	Nays
Allen	Munger	G. W. Boggs
Read	Hubbard	
Tompson	Stone.	A. Abbott,

The Negative of this question wish to be understood as approving the Clause which respects "communications designed for the public", & objecting to that only which has respect to those of a private character — thinking the regulation should be restricted to Matters of opinion about which there is known to be a difference of sentiment in the Mission.

4. The Mission shall have power to make appropriations of money to aid its own Members in cases of emergency & exigency, not contemplated in the system of allowance. But appropriations of this kind shall be temporary, & make no part of the system of regular allowance.

5. Every Member of the Mission shall be allowed to become a Member of the Bombay Bible Society & the Bombay Tract Society at the expense of the Mission.

6. Funeral expenses of all Members of the Mission may be charged to the Mission.

7. If any Member shall request the Mission that any subject be referred to the Corresponding Members of the Board for their opinions & advice, such request shall be granted. But all such subjects shall be referred to that Committee in written communications, which shall be previously submitted to the Mission for the expression of their opinion.

The question was started as to the obligation of the Mission to abide by those Regulations of the Board to which we propose substitutions, untill we obtain their approval or disapproval of said substitutions, & the following Resolution was brought forward & passed.

45. Considering the instructions which accompanied the Regulations of the Board for the government of this Mission, & the change which has taken place in the rate of exchange since those regulations were formed by the Prudential Committee, therefore.

Resolved that we do not think the Mission under obligation to adhere to the 10th. Art. of those regulations, on the subject of

exchange, until the subject can be referred to the consideration of the Prudential Committee.

The Meeting adjourned till Tomorrow 2½ o clock. P.M.

Session closed with prayer by Br. Hubbard.

S. B. Munger. Scribe.

Mission Chapel. Nov. 26th.

Met agreeable to adjournment. Br. Allen offered prayer. Minutes of the preceding meeting read.

The following additional By-Laws were presented, & passed.

3. All operations sanctioned by the Mission shall be carried on & managed by the respective Branches. But if different opinions shall arise respecting any measure affecting the general interests of the Mission, it shall be referred to the consideration of all the Members of the Mission.

4. The Treasurer of the Mission shall, for the time being, be ex officio a member of the Financial Committee.

Br. Thompson, Chairman of the Com. on Finances reported in the following manner.

In view of the reasons which have been offered we deem it important that the Bills of Exchange sent from time to time to this Mission, by the Treasurer of the A. B. C. F. M. be endorsed by the person in whose favor they are drawn, as soon as practicable. And for the same reasons we think it desirable that the 7000 Rupees Legacy executed in favor of Br. Stone be by him made payable to the order of the Mission Treasurer. Therefore,

4b. Resolved, that Br. Stone be requested to endorse these Bills now on hand, & subject to his order & as well all the Bills subject to his order, which may hereafter be received. And also that he be requested to make over the payment of the principal & interest of the 7000 Rupees Legacy, executed in his favor, to the Treasurer of the Mission.

This Resolution was adopted.

Adjourned to 6 1/2 o'clock. Evening. Prayer by Br. Stone.

Mission Chapel. Evening. Met according to appointment. Br. Read opened the session with prayer.

Br. Sampson, Chairman of Com. on Finances, reported on Mission Premises, & presented the following Resolution, which was adopted.

47. Resolved, that the Treasurer be authorised to dispose of the house in Makian belonging to the Mission for any reasonable sum that may be offered for it.

Br. S. also reported on Deeds, & the following Resolution was passed upon this subject.

48. Resolved, that the Treasurer of the Mission transmit all copies of the Deeds of property belonging to the Mission to the Treasurer of the Board.

Br. Sampson then reported on Mission accounts for 1833. When the following Resolution was introduced—

49. The Mission having heard Br. Stone's statement in respect to the manner of his receiving, & appropriating the sum to his own private use, the sum of 400 Rupees from E. B. Mills Esq. in December of 1833— therefore,

Resolved, that we approve of Br. Stone's using this sum in the manner he has done, in accordance with the wishes of the Donor.

The sense of the Meeting being taken upon this Resolution is expressed in the following manner—

Yeas	Nays
Hubbard	Read
Munger	Allen.
Stone	Sampson
G.W. Boggs.	A. Abbott,

Br. Read proposed to the Mission the following Resolution—

50. Resolved, that all donations & presents which shall be made in money to individual members of the Mission shall be considered the property of the Mission— this was amended by subjoining the follow-

ing clause – except when the Donors specify that such donations are to be appropriated to the individual benefit of the receivers.

The vote stood upon the Resolution, as amended, as follows –

Yeas	Noys	Nays
Munger	Read	Boggs
Hubbard	Sampson	Abbot
Stone.	Allen.	

On the ground that the donor may specify some other object, i.e. use the money the donor thinks is of the most benefit, be completed with,

Br. Sampson then proposed the following —

51. Donations, or presents of money, or of property to the amount of ten Rupees, made to any individual of the Mission, shall be considered as the property of the Mission. But by the consent of the Mission such sums may be appropriated to personal use.

Yeas	Noys
Read	Munger
Sampson	Hubbard
Allen	Stone.

A Graves nay to the last clause.

Boggs nay to both. A man a few days ago gave me Rs. 20 for the poor house. Shall I give it to me

10. The following By-Law was adopted.

Donations of any sum, or sums of money to be appropriated to the general interests of the Mission, made through any individual of the Mission, shall be paid to the Treasurer within one month after the receipt of such donation, & the Treasurer of the Mission shall account for the same to the Treasurer of the Board.

The following Resolution was proposed –

52. Resolved, that the allowances to the Teachers of the English School established by the Bombay Branch of the Mission, since July last, be paid by Br. Stone.

The Meeting was adjourned till 2½ o'clock P.M. 27 inst.

Prayer by Br. Sampson.

S.B. Munger. Scribe.

Mission Chapel. Nov. 27th.

Mission convened as usual. Prayer by S.B. Munger

After reading & adjusting the Records of the preceding Meetings, the following Resolution was proposed by Br. Allen.

53. As a difference of opinion exists in the Mission as to the

right of appropriating presents made to its members, therefore,

Resolved, that a Committee be appointed to ascertain the views of the Mission on this subject, & then refer the subject to the Prudential Committee for their opinions.

This Resolution was thus disposed of—

Yeas	Nays
Read	Hubbard
Compston	Munger
Allen	Stone. on the ground of it being useless, as the Mission's call must be this year
Boggs	

The following Resolution was presented by Br. Hubbard—

54. Whereas, the whole Mahratta Country is accessible to missionary effort, & presents a field of great promise to the different kinds of labourers in the kingdom of Christ, especially in the departments of Tract & Scripture distribution, superintendence of Schools, Preaching, &c. therefore,

Resolved, that we highly approve of the sending out of properly qualified laborers to this field.

The sense of the Mission is thus expressed.

Yeas.	Nays.
Munger	None.
Stone	
Hubbard.	

Brs. Allen & Read declined voting.

Meeting adjourned till 2½ P.M. on tomorrow.

Br. Hubbard offered prayer.

S. B. Munger. Scribe.

Nov. 28. Mission Chapel.

Meeting convened as appointed. Session opened by Br. Read. Minutes of the preceding meetings were read.

Br. Compston, Chairman of Com. on the Library, reported the following system of regulations, which the Mission accepted.

Art. I. [To be copied from Art. 5. Laws & Regulations of the Bombay Mission.]

Art. IIII. All members of the Mission, & those Corresponding Members of the A. B. C. F. M. residing in Bombay, shall have access to the Library. And members of other Missionary Societies in Bombay, upon application to the Mission, through the Librarian, shall be permitted to draw at one time, not more than five volumes, subject to the Rules prescribed in other cases.

Art. IIII. No book shall be taken from the Library room, until it be regularly entered upon the Librarian's book kept for that purpose & no member of the Mission shall be permitted to have in his or her possession, at any one time, more than 10 volumes, belonging to the Library, without special permission. And any book or books drawn out shall be returned to the Librarian within one month after the date of such drawing. When, if it appears that any such books have been damaged while in his possession, the person in whose name such books were drawn out shall be liable to pay the amount of such damage.

Art. IV. Not more than three volumes of new works shall be taken out by any member at any one time, nor kept more than ten days & pamphlets & newspapers shall not be kept more than five days until three months after they have been added to the Catalogue.

Br. Allen proposed the following Resolution which was passed.

55. Resolved, that the Committee on the Library be authorized to procure such books in the native languages of this country, & on Oriental literature, as they may deem necessary for the use of the Mission.

Br. Stone presented the following Resolution which the Mission adopted.

56. Whereas, a considerable number of native youth, who are attending to English instruction in connection with the Mission, have expressed a desire to be furnished with English books of a narrative, instructive & interesting kind, & feeling it important

that they should have access to such books as are of a decidedly moral & religious character, therefore.

Resolved, that a Library be established for this purpose, & that the books of the A. S. School & Tract Societies, & others of a similar kind now in the Mission Library, be put into this Library.

Adjourned till 6½ o'clock. Evening Session closed by Br. Stone.

S. B. Munger. Secretary

Mission Chapel. Evening of Nov. 28th.

Met agreeable to appointment. Meeting opened with prayer by Br. Allen.

Br. Stone made a statement as to the origin, progress & design of the Evangelist & Reporter, & the following Resolution was presented by Br. Sampson.

57. In view of the statements which have been made in relation to the Evangelist & Reporter.

Resolved, that until we receive the approbation of the A. B. C. F. M. we consent to be ~~sep~~ responsible for the above publication from its commencement, & we agree to continue the same on account of the Mahratta Mission.

This Resolution was adopted without dispute.

Br. Allen then proposed the following which was adopted.

58. Resolved, that the Superintendence of the Editorial department of the Evangelist & Reporter be vested in the Bombay Branch of the Mission.

Upon this, Brs. Stone & Sampson were chosen Editors.

The Resolution of Br. Allen, being on the Table, which respects the designation of individuals for the commencement of a new station, when circumstances will admit, was called up.

It was stated that the formation of the Nuggur station was by individuals appointed, for this purpose, by the Mission, agreeable to their own particular request. In view of this fact, as a special object of the Resolution was to designate

some one of the three present, who have an acquaintance with the native language, & Missionary labor. a call was made for volunteers. Bro. Allen & Read had no preference to any place, but expressed a willingness to be disposed of as the Mission saw fit. Br. Stone had a preference to Bombay as a field of labor, & objected to going into the Deccan on account of health. Yet was disposed to abide the decision of the Mission.

The vote was then taken on ballot - & stood as follows -

Br. Allen 3.

Br. Stone 3.

The following inquiries were laid on the Table.

1st. Is it thought desirable to get up a boarding school of Mahratta girls? If so, where should it be located? With which Branch of the Mission, & in the care of which family of the Mission?

2d. Is it desirable that there should be an asylum for poor girls under the age of ten years, where they could be received without distinctions of caste? If so, in connection with which family & branch of the Mission?

Meeting adjourned till 2½ o'clock P.M. on the 29th inst.

Prayer by Br. Hubbard. G. B. Munger. Scribe.

Mission Chapel. Nov. 29th.

Met agreeable to appointment. Meeting was opened by prayer by Br. Read.

Br. Munger being detained by ill-health, C. Stone was chosen Scribe, who read the minutes of the preceding meetings.

Br. Read, Chairman, of Com. on Mission Publications, reported the following Resolution -

59. Resolved, that the two sets of Mahratta Hymns which have been heretofore used in the Mission be handed over to Br. Graves, & that he be requested to prepare a collection of Hymns, adapted to native tunes, for the future use of this Mission.

This Resolution passed without dissent.

Br. Read, Chairman of Com. on Superannuated, & worn out Missiona-

ries, &c. reported a memorial to be forwarded to the Prudential Committee. (See memorial).

The following Resolution was proposed by Br. Allen & adopted by the Mission –

60. Each Member of the mission who keeps a horse shall be entitled to his allowance of twenty Rupees per month for conveyance. If any Member does not keep a horse, he is entitled only to that part of the allowance of twenty Rupees which he actually expends.

The questions, laid on the Table at the last meeting, were considered, & decided as follows –

Yeas.	Nays
None.	Hubbard
	Read
	Allen.

Adjourned to Monday, Dec. 1st. 2½ o'clock. P.M. C. Stone Scribe.

Mission Chapel. Dec. 1st.

Meeting convened agreeable to appointment. Session opened with prayer by S. B. Munger. The minutes of the last meeting were read.

Br. Allen presented the following Resolution which was adopted.

61. Whereas, Doct. Maxwell, to whom this Mission is under much obligation for the valuable Medical Services which he has at various times rendered to different Members, is proposing to take his final leave of India for his native Country, therefore.

Resolved, that Brs. Stone & Read be a committee to present to him the thanks of the Mission, & to assure him that we shall ever cherish a lively remembrance of the kind & truly valuable assistance which he has so benevolently rendered us.

The following Resolutions were passed by the Mission.

62. All correspondence with the American Bible & Tract Societies shall be submitted to the Mission, & if approved, be forwarded unsealed to the Missionary Rooms. And all correspondence (applications for Tracts & the Scriptures excepted) with the Bombay Bible & Tract Societies, shall be

submitted to the respective branches of the Mission.

A. G. Negative

63. The present System of Bye Laws shall supersede & annul the System of Bye Laws adopted in December of eighteen hundred & thirty two.

64. Resolved. that the new system of Bye Laws be appended to the Laws & Regulations. & that fifty Copies be lithographed for the use of the Mission.

Br. Allen having requested leave of absence. it was Resolved that Br. Read be his Substitute on any unfinished business in the Financial Committee.

Adjourned till Wednesday the 3d inst. at the house of Bro. Hubbard & Munger. 6 1/2 o. clock. Evening. Prayer by Br. Stone.

J. B. Munger. Scribe.

Mission House. occupied by Hubbard & Munger. December 3d. Evening.

The Mission convened this Evening agreeable to adjournment. Br. Read was chosen Moderator pro tem. The Meeting was opened with prayer by Br. Stone. The Records of our whole proceedings were read & approved. also a letter proposed by the Secretary to be sent to Br. Graves agreeable to Resolution 16th.

Br. Stone presented the following Resolution. which was unanimously adopted-

Whereas, the great object of the gospel is to make known the truths of the gospel to the heathen, & to teach them to observe & obey its precepts & ordinances, therefore,

Resolved, that we deem it expedient that all persons, employed by the Mission as pundits, teachers of schools, those connected with the printing Establishment, &c. excepting individuals belonging to other Christian Denominations, be required to attend the stated services of the Mission Stations with which they are connected on the Sabbath.

There being no other business before the Mission, the Meeting adjourned sine die.

S. B. Munger. Scribe.

Minutes of Business transacted
of Mahratta Mission.

Nov. 1834.

Rec.d Sep. 21. 1835.

Ack.d Dec. 24

By Lord Cattwick.

2 copies

35

Memorandum of Marathi, Portuguese, and English Printing executed at the Mission Press, A.D. 1834.

Names of the Works, and on what acct. printed.	Size	Copies	Total Marathi Pages.	Total Portuguese Pages.	Total English, &c. Pages.
On Account of the Marátha Mission					
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Catechism	34 pp. 16mo	3000	102000		
In English					
Annual Report for 1833; Evang. & Rep. 1834, &c.	327 pp 8vo.	1050			327.436
On Account of the Bombay Bible Soc.y					
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On Account of the Bombay Tract Soc.y					
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Marátha Publications in the Press.

Life of Babajee. By Rev. Mr Read.
Henry and his Bearer. Translated by Mrs. Farrar.
[The above on Acc.t of the Amer. Tract Soc.y.]
Revised Ed.n of Hymns for Public Worship. By Rev. Mr. Graves.
Book of Common Prayer. Translated by Rev. Mr. Dixon. 176 pp. finished
Bárákhudyá.
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" 25	2000	"Instructive Stories" (Maratha)	85	Do	Pica	48
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" 28	400	Oriental Christian Spectator, for Sept.	88	Hlf S. demy	Do	36
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" 22	500	Tract "Philosophy of Temperance"	96	Do	Do	12
" 25	1500	Catechism Elementa, &c (Sec. Tract)	97	Do	Do	8
" 26	500	Catalogue Rom. Br. R. A. Society (Rep. 8 p.)	98	Do	Do	20

	Paper.	Total amount			Settled	For whom
4	American Paper	125	"	"		Rev. Wm. Fletcher
96	Bible Society	177	"	"		Rev. Wm. Wilson
95	Do.	409	"	"		
8	Do.	33	2	"		Mr. Malvern
1	Do.	15	"	"		
1	Eng. Letter	20	"	"		
10	Amer. Pap.	32	3	"		J. Farish, Esq.
12	Amer. & Eng.	27	2	"		Bombay American Mission
1	Furnished by Parsee	26	"	"		Pestunjee Aspanajee
24	American	70	"	"		Bombay American Mission
28	Paper Amer.	65	"	"		Lieut Clendon (Sect)
24	Portuguese	80	2	"		Bombay Amer. Mission
34	American	152	"	"		Do. Do.
38	Do.	215	"	"		Amer. Tract Society
36	Bible Society	180	"	"		Rev. Wm. Wilson
21	Amer. Pap.	125	"	"		Revd. Wm. Fletcher
1	Eng. Cap	17	"	"		Do. Do.
2	Do.	32	"	"		
1	Do.	22	"	"		Major Moore
1	Do.	12	"	"		
22	Bible Society	85	"	"		Bombay American Mission
48	American	372	"	"		B'bay Tract & Book Society
1	Furnished by Proprietor	12	"	"		Pestunjee Aspanajee
1	Do.	18	"	"		Do. Do.
30	Bible Society	177	"	"		Rev. Jno. Wilson
32	Amer. Pap.	175	"	"		Rev. Wm. Fletcher
24	Do.	110	"	"		Do. Do.
1	American	4	"	"		Bombay American Mission
1	Letter	10	"	"		Do. Do.
6	Bible Society	300	"	"		Captain Tadcastl, Belgaum
1	Letter	8	"	"		Rev. Wm. Fletcher
20	Bible Society	84	"	"		Bombay American Mission
1	Amer. Pap.	40	"	"		Rev. H. Jeffreys
	Supplied by J. W.	60	2	"		B'bay Tra. & Book Soc'y (by Rev. W.)
20	Bible Society	941	"	"		W. E. Frere, Esq. (Sec'y)

Dates	Copies.	Titles	No.	Form	Type	Pages
1834						
Sep. 27	100	"William the fourth" blanks	99	Hlf S. Cap	Eng	1
" "	1500	Tract "Good Fridays" (Mori)	100	Do	Lithog	20
Oct. 1	400	Oriental Christian Spectator for Oct	101	Hlf S. demy	Bourg	40
" "	500	East Indian's Friend, No 6.	102	Do	Do	38
" 10	1000	Quarterly Roll	103	Sheet Cap	Lithog	1
" "	2000	Note "To the Secy to the Bom. Edu. Society"	104	Hlf Sh. do	Do	1
" 11	500	Viccaje Meerje's blanks	105	Sh fo. po.	Bourg	1
" "	1500	Tract "Three Worlds" (Modi)	106	Hlf S cap	Lithog	32
" 16	400	Evangelist & Reporter for October	107	Hlf. S. demy	Bourg	24
" 30	400	Oriental Christian Spectator for Nov	108	Do	Do	36
" "	2000	The Three Worlds (Balbodh)	109	Hlf S. Cap.	Lithog	28
" "	1500	Prayer (Marathi)	110	Hlf S. demy	Pica	10
" "	2000	The True Worship of God (Marathi)	111	Do	Do	12
Nov. 3	500	East Indian's Friend, No 7	112	Do	Bourg	24
" 4	1500	Portuguese Tract, 33.	113	Do	Do	20
" 10	400	Petitions of Scottish Missions	114	Sheet Cap	Sm Pica	3
" 12	2000	Good Tidings (Balbod)	115	Hlf S. Cap.	Lithog	20
" "	100	Temperance Notices	116	Hlf. S. letter	Do	1
" 15	400	Evangelist & Reporter for Nov	117	Hlf S. demy	Bourg	24
" 24	2000	Mark's Gospel (in Mod)	118	Hlf. S. cap.	Lithog	82
" 26	125.	Work on the Neilgherries	119	Hlf S. demy	Pica & D.	166
" "	500	Add 6 pages to "Philosophy of Temperance"	120	Do	Bourg	6
" 28	100	"Know all men" &c. Viccaje Meerje	121	Sh fo po.	Sm Pica	1
Dec. 8	400	Oriental Christian Spectator for Dec	122	Hlf. S. demy	Bourg	36
" 9	500	East Indian's Friend, No 8	123	Do	Do	24
" 12	2000	Morning and Evening Prayer	124	Quar. S letter	Pica	2
" "	400	Evangelist & Reporter for Dec	124½	Hlf. S. demy	Bourg	28
" 25	1800	History of our Saviour (Marathi)	125.	Do	Do	216
" 29	275	Cash Account of Military Fund	126	Sheet Cap.	Do	2
" "	275	Circular, No 61	127	Do	Sm. Pica	1
" "	275	Statement	128	Hlf S. cap	Do	1
" "	250	Return of Votes	129	Sheet Cap	Bourg	1
" 30	8000	Mark's Gospel in Marathi	129½	Hlf. S. demy	Pica	56

Paper.	Total amount.				Settled	For whom.
Furnished by	6	"	"			P. W. Leach, Esq.
Portuguese blue	70	2	66			Amer. Tract Society
Bible Society	185	"	"			Rev. Jno. Wilson
Sup. Amer.	142	"	"			Rev. W. K. Fletcher
Eng. Sup.	55	"	"			Do. Do.
Do	33	"	"			Do. Do.
Furnished by	16	"	"			Pestunjee Aspaniajee
Portuguese blue	128	2	"			American Tract Society
4 Bible Society	84	"	"			Bombay American Mission
6 Do	196	"	"			Rev. J. Wilson
8 Portuguese blue	133	1	"			American Tract Society
0 American	85	"	"			Do. Do.
2 Do	107	"	"			Do. Do.
4 Amer. Sup.	126	"	"			Rev. W. K. Fletcher
0 Furnished by	147	1	"			B'bay Tract & Book Society
3 Eng. Super.	40	"	"			Rev. J. Wilson
20 Portuguese white	91	"	"			American Tract Society
1 Do	3	"	"			Archdeacon Carr
21 Eng. first class	80	"	"			Bombay American Mission
82 Furnished by	321	3	"			B'bay Bible Society
166 Bible Society	509	1	50			Captain Mignan
6 Super. Amer.	20	"	"			H. Jeffreys
1 Furnished by	8	"	"			Pestunjee Aspaniajee
36 Bible Society	177	"	"			Rev. J. Wilson
24 Amer. Super.	125	"	"			Rev. W. K. Fletcher
2 English	30	"	"			Do. Do.
28 Sch. American	80	"	"			Bombay American Mission
210 American	1160	"	"			American Tract Society
2 Eng. Cap.	216	"	"			
1 Do	30	"	"			Major Morris, Secy
1 Do	20	"	"			
1 Do	36	"	"			
56 Eng. & Amer.	1020	"	"			Bombay Bible Society. (By W.W.)

Colombo, Wednesday, Sept 9th 1835

Rev. Mr. Anderson,

Dear Sir, After rather a long passage of 116 days, we have at length with the blessing of God arrived in Ceylon — After passing Trinidad on the Brazil coast, we found a succession of head winds & squalls, very unusual, we believe, in those latitudes — In consequence of a head wind off the Cape of Good Hope, we were driven as far south as Lat. 41° — but we were thus happily thrown out of the reach of the storms & squalls on the Bank of Lagullas — Since passing the Isle of France, our winds have been more favorable — On Sabbath morning last, we were roused by the cry of "Land ho!" — We were just passing between the Laccadives & Maldives, & the land we saw was the little Island of Minicoy, six or eight miles north of us. This morning about a quarter past one, Colombo light was discovered, & by eight o'clock we were safely riding at anchor —

The Captain has proved himself very well qualified for his station — In his nautical skill we have been led to feel the utmost confidence — His kindness to us all has far exceeded our expectations — In giving up his own side of the ship for us to walk, in devising means for the comfort of the ladies, even at the expense of his own convenience — in communicating to us information of all various kinds, which we were anxious to obtain, & especially in telling us respecting the progress of the vessel

While waiting for us we were unable to enter the harbor — We found the Mysore ... with considerable anxiety — Praise be to God for all his goodness

& in other things about which we might have expected him
reserved or morose, he has ever acted like a gentleman
& has done as much as we could have wished —
In one thing however we have felt unpleasantly in our course
with him on board the vessel — He does not love the truth
His own conscience has been too active to allow him to contem
the realities of eternity with any pleasure — This has been
case more especially with one or two of the inferior offi
who are declared Unitarians or Universalists, & who have
evidently labored to bring the Captain into their own vie
& plans — In consequence of this state of things, we have
felt it necessary to act with great caution in every th
relating to the subject of religion — The Captain has however
allowed us to hold public worship once every Sabbath on
on deck — & religious exercises every evening — besides a
private prayer meeting every Monday in the cabin — At
the public exercises, he has never failed to attend — The
sailors have also given very good attendance until lat
when in consequence of some trouble with the Captain, or th
the influence of others, or perhaps through hatred of the tr
as much as from any other cause, they all at once de
attending — We hope however that some seed has been so
which will bring forth fruit, tho' the prospect has lithe
appeared dark — Soon after entering the Indian Ocean, one of
crew fell from the fore-yard & ~~broke~~ fractured his thigh — The
Missy Brethren took the duty of attending upon him, into
our hands, & he is now doing as well as could be
expected — This accident we did hope would have so
good effect on the minds of the crew, or at least on

individual concerned — But our hearts have been cheered with no such blessed result — Whether this is owing to a want of prayer or of exertion on our part, or to the counteracting influence on the part of others, or to both these & other causes combined, we leave to him who tries the reins & hearts.

The health of the Mission company during the greater part of the voyage has been very good — This we attribute as much to the good quality of our food — & especially to our excellent water as to any thing else — Some of us have not felt able to pursue our studies very systematically or very steadily, but all of us have studied more or less, & especially whatever we could find of particular reference to our future fields of labor ——— The Hindoostanee has afforded employment to some of the ladies in teaching her to read English, & she has improved very rapidly, displaying a disposition to study & a readiness to learn, which has been very pleasant — Altho' now a Jewess & fearful of the consequences of becoming a Christian, she has displayed a very friendly feeling towards us, & we hope she may get from one of the children of the Bombay Mission, if not a valuable auxiliary.

On the whole we can say that our voyage has been pleasant to us all. — It has led us to rejoice much in the goodness of God, & we hope it will be remembered with joy & thanksgiving to the latest period of our lives, as the introduction to a blessed field of labor —

Yours respectfully & sincerely,

Henry Ballantine

John M. S. Perry

John Lawrence

E. A. Webster

Messrs. Ballantine, Perry, Lawrence & Co.

Date Colombo, Ceylon, Sept. 9, 1835.

Rec'd. March 19, 1836.

Ans'd. May 26

Respecting voyage in Shipsteads.

Mr. Elisha Sharman,
Mississippi Bar,
Baltimore, Md.
U. S. of A.

Forwarded from St. Helena by Rev. Sir
Yours respectfully
W. Axtell
U. S. Consular
Agent at
St. Helena

Colombo – Friday, Sept. 11th – "The blessing of God has still followed us in our voyage. We were able to sail past Monday morning – The Brethren for Jaffna were able to sail a small schooner which happy regularly between the Main & Trincomalee. The Rev. Mr. Poor & family left Batticotta for a very pleasant & comfortable residence in Nellore – Mr. Poor & family are now in Colombo – Mr. Poor is probably the most favorable in which such goods are already or shortly will be ready for the Northern working for Bombay –

Mr. Poor's mission is situated at the Wesleyan Mission House in Colombo, where we have been cordially received by Mr. Clough, Wesleyan Missionary here, & Mr. Hilton, Missionary at Negombo – Hilton is very large, & has been unemployed except by the family of Mr. Poor & Mr. Hilton, while at the same time it is not probable we could have received them, & we have, yet as a comfortable portage as we could have wished, but under great suffering & trials – Mr. Poor & family left Jaffna to the Missionary Conference, Gov. Stanley to be ready for Bombay –

Report

The Committee on "Mission Publications" beg to make ~~to the Mission~~ the following Statements in reference to "ten new Tracts" which are said, in the Report of the Mission for 1833, to have been "prepared and and printed" by the Mission.

We must premise that the part of the Report in which those Tracts are stated to be Mission Publications was suppressed at the request of the Quakers by Mr. Stone, then Superintendent of the Press, but was not previously submitted to the Mission for approbation or correction.

Certain members of the Mission, being apprised by the annual Report that these Tracts purported to be the bonafide Publications of the Mission, embraced the earliest opportunity of instituting an enquiry into the matter. A Note was accordingly addressed to the Secretary of the Bruyen Mission requesting him to examine the Records of the Bombay Mission (which were in his hands) and to report whether any or all of said Tracts had been published according to the

Regulations of the Mission. Mr. Boggs replied that: "No mention is made of any of them on the Records of the Bombay Mission". A Circular was then issued "requesting each member of the Mission to say (if he knew) by whose authority, and at whose expense these tracts had been published – and by whose sanction they had been reported as Mission publications"? And also resolving for reasons stated to disclaim all connection with the Tracts and prohibit their further circulation. To these enquiries Brs. Allen Boggs and Lewis could give no further information except that they had nothing to do in their preparation or printing – They were agreed to prohibit their further circulation, Br. Boggs because they were unauthorized and Brs. Allen and Lewis for the double reason of their being not only unauthorized but were found, on examination, false, in their opinion "unfit for circulation". Br. Ramsey had not examined them so as to give any opinion. He had in private conversation consented to the publication of No. 29 and "agreed to the publication of Nos. 21 and 30 if Br. Stone would see that they were correct". The reason he says why this consent of his does not appear on record "arises from our not adverting to the subject at our stated meeting". He knew that Br. Stone had

a man in the office who was translating ~~these~~ the other Nos. from the Guzzerattee. Br Romsey does not know at whose expense they were published. To the enquiry "by whose sanction were they reported" Br. Romsey says a "blank under the head of printing was left for Br. Stone to fill up" — Br. Romsey had not examined them (except the Hymns which he said contained continual errors) sufficiently to consent to prohibit their circulation.

Br Lampson having recently arrived in the country declines giving any opinion

Br. Stone "supposes the Tracts were published by the authority of the Bombay Branch of the Mission" as the ~~subject of~~ translation and printing of them was a subject of conversation between Br. R. and himself previous to their being printed." He does not say ~~to~~ at whose expense he published them, but "supposes at the expense of the Mission or printing office" Nor does he inform the Mission by whose sanction they were reported to but says "by the same sanction that every thing else under the head of printing was reported"

The further circulation of the Tracts was accordingly prohibited; and the following preamble and Resolution proposed and unanimously carried.

"Whereas it appears from the opinion of the Mission as expressed on a late circular addressed to them on the subject that they have neither approved of the contents nor authorized the publication of Tracts Nos. 21.—30 inclusive which are reported in the late Sketch of the for 1833 therefore

Resolved, that Brs Stone and Thompson be a committee to ascertain and report to the as soon as practicable the expence of printing (including that of paper) the Tracts Nos. 21—30 which are reported as published by the Mission"—

The Committee reported that the whole expence of publishing ~~to~~ ten Tracts was Rs. 310—
We would here direct the attention of the Mission to the Report of this Committee—

The Mission now at the request of ~~the Committee~~ the Mission consented to furnish ~~the reasons of publishing~~ ~~Reasons with~~ their reasons for prohibiting the circulation of the Tracts. The opinions

formerly expressed were accordingly written out on Sheets Nos. 22 — 30. It should here be observed ~~that the remarks~~ That the Remarks of the Mission were written out in full only on No. 22. While the remarks on the others were, in this examination, extended only so far as to detect a sufficient ~~no~~ amount of errors to condemn them, in their estimation; ~~the Tests~~ of the examiners.

The results of this examination were stated to the Mission in the following Resolutions,

July 21st At a Meeting &c &c

The criticisms were forwarded to the care of Br. Tompson ~~to~~ as a document of the Mission to be shown to Mr. Stone, but to be returned to Nagpur as the document properly belonged to that Branch of the Mission. About the middle of Oct. following the Nagpur Mission at their request recieved the criticisms ~~—~~ accompanied by a communication from Mr. Stone in which he undertakes a defence and justification of the Tests, and which contains ~~nothing and excludes from~~ reflections

on those members who prepared the criticisms, to which we wished direct the attention of the Mission. See page 3.
The Criticisms were returned interlined with the private opinions, and remarks of Mr. Stone; which were of such a nature as to call forth from the Brethren at Nuggur the following Resolutions

Oct. 23d. 1834

The Brethren at Nuggur were at the same time apprised that a large portion of the condemned tracts which had previously been consigned by the Mission to Mr. Lampson for destruction, were taken from the office by Mr. Stone in the absence of Br. Lampson, and that Br. Stone refused to return them when called for by Mr. Lampson.

We would also remark that the above named criticisms were accompanied by the opinions of Captains Molesworth and Candy on Nos. 22–28 – and on No. 30. at the close of their criticisms on the first tract they say "It ought on no account to be further circulated in its present state" of No. 30. They say "We think this Tract utterly unfit for circulation"

The few of these Tracts which had found their

way to Ahmednuggur were collected and destroyed or placed for safe keeping in the hands of the Librarian.

This brings the history of said publications down to the present moment. We now respectfully submit these statements to the consideration of the Mission.

Report of the
Committee
on "Mission Tracts"

Rec? Dec. 5. 1835.

27 Feb

My dear Mr Read

I return you with a Paper of Remarks & two Tracts. Of the Poetry thing I have simply to say that it is in many places a pure Travestie of the Sacred Scriptures. I am extremely grieved that any copies shd have got abroad.

Respecting the addressing of the people tomorrow — I must inform you plainly First that there is no work — absolutely none, wh either Mr Sandy or myself wd like better or wh we do more ardently desire than this of addressing a multitude upon the truths

of Salvation — Secondly that this work is to us, in our present condition, a simple & perfect impossibility. You have not, & you cannot easily have, any conception of our disorder both bodily & mental through our daily labor. We indulge some cheerful contemplations of the future; but in the time present we have our toil & heaviness.

Give them an address by all means. Let us have Faith & Love — and the promise of a Blessing we have already.

Truly Yours

J Molesworth

Wednesday.

Capt. Woolsworth

Revd H. Read

Remarks upon a Book of Tracts of the Bom. Am. Miss.

We have not read this Book through. We have read passages here & there sufficient to form our opinion respecting it. Some parts of the book are good but the errors are so many and so great that We think the book in its present state to be quite unfit for circulation.

There are many sentences which mean quite otherwise than what the writer intended they should mean.

Ex: gr. No 23. P.1. by सांची शक्ति पूर्ण न झाली the Author meant they lost their शक्ति but the sentence means that it became perfect. This involves an error of doctrine

Again. No 23. P.2. by आंधळे होते त्यांस दिसते केले the Author meant that the Saviour restored those who were blind to sight but the sentence means that he made them visible.

Again. No 26. P.8. पासून (See Molesw. Dic. under पासून. 6. worse) is twice used in this page wrongly. but there is a much more serious error. By येशू आपल्यास तारायासाठी अवतरला आणि त्याने आपल्या पापाची शिक्षा सोसली ह्मणून तो ठीक तारण आहे the Author doubtless meant that Jesus came to save us (i.e mankind) and that he suffered the punishment for our sins but the sentence means that he suffered for his own sin wherefore he is ठीक तारण "a proper salvation".

No 27. P.2 What does the Author mean by माणसाचा आत्मा ह्मणजे जीव किंवा प्राण?

No 27 P.2 What by त्यांस अनंत किंवा अपार दुःख? Is it that the pain of Hell is to be either endless or boundless? and it is not certain which!

No 27. P.2. जे पवित्र होऊन मरतात ते स्वर्गास जातात आणि तेथें परम आनंद व कुशळता पावतो i.e they go to स्वर्ग and there he obtains joy.

No 27. P.5. What did the Author mean by जो सरस्वतीहिला उत्पन्न करणारा तोच माणसाच्या नव्या मनास उत्पन्न करणारा? सरस्वती is the goddess of speech & eloquence the Author surely did not mean that He who made her is the Sanctifier of men?

No 27. P. 6. By परमेश्वर येशूख्रीस्ताचे खातरे वरून तुम्हावर दया करून तुम्हास माफ करील the Author doubtless meant "God will have mercy on you and pardon you on account of the satisfaction rendered by Jesus Christ" but the sentence means that "God will have mercy and will pardon on the ground of the assurance felt by Christ" (that you are suitable objects?) which is quite another thing

Last Page अहो वाचणारानो तूं पापी आहेस which means O readers thou art sinful.

No 26. P. 7. जर ह्या दोहा अवतारा-च्या गोष्टी सर्व खऱ्या आहेत तर तुम्हास तारायासाठीं काय कामाची आहे What is the meaning of काय कामाची आहे With what does it agree?

No 23. P. 4 By निरंतर पुण्य मिळविलें the Author meant "the wrought everlasting righteousness" but it properly means "the unceasingly acquired moral merit"

The above are Specimens of wrong rendering & wrong construction.

There are several passages which must be quite unintelligible to a Native Reader. We can only guess at their meaning. Ex. gr.

No 26. P. 2. हा अर्थ आहे कीं परमेश्वर आपलें रूप येहोवा अवतरला आहे ?

No 26 P. 1 The first four or six lines are very obscure.

No 27 P. 3 Nearly the whole of this page is obscure. One sentence will serve as an example आपण सारे पापी आहोंत अनेक वेळ परमेश्वराच्या हुकुमाने पाप खोटें करा तें केल्याने परमेश्वराचा कोप दूर झाला ? We cannot even guess at the meaning of this.

There are many other errors of different kinds

No 22. P. 4. What is meant by पापाचा जामीन ?

No 22. P. 1 वकील is a very bad word for Mediator

No 25 P. 4 मुळापासून अनादि आहेत is a strange sentence, "from the root or beginning without beginning".

No 26. P. 6. कृष्ण is honored with the appellation of श्री

Throughout the Book स्वर्ग is used for "Heaven", than which a worse word could not be found.

The Book is most inaccurately printed.

We most earnestly recommend the Author to revise it carefully. It ought on no account to be further circulated in its present state.

J. Molesworth
Thos Candy

Remarks on the Tract "Biblical Instruction"

I think this Tract utterly unfit for circulation.

Molesworth

Thos Candy

Captain Molesworth says, in a note accompanying the above remarks "Of the Poetry thing I have simply to say that it is in many places a pure Travestie of the Sacred Scriptures. I am extremely grieved that any copies should have got abroad."

The occasion of the above remarks of Captains Molesworth & Candy was as follows: The Rev. Messrs. Mitchell & Wilson called on me at Mahabulishwar Hills & during the conversation they told me that they had been conversing with Captains M. & C. on the subject of the New Tracts recently published by the Am. Mission and that they all thought them very exceptionable & dishonorable to the Mission. I replied that our Mission must not be held responsible for them, as they were published without our sanction or knowledge. They said they were happy to hear this, and after referring to several errors which they thought very gross ones, & expressing a hope that the circulation of these Tracts would be speedily suppressed, the conversation ended.

A few days after this Captains Shakespeare & Brandy were at my house, & (without any solicitation on my part) they expressed an opinion similar to the one above stated.

After the facts had become a subject of investigation among ourselves I thought it expedient to require them to express the same opinion on paper. It read

be returned to me when read by the Brethren at Bromley. H.K.

Shakespeare & Brandy's Examined

Extract from the Proceedings of a Special Meeting of the Bombay Auxiliary Bible Society held in the Vestry of Saint Thomas's Church on the 17 Nov. 1835.

"Whereas misapprehensions appear to exist in respect to the object for which the Translation Committee was appointed and in respect to what is properly to be expected from them - therefore

Resolved. In accordance with what the records of the Society clearly shew to have been the acknowledged principles and the usage of the Society from the origin and appointment of the Translation Committee - That while the Committee of the Bombay Auxiliary Bible Society cordially approve of the Translation Committee making arrangements among themselves and of their soliciting the assistance of persons not connected with them to further the work of translating and revising the Scriptures for publication, they do not consider it to be the business or duty of the Committee in their collective capacity, to translate the Scriptures, or to take up and revise translations

al=

already existing - this being in ~~our~~ their view the work of individuals or Missions, irrespective of any Connexion with the Translation Committee.*

And for the encouragement of all persons to engage and assist in the work of furnishing the ~~Marathi~~ Máthá population with the word of God it is

Resolved - That the Bombay Bible Society will thankfully receive from any source any translation or revision of previous translations of any part of the Scriptures.

A true Extract

Henry Jeffreys
John Wilson } Secretaries

* See Note first on the next page.

† See Note second on the next page

Note first. — This Resolution might have been more explicit in respect to what is the proper business of the Com. or Translators. The object of the Managing Com. (Director, if we please to call them so) in appointing a Com. or Translators was, that instead of printing the Scriptures as translated or revised by one person, which experience showed to be no longer expedient, they might have a Com. of responsible persons to whom they could refer such translations or revisions of the Scriptures as might be offered to the Society for publication, for examination and an expression of opinion in regard to their merits. It was also expected that this Com. would, in examining such translations or revisions, suggest such corrections & alterations as they should think were necessary to prepare such works for the press. This being done, they submit their labors to the Managing Com. of B.&F. Society, who take such measures in respect to the translation or revision in question as they think expedient. Thus the Com. or Trans. is a medium-body for the purposes above mentioned between the B.&F. Society and individuals engaged in translating or revising the Scriptures. — I will only add that, so far as I am acquainted, such is the character of all the Com's or Translations connected with the different Bible Societies in India.

Note second. — This Resolution is merely a repetition of one which was passed at, or about the time, the Com. or Translators was appointed. It was then proposed & passed to prevent any misapprehension in respect to the object of appointing the Com. or Translators, and to what was to be expected of them. It was re-proposed & re-passed at this meeting of the Managing Com. merely that it might stand in juxta-position with the preceding Resolution, as it may be seen by those persons not previously acquainted with it.

Being myself a member of the Managing Com. of the B.&F. Society and also of the Com. or Trans. and acquainted, as I believe, with all the principles & proceedings of the two committees I have made the preceding remarks — — D. O. Allen

Proceedings of Bombay Presbytery

Date Nov. 17, 1835

Rec'd May 2, 1836

Ans. May 25.

27 Feb. 1

(A.)

Rev. D. O. Allen

for communication to the American Mission in Bombay, and its patrons in America.

Duplicate.

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Bombay 4th November 183

In accordance with previous arrangement convene the general meeting of the Am: M. Mission when the brethren from Nugger should arrive, the Mission held its first session this morning at the house of Brother Stone. Where present brothers Allen Abbott. Ballantine. Boggs. Hubbard. Munger. Stone and Webster. Br. Stone was appointed Moderator, and Munger Secretary. The meeting was further constituted by prayer offered by Br. Boggs. It was then agreed that the committees which should, at this meeting, be appointed to different subjects, should be nominated from the Chair.

Agreeable to this arrangement the following committee were proposed and appointed.

1st "	The publication and distribution of the Murathe Scriptures	Brs. Allen, Webster & Stone
2nd "	The publication and distribution of Tracts in Murathe language	Br. Allen, Boggs, Munger
3rd "	English publications of the Mission	Munger, Allen, Ballantine
4th "	Native free Schools for boys	Abbott, Hubbard

5th. Native free Schools for girls ..... Stone, Allen, Abbott

6th. English Schools ..... Boggs, Hubbard, Munger

7th. The Mission ~~[illegible]~~ Library ..... Abbott, Ballantine, Webster

8th. Disposition of Books sent from America ..... Munger, Webster, Boggs.

9th. Mission property and funds ..... Allen, Webster, Stone

10th. By Laws ..... Munger, Boggs, Ballantine

11th. Printing Establishment ..... Webster, Allen, Boggs

12th. Correspondence ..... Ballantine, Munger, Allen

13th. The religious exercises proper for the annual general meeting of the Mission ..... Allen, Munger, Boggs.

Br. Boggs was appointed to preach in the chapel on Thursday Evening. November 12th. Munger to preach on Sab. Eve. 15th instant; and Br. Allen to dispense the ordinance of the Lords supper.

Br. Allen having prepared letters to Mr. Hallock Sect. of the Am. T. Society. read them for the approval of the Mission.

The following Resolutions were adopted.

Resolved that Br. Allen prepare a letter in behalf of the mission for Am. Bible Society.

Also Resolved that Br. Munger prepare a letter to be sent to the A. S. S. Union, and that all communications from said society be made over to him.

The Meeting was adjourned to the Chapel on Friday at 8 o'clock. A. M.

Br. Allen offered prayer.

S. B. Munger Sect.

Chapel. November 6th.

Met this morning agreeable to appointment, and the meeting was constituted with prayer, offered by Br. Ballantine.

The meeting then adopted the first six

of the regulations of the meeting of last year for the government of itself during the present Session it was also agreed that each brother regard himself as under obligation to be punctual at the meetings, & to continue during the hours of Session

The Chairman of the Committee on Books sent from America, reported progress on certain books sent from Messrs Crocker and Brewster, also on the bound volumes of the A. T. Society. The School books reported were disposed of as follows.

1st Resolved that 1 Dozen of the Elective Reader; one and a half dozen of the Introduction to it, 16 " Woodbridge's Geography and Atlas, 2, Dozen Union " Questions, 4 Murray's Exercises, and one pair of globes be committed to the disposal of the Nugger Mission, and the remainder of these books be left to the disposition of the Bombay Mission.

2nd Resolved that of the books from the A. S. S. Union, one box be made over to the Nugger Mission, the rest be disposed of by the Bombay Mission.

3rd Resolved that the Nugger Mission receive one set or more (as they may choose) of the unbound Tracts of the A. T. Society and the remainder be left to the disposition of this branch of the Mission.

The Chairman of the Committee on the English publications of the Mission reported in relation

to

to the Evangelist and reporter - after which the following resolutions were adopted.

In view of the Statement of facts which has been presented in relation to the Evangelist and reporter, it is, therefore, Resolved that, we do not hold the Bombay branch of the Mission responsible for what has been done in editing said work, since the commencement of the present volume.

2nd Resolved that while the Mission does not regard itself as responsible for the additional expence incurred by increasing the size of the E. & R. we still deem the continuance of the work important to the interests of Evangelical piety in this Country, and think it should be sustained with increased energy up to the close of the present volume at least.

3rd Resolved that the number of copies of this work printed monthly ought not in future to exceed 225, with the present number of subscribers.

4th Resolved we still approve the Resolution of the last meeting which vests the editing of the E. & R. in the Bombay branch, and that they make such arrangements as they may think proper with respect to editors.

5th Resolved that the Bombay branch of the Mission be expected to inform the Mission of the state and prospects of the work at least three months before

the

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5th Resolved that the Bombay branch of the Mission be expected to inform the Mission of the state and prospects of the work at least three months before

the

the present volume shall close.

In consequence of the illness of Br. Sampson Brother Webster, Boggs, & Allen were appointed by the meeting to receive of Br. Sampson the power of attorney necessary to enable ~~to enable~~ them to transact certain business in the event of his death.

The meeting was adjourned till monday P.M. 3 Oclock. Closed with prayer by Br. Munger.

S. B. Munger Scribe

Chapel. Monday. 9th

The Mission convened agreeable to adjournment. The Session opened with prayer by Br. Ballantine - after which the following business was transacted.

Resolve that we approve of the vote of the Bombay branch of the mission taken February 3rd 1835 agreeing to sell Halls Grammar to boys of the Schools at one Rupee and a half per Copy.

The unfinished business in relation to books sent from America was brought forward. and a letter was read from Messrs Crocker and Brewster. by which it was ascertained that the books received from them were sent, with the approbation of the Board, to the order of Br. Sampson. In view of this fact it was believed that the disposition of the books belongs to Br. Sampson and not to the mission. The inquiry was suggested -

whether

whether the duties on these books ought not to be paid, in as much as the profits arising from the sale of them went to Messrs C. & B. It was the opinion of all present that the duties should be paid, & Br. Munger was deputed to make known the reception of said books to the Collector of Customs.

The mission then proceeded to dispose of the Hymn Books received from the Rooms the disposition was as follows.

Resolved that the Nugger brethren receive one Dozen Hymn Books, that two Doz. be put into the Chapel, and the remaining nine Dozen be offered for sale at the advertized prices

In relation to the books of the Tracts Society it was Resolved that we dispose of the bound volumes of the A. T. Society at such rate as shall meet all the expenses of purchase, freight, &c.

Resolved that Mr. Coward be our depository for the sale of books.

It was agreed that the prices at which we would offer school books for sale should be at the rate of two and a half Rupees (2½ Rs) on one Dollar.

The Chairman of the Committee on the Printing Establishment read a report which was accepted by the meeting and the following Resolutions were passed.

In view of the general tenor of instructions

from the Prudential Committee respecting the Printing Office. of the course which the Mission have hitherto pursued, of the state of the Printing Office, & the pecuniary interests of the Mission, therefore.

1 Resolved, that though we do not recommend the enlargement of the English department of the Office, yet we are agreed in the opinion that it should be kept in constant operation, so far as it will not necessarily interfere with the Murathe Press, if a sufficient quantity of suitable work should offered.

2 Resolved that the Bombay branch of the Mission be a committee with which the superintendant of the Press shall advise with respect to performing back work of every kind.

The subject of location come before the meeting and the following Resolutions were passed.

1st Resolved that in view of the circumstances of the Mission we do not think it expedient to attempt to form a new Station at present.

2 Resolved that, in view of the present circumstances of both branches of the Mission, B. Ballantine be located in connection with the Bombay branch until the Mission shall be reinforced.

yeas. Hubbard. Nays. Boggs
Webster, Allen,
Munger.
Stone.

Br. Abbott declined acting upon this Resolution.

The meeting was adjourned till Tuesday morning 9 O'clock.

Br. Hubbard offered prayer.

S. B. Munger Scribe

Chapel 9 O'clock Tuesday, Morning.

Mission convened this morning at the hour of appointment. In the absence of the Secretary Br. Ballantine was appointed Sec. Pro. Tem. After the opening of the Session by prayer, Br. Allen read a letter which he was appointed to prepare to be sent to the Am. B. Society some alterations and additions were suggested and the acceptance of the letter defered to another time.

The subject of Mr. Graves publishing Levi-ticus upon his own responsibility was brought before the meeting, and brethren Munger, Boggs and Ballantine were chosen a committee to make inquiries upon it and report to the Mission

The Committee on publishing the Scriptures reported, and presented the following. Preamble and Resolution.

Whereas the Mission, for nearly two years past has been without any entire copies of the N. Testament, and portions of the Old for distribution, & there being no prospects of a seasonable supply being furnished by that Society; and whereas, it appears from a

communications

Communications received from the Board that the Murathe Mission are authorized to print the Scriptures in Murathe at the expense of the Am. B. Society, and even urged so to do, if supplies cannot be had of the B. B. Society, therefore.

Resolved that we deem it expedient to print an Edition of 2000 Copies of the Entire N. Testament in Murathe, as shall be revised and approved by the Mission, with as little delay as possible and also 1000 Copies of Exodus and other parts of the O. Testament as they shall be translated and approved by the Mission.

The consideration of this Resolution gave way to a motion to adjourn till one half past six in the evening.

The Session was concluded with prayer by Br. Abbott.

Chapel Tuesday Evening 6½ O'clock

The Mission met agreeable to adjournment. Br. Bagge offered prayer.

The Session was occupied with the Resolution which was before us at the close of the morning Session. The yeas & Nays being called for upon the Resolution stood as follows.

yeas

Yeas	Nays
Webster,	Boggs,
Ballantine,	Abbott,
Stone.	Allen
	Hubbard
	Munger

The meeting now adjourned until 9 O'clock Tomorrow Morning at this place.

The Session closed with prayer by Br. Allen.

S. B. Munger.
Scribe.

Chapel, November 10th.

The Mission convened Br. Ballantine prayed. Br. Allen proposed the following Resolutions.

1st Resolved, that considering the history of this Mission in respect to the translation and printing of the Scriptures, the present state, relations and and prospects of the Mission, the instructions of the Prudential committee on the Subject, and the readiness which the Bombay B. Society avow to furnish us, at any time and with as little delay as possible, with those parts of the Scriptures which are published in Murathe, as we may want them, we think it expedient to continue our connection with the Bombay B. Society in the publication of the Scriptures.

2nd Resolved that when any part of the

Scriptures

Scriptures which one wanted are out of print or apparently likely soon to be so, those members of the Mission to whom this fact may become known immediately inform the Mission that they may determine how many are wanted for their use, and that this fact be communicated to the Bible Society, with the request that they be published as soon as possible.

3rd. And to prevent all mistake on this subject at the Mission Rooms, as to the state and circumstances of the Mission, in respect to the printing and circulation of the Scriptures, therefore, Resolved that the proceedings of the Mission on this subject at this annual meeting be communicated to the corresponding members of the Board in this Presidency for an expression of their opinion, and that the whole be then forwarded to the Mission Rooms for the information of the Prudential committee.

1st The yeas and nays upon the first of this series of Resolutions upon being called, stood as follows.

Yeas	Nays
Munger,	
Webster	
Abbott	
Boggs	
Allen	
Hubbard	

Br. Ballantine and Stone declined acting.

2nd. Upon the second Resolution all were agreed. Br. Stone declining to act.

3rd. The third passed without dissent.

The committee on the Library made their report, which was accepted.

In the report, mention was made of a Mission Press Library, with reference to which the following Resolution was offered by Br. Allen, and unanimously passed by the meeting.

Whereas there does not appear to be authority on the Records, or in the proceedings of the Mission for "the Am. Miss. Press Library" and not to be sufficient occasion for it being continued therefore, Resolved, that such of the Books as are needed be added to the Native youth Library now in the care of Br. Stone and the remainder be returned to the Mission Library.

Br. Webster offered the following Resolution which was passed by the meeting.

Resolved that one copy of all duplicates of Books in the Library be sent to the Ahmednugger branch of the Mission, if they wish for the same.

The following Resolution was adopted.

Resolved that a new Catalogue of the books in the A. M. M. Library be made, and that it be arranged according to the subjects.

adjourned

Adjourned until 7 O'clock evening Prayer was made by Br. Boggs.

Chapel Wednesday Evening.

The Meeting was constituted with prayer by Br. Hubbard. The Chairman of the Committee on Religious exercises in connection with the Annual general meeting of the Mission reported the following Resolutions which were adopted.

1st. Resolved that the religious exercises of the Annual Meeting of the Mission consist of two Sermons by some members appointed at the previous annual meeting, of one or more special prayer meetings, and of the administration of the Lords Supper; these respective meetings to be determined as soon as practicable after the annual meeting has commenced.

2nd. Resolved that every member of the Mission be expected to prepare a dissertation on some subject connected with the Missionary cause or its operations. The day for the reading of such dissertations to be determined early in the Session - every member shall have opportunity to express his views upon the opinions and principles contained in them; copies shall be deposited in the Archives of the Mission.

3rd. Resolved that some member be appointed at the previous annual meeting to preach a Sermon

to

to the Native Congregation at such time during the Session as may be agreed upon.

With reference to Br. Sanderson's taking a voyage for his health, in accordance with the advice of his physicians, the following Resolution was passed.

Resolved that Br. Boggs be authorized to conclude a bargain with the master of the Ship Boyne for a passage for Br. Sampson and his family to Cochin.

Brs. Munger, Boggs and Webster were appointed a Committee for the filling of the blanks of the schedule sent from the Rooms.

Brs. Ballantine, Abbott and Hubbard were appointed a Committee to furnish information to a sheet of inquiries from the A.S.S. Union.

Meeting adjourned till 9 O'clock Thursday morning. The minutes closed with prayer by Br. Webster.

Chapel, Thursday November 12th

Mission convened as usual. Br. Allen offered prayer. After reading and adjusting the minutes of the preceding meeting, the chairman of the committee on correspondance reported progress, and the following business in relation to the subject was transacted.

The Committee on correspondance propose the

the following Resolution, that a committee of Three be appointed to carry on the correspondance with the Am. Bible and Tract Societies and other religious bodies who may open a correspondance with the Mission and recommend that this Resolution be refered to the committee on Bye Laws.

This recommendation was approved by the Mission, and the subject refered to that committee. As there has been some misunderstanding about letters and circulars, the following Resolution was brought forward and passed.

Resolved all ~~the~~ communications designed for circulars have the word circular attached, and be addressed to the Secretary of the Station to which it is sent.

The Mission also passed the following Resolution.

Resolved that all official letters to the Rooms be purely such, and that all official letters from the Rooms be read entire before the respective branches, or circulated to all their members

The Committee to whom the investigation of matters in relation to publishing Mr. Graves translation of Leviticus began to report, but not having sufficient information upon the subject to proceed, the meeting deputed Br. Webster to go and make further inquiries.

It

It was proposed that the Mission during his absence proceed to the Election of officers for the ensuing year. Agreeable to this proposition the following officers were elected by ballot.

Secretary. S. B. Munger.
Treasurer. E. A. Webster
Librarian. H. Ballantine.

It was resolved that No. 8 of the Bye Laws passed by the Mission November 1834 reading "the Treasurer of the Mission" &c. shall be expunged.

It was also Resolved that the Financial committee consist of three member of the mission.

Agreeable to this provision the following persons were chosen.

Financial committee. S. B. Munger.
G. W. Boggs
C. Stone

In consequence of the intended absence of Br. Sampson the Mission passed the following Resolution - Resolved, that Br. Webster be appointed superintendant of the Press during the absence of Br. Sampson.

Br. Webster reported that a letter had been received from Mr. Graves on the subject of printing Leviticus. that Br. Sampson had objections to its being seen on account of its being a private letter.

The

The mission feeling the desirableness of an acquaintance with such parts of the letter as relate to the subject under consideration, passed the following Resolution.-

Resolved that the committee to whom was refered the subject of Levitcus be requested to obtain such parts of said letter as relate to the printing of said translation.

The Meeting adjourned till to morrow at 9 O'clock. concluded with prayer by Dr. Abbott.

Chapel November 13th

The Mission convened agreeable to adjournment. Br. Stone opened the Session with prayer. A letter from Mr. Graves to Br. Sampson on the subject of printing Levitcus was read and refered to the committee for further consideration.

Br. Stone, Chairman of the committee on mission property and funds gave in a report which was accepted by the meeting. The state of the House occupied by Br. Hubbard and the disposition of the Mahim house were refered to the consideration of the same committee

With reference to a regulation which has existed for some time past in the Bombay branch of the Mission requiring that all circulars which have been approved by the Mission be delivered to the Secretary for record, Br. Stone introduced the following Resolution which

was adopted.

Resolved that we regard the witholding of circulars by the originators of them, from the Secretary of the Mission, beyond the specified time for registration, as illegal.

Upon the same subject the following Resolution.

Resolved that Br. Sampson be requested to return the circulars which he has originated and which have passed the Mission the past year - which have hitherto been withheld from the Secretary and that if still withheld, they be regarded as not binding.

Br. Ballantine, chairman of the committee appointed to answer the inquiries contained in a letter from the A.S.S. Union reported. The Report was accepted.

It was Resolved that Brs. Ballantine, Allen, and Munger be a standing committee for the purpose of selecting from the publications of the A.S.S. Union and from the A.T. Society those books which they approve of being translated into the Murathe, and that they submit the same to the Mission.

On account of the difficulty, under the present arrangement, of getting accounts ready to be sent home by the time specified by the Board, the following Resolution were passed.

Resolved

Resolved that the Financial year of the Mission in future, end September thirtieth (Sept. 30.)

Resolved that the Treasurer furnish every member of the Mission with his account within ten days after the close of the financial year, and that each member furnish the financial Committee with his account within twenty days after the close of the financial year.

Resolved that in all cases where the financial Committee are not unanimous in approving of the account of any member of the Mission such member have a right to appeal to the Mission for their decision.

Resolved that in consequence of the Mission accounts for 1834 not having been regularly audited and forwarded to the Rooms, the Financial Committee for the past year be required to make out a statement of circumstances which have occasioned this delay and forward it soon to Mr. Hill.

Meeting adjourned till 7 O'clock Morning Br. Munger prayed

Chapel Friday Evening November 13th

Mission met Br. Ballantine offered prayer. Br. Abbott, Chairman on free Schools for boys reported the state of the Schools &c. A general system of instruction and payment was also submitted but as this was

not

not altogether approved, it was again refered to the Committee with specified instructions.

Br. Boggs reported two notes of credit from Messrs. Forbes and Co. in favor of Br. Sampson, one payable at Columbo, for (1400 Rs) fourteen hundred Rupees, the other at Singapore, for Six hundred Spanish Dollars (600 $).

It was inquired whether an individual will be allowed to draw upon the Mission for his stipend, during an absence from the field of labour, on account of health, all his current expenses being defrayed by the Mission. As this subject involves some difficulties,

Brs. Allen, Webster and Ballantine were appointed a Committee to refer it to the Prudential Committee.

It was Resolved that Br. Allen be a Committee to obtain from Br. Sampson all papers belonging to the Treasurer of the Mission, and the circulars now in his hands which have passed the Mission.

The following Resolution was laid on the Table.

Resolved that in places where there are no Mission Schools, and any teachers shall make use of Christian books for reading, and their schools can be easily visited by some Missionary, the members of each station may allow him for his encouragement and support a monthly sum not exceeding two Rupees (2 Rs)

Meeting

Meeting adjourned till Monday, the 16th at 9 O'clock A. M. Br. Boggs closed the Session with prayer.

Chapel, Monday November 16th.

The Mission met this morning agreeable to adjournment. Br. Munger opened the Session with prayer. Minutes of the preceding day were read. The following Resolution was laid on the Table.

Whereas the official correspondance between Mr. W. C. Sampson, the Treasurer of the Am. M. Mission for 1834 & 5 & Mr. Hill Esquire of the A. B. C. F. M. has not been delivered over to Mr. E. A. Webster, the present Treasurer of the Mission, and as Mr. Sampson's letters to Mr. Hill were not submitted to the Mission, previous to their being sent, according to a Regulation of the Board to that effect therefore.

Resolved, that the Mission are not responsible for that correspondance.

Br. Stone the Chairman of the committee on Native free schools for girls reported 9 Schools under the care of Si. Farrar, with about 250 girls Mrs. Hubbard & Munger each have a School under their care as also a School of Parsee & 2 Hindoo girls, pursuing the Study of the English, under the care of Mij Stone. The Report stated that Mrs. Graves had commenced, without the knowledge of the Mission a boarding School, with

the

the prospect of obtaining some 40 or 50 girls. The Report was accepted and the following Resolutions were adopted

1st Resolved that we approve of the School commenced by Mrs. Stone being sustained by the Mission.

2nd Resolved that we approve of Si. Farrar's continuing the Poor School at the expense of the Mission, except so far as donations are made for this specific object.

3rd In consideration of the present state of Native female education in connection with our Missionary operations, & the happy results of Boarding Schools for Native females in connection with the Am. Mission at Ceylone, the Missions at Calcutta &c. therefore

Resolved, that we approve of Miss Farrar's opening a Boarding School for Native girls, on such a place as the Mission shall approve.

A Statement was made repecting the Ayah that accompanied Mr. Ramsey's children to America and following Resolution passed

Resolved that the Treasurer be authorized to pay to Rachel Rosa, late nurse of Mr. Ramsey's (Rs 150) one hundred and fifty Rupees, on Mr. Ramsey's order dated.-

The meeting was adjourned till 7 O'clock in the evening.

Chapel

Chapel Monday evening.

Mission met. Br. Abbott prayed. The following Resolution introduced.

Resolved that we recommend the Board to send out a single female of proper qualifications to be associated with Miss Farrar, if such an individual may not have been already designated.

Upon calling for the yeas & nays they stood as follows

Yeas	Nays
Ballantine,	Allen,
Munger	Abbott,
	Boggs

Br. Stone declined acting. The following Resolution came up.

Whereas Miss Farrar in consequence of having, by the consent and approbation of the Mission become the occupant of a house which she has been obliged to furnish at an expense of more than (Rs. 200) two hundred Rupees, and whereas it appears from the general tenor of her letter of instructions that the Board expected that the Mission would so provide for her necessities as to relieve her from anxiety in relation to these things, therefore.

Resolved that Miss Farrar be allowed (250 Rs) two hundred and fifty Rupees to furnish her house, and that until we shall hear from the

Board

Board, her stipend be increased to /75 Rs./ Seventy five Rupees per Month.

The vote upon this Resolution stood as follows, Br. Allen declining to act.-

Yeas.	Nays
Webster,	Abbott
Ballantine	
Munger	
Stone	

The Chairman of the Committee on free schools for boys introduced the following Resolution.

Resolved that the Scholars in our Murathee Schools be required to commit the Catechism, Lords Prayer, and Ten commandments, and that other books used in the Schools shall be those published by our Mission and the Bombay Tract Society

Ayes.	Nays.
Abbott	Webster
	Ballantine
	Munger
	Stone

Br. Allen declines voting.

Adjourned till Tuesday 9 O'clock. Br. Ballantine closed with prayer.

Chapel

Chapel Tuesday November 17th.

The Mission met as usual. The Meeting was constituted with prayer by Br. Stone. Minutes of yesterday were read.

Br. Ballantine was appointed a Committee to confer with Miss Farrar, and report a plan of a Boarding School.

Br. Abbott reported the following Resolutions which were adopted.

1st. Resolved that the Scholars in our Murathe schools be classed according to their literary attainments and religious knowledge in the following manner.

1. Class. Balbodh, letters, figures, and the Lords Prayer.

2. Class. Barakhardya - from पाडे to आणे and half of the Ten Commandments.

3 Class. Double letters - from आणे to addition, and the remainder of the Ten commandments.

4 Class. Reading - Mord. Alphabet - Addition and Subtraction and one half of the Catechism.

5 Class. Larger books, Both in Balbodh and Mord - Division and Multiplication, and the whole of the Catechism.

6 Class. Reading, Arithmetic, Geography, Astronomy and Scripture lessons, as the Superintendant shall direct

2 Res. Resolved that the teachers be allowed to receive

pay

pay at the following rate- One Anna for the first Class, two annas for the second Class, and so on, increasing one anna in each succeeding ~~one anna in each succeeding~~ Class.

3rd Resolved that the teachers shall not receive pay for Scholars remaining in the first, ~~Class more than two Months nor for those remaining in the~~ second and third Classes, more than two months each- nor for those remaining in the fourth and fifth Classes more than three months each.

4th Resolved, that those schools which are not already upon the proposed system, shall be so as soon as practicable

5th Resolved, that all the teachers of our Mission schools, who reside with a reasonable distance of any place of divine worship of the Mission, shall be required to attend the same on the Sabbath.

6th Resolved, that the foregoing regulations be translated into Murathe & one hundred copies painted and that ~~a~~ ~~one~~ copy be put into the hands of ~~of~~ each teacher of the Schools.

7th Resolved that Brs. Munger, Boggs, and Hubbard be a Standing Committee for selecting and recommending to the Mission such English books & Tracts for publication as they may judge will be promotive of the grand designs ~~of~~ & operations of the Mission.

8th Resolved that Br. Munger be allowed to

erect

erect a School house for native children upon such a plan as the Mission shall approve, on the Mission premises in Byculla, in connection with the house he now occupies.

Adjourned till 7 O'clock evening. Br. Abbott joined in prayer.

S. B. Munger, Scribe.

Chapel Tuesday Evening.

Mission came together. Br. Hubbard offered prayer. Br. Ballantine reported some general outlines of a plan for a Boys School to be under the superintendance of Miss Farrar. He was instructed to put it in a shape suitable for being recorded. The Resolution of Br. Allen which was laid on the Table on Friday the 13th instant was adopted.

The Chairman of the Committe on Tracts reported the following Resolutions which were adopted.

Whereas the sole object of the Am. Society is the diffusion of a knowledge of the great and essential truths of Christianity, and a considerable sum of their appropriations to this mission are unexpended; & whereas the B. S. & B. Society to which the Mission is under great obligations is now in an embarrased state and unable to proceed in its operations for want of funds, and translations of several of their Tracts with the approbation of the Society and of this Miss with a view to

mutual

mutual cooperation have been sent to the Publishing Committee of the Am. T. Society therefore it is.

Resolved - That editions of 2500 copies of each of the Tracts No. 5, 6, 8, & 14. of the series of the Bombay Tract & Book Society publications which are now out of print and translations of which have been sent to the Publishing Com. of the Am. T. Society, be immediately printed and that 1000 copies of each edition be given to the B. B. and T. Society

And whereas Tracts in the Mord character are required for circulation especially in the Deckan it is

Resolved that editions of 1500 copies of No. 6 & 8 of the above mentioned Tracts be lithographed in the Mord character with as little delay as possible.

And whereas all the Tracts of the Bombay Tract and Book Society have been examined and approved by the general Comt. of the Society in respect to the sentiments contained in them, and also by an examining comt. of responsible persons of whom the concurring approbation of these individuals to the style and languge of every part of each tract is required previous to its publication. therefore,

Resolved that the edition printed by the Mission be from the last edition of the same Tract printed by the Bombay Tract and Book Society, excepting errors of the press which it is expected will be corrected also.

Resolved

Resolved, that if any members of the Mission discover errors in sentiment or language, in any of the above mentioned tracts after being printed, they be requested to communicate the same to the Mission for their consideration and if approved by them, such errors shall then be communicated to the examining committee of the Bombay Tract and Book Society with the request that they be corrected. also.

Resolved that one half of the Tracts called the Tree Worlds and good Fridays (Nos 1. & 12 in the series of the B. T. & B. Society) in the Balbodh and Mard character now in the depository of the Mission be given to the Bombay Tract and Book Society. Also

Resolved, that if applications should at any time be made by the Bombay Tract and Book Society to the Mission for any of our publications designed for general and gratuitous circulation, the Superintendant of the press, by the advice and consent of the Bombay branch of the Mission, shall furnish such publications to such an extent as they think the interests of the Mission will admit,-

And whereas many aged persons, and bad readers not accustomed to printed works find it difficult to read our printed books on account of the small size of the type, it is

Resolved

Resolved that with a view to the state and wants of the above mentioned classes of the native population an addition of 2000 Copies of the Tract called a compendium of the Bible be printed immidiately in large character.

The following Resolution was proposed by Br. Allen. Br. ~~Br.~~ Ballantine and Webster having expressed a wish to occupy the house rented by the Mission and recently vocated by Br. Sampson. therefore.

Resolved that we think it proper and expedient for them to occupy the house as they wish, and that they have permission to make alterations for their convenience to an extent not exceeding fifty Rupees, to be charged the Mission in their allowance for house rent..

Meeting adjourned till tomorrow P. M. 3 O'clock. Br. Allen closed the Session with prayer.

S. B. Munger, Sect.

Chapel Wednesday November 18th

The Mission convened at the hour of appointment. Br. Webster opened the Session by prayer. Minutes of the preceeding day were read.

The following Resolutions by Br. Allen were adopted.

1st. Resolved that when the Mission have authorized the publication of any tract, or school book,

the Superintendant of the Mission Press shall consult the Bombay branch of the Mission, in respect to the manner in which the work shall be printed, the opinion of the other members of the Mission to be regarded, if they have been expressed.

2nd Resolved, that if any member of the Mission shall observe any thing erroneous in sentiment or in language in any of the publications produced in the Mission, such member be expected to communicate his views of the errors to the author of the work, who shall then circulate them with his remarks, if he pleases to make any, in the mission for their consideration and decision.

The following ~~ing~~ resolution is designed to seperate from the official communications of the Mission those which are of a private and personal character.-

Resolved that Brs Ballantine and Webster be a committee to select from the letter book of the Treasurer all official documents, and that the same be transcribed into another book for preservation, while the rest is destroyed

Resolved that 1000 Copies of such a translation of the Lords Prayer, and the Ten Commandments, as the Mission shall approve, be printed on cards for the use of the Schools.

Resolved

Resolved that as soon as practicable after finishing the business of the sessions of the present general meeting, a meeting be appointed for the purpose of reading over the proceedings of the Meeting, and that the corresponding members of the Board in Bombay be invited to attend.

The following is the Report of Br. Ballantine on the subject of the Boarding School.

The Female Boarding School is designed for Native Girls, and its principal object is to seperate them as far as possible from the heathen around them, in order that the instruction given may not meet with that counteracting influence, which in the common free Schools is so sensibly felt.

Plan of Boarding School.

The Girls will occupy the Bungalow connected with Miss Farrar's house, and will not be permitted to leave the premises without express permission from the superintendant. A matron will be obtained, who will be required to give all necessary attention to their food and clothing. In order that every objection may be taken away, which might possibly prevent girls of the higher castes from comming to the School and residing there, this Motion

will

will, if possible, be a Brahminee, from whose hands all will be willing to receive their food and clothing. And farther, no girls of the Mahar caste will be received.

Instruction.

The studies will be the same, at least for a time, as in the free girls schools. The Scholars will be placed under the instruction of Nanchuree. The recitations, however, will be heard by Miss Farrar. Instruction in sewing and other domestic employments will be systematically given and the avails devoted to the Mission, or to the support of the school.

Expences

The expense of the Matron, which must be incurred from the first, will be about six Rupees per month, perhaps less after a time, when the number of scholars shall have increased, probably more. She will however be employed in some available work, when her time is not entirely occupied in her proper business.

Nanchuries services will cost six Rupees per month. She is now employed by Miss Farrar at four and a half Rupees and while the number of Scholars continues small her wages will not be raised. The avails of her sewing, as at present, will go to the Mission, or particularly to the support of the School.

The whole expense of each scholar for food

food and clothing will not exceed probably three Rupees a months and part of this will, after a time, be paid by their labour.

This Report was accepted by the Mission. Adjourned till to morrow 9 O'clock A. M. Br. Ballantine prayed.

S. B. Munger Sect.

Chapel, Thursday, November 19th

Mission met. Br. Allen offered the prayer. The chairman on English schools reported and the following Resolutions were adopted.

Whereas the success which has attended our English school in Bombay, for the past year. encourages us to hope that with proper attentions it may accomplish the end for which it was designed, therefore.

Resolved that a committee of three be appointed to draw up a plan for the school embracing terms of admission period of continuance, course of study &c. &c. and that such plan be submitted for the approbation of the Mission.

2nd Resolved that said plan be forwarded to the Rooms of the Board with the special request, that a man of qualifications adequate to carry it into effect be sent ~~out~~ out, whose time shall be

specially

specially devoted to the interests of the School.

Yeas.	Nays
Webster	Allen
Hubbard	
Ballantine	
Munger	
Stone	

Br. Abbott declined acting

3th " Resolved that the school be brought as soon as may be upon this plan, and placed for the coming year under the superintendance of Br. Ballantine.

4th " In consequence of the English School at Mahim having become much reduced, and there being no superintendant residing in the place therefore.

Resolved that the Mahim English School be discontinued, and the boys encouraged to attend the School in the Chapel.

5th " Resolved that Francisca, the Teacher of said school, be brought under the care of the Bombay branch of the Mission with a view to his pursuing studies which shall prepare him for greater usefulness; and that in the mean while he render assistance in the superintendance of the Murathe Schools, being allowed a sum sufficient for his support.

The

The Chairman of the Committee on Bye Laws recommended that the following Bye Law, which was adopted, November 1834 be rejected.

Each member of the Mission shall be permitted to become a member of the Bombay Bible Society, and the Bombay Tract & Book Society, at the expence of the Mission.

The Yeas and nays being called ~~about~~ as follows.

Yeas	Nays
Abbott	Allen
Stone	Hubbard
Munger	Boggs

The following Bye Laws were adopted.

All circulars which are carried by a majority of votes shall be sent to the Secretary for record and safe keeping, within one month after their return to the movers if not thus sent, they shall not be regarded as having any authority.

No individual shall communicate to the Missionary Rooms a Statement of what he deems facts, regarding any brother, or the operations of the ~~Native Girls, and its principal object is to separate them as far as practicable from the heathen around them, in order that the instruction given may not meet with that~~

Mission

~~counteracting influence, which in the common phrase of which is as sensibly felt~~ Mission, untill he has shown such communication to said brother, or the branch of the Mission affected.

3rd " A committee of three shall annually be appointed to carry on the correspondance with the Am. Bible Society. the Am. Tract Society, and the Am. S.S. Union and such other religious bodies as may hereafter open a correspondance with the Mission.

4th " All members of the Mission who forward journals, or other communications to America to be published shall submit the same to that branch of the Mission with which such members are connected, for their approbation; and all journals and communications not thus approved shall contain the request of the author that they be not printed.

Brs. Ballantine, Hubbard, and Munger were appointed a committee to draw up a plan for the English School in Bombay.

Meeting adjourned till 3 O'clock P. M.

Br. Abbott closed the Session with prayer.

S. B. Munger Sect.

Chapel Thursday. P. M.

Mission came together as usual. Br. Ballantine opened the Session with prayer. Br. Allen

read

read a letter which he had addressed to Mr. Graves, stating the propositions of the Bombay Bible Society and of Mr. Garrish with respect to the publication of Leviticus. after which the following resolution was passed.

Resolved that 500 copies of Mr. Graves a translation of Levitiens, as shall be approved by the Mission be printed at the expense of the Am. B. Society, and 500 copies at the expense of the Bombay B. Society, in accordance with a vote to that purport.

The Resolution laid on the Table Nov. 16th was called up, and in consequence of the books containing Mr. Sampson's official correspondence having been made over to Mr. Webster, it was altered so as to read as follows.

Whereas, the official letters of Mr. W. C. Sampson, the Treasurer of the Am. M. Mission, for 1834 and 5, addressed to H. Hill Esquire the Treasurer of the Am. B. C. F. M. were not submitted to the Financial committee previous to their being sent, according a regulation of the Board to that affect, therefore.

Resolved that the Mission are not responsible for those letters.

The Resolution as thus amended passed without dissent.

Messrs. Ballantine, Boggs and Munger

Munger were appointed a committee of correspondance for the ensuing year.

The meeting was adjourned till to-morrow morning at 8 O'clock Br. Stone closed the meeting with prayer.

S. B. Munger Sect.

Chapel Friday, November 20th

Mission met. Prayer by Br. Hubbard Minutes of yesterday were read. The following Resolution were adopted

Resolved that Brs. Ballantine, Webster, and Boggs be a committee to send to America for such school books as may be required for the Mission English Schools.

Whereas the arrangement made by the Proprietors of the Oriental Christian Spectator, for settling up their account with the American Mission Press, previous to the year 1834, and which authorized Br. Stone to become responsible for the payment of one third and only one third of the sum due to the American Mission Press, amounting to Rs. 419. 12. 82, was not made till April 1835, therefore.

Resolved that we regard the charging the same to Br. Stone's a/c with the Marathe Mission for the year ending December 31st 1834 as unauthorized

and

and irregular.

Whereas, at the close of the year 1833, the date of Br. Stone's withdrawment from the editorial and Proprietorship of the O. C. S., there was due from the Proprietors of the said O. C. S. to the Am. Mission Press. the sum of 125/. 2. 4D. one third of which sum devolved on Br. Stone as joint Proprietor to pay, and whereas, the issuing of such periodical was deemed, by the friends of Christ in this part of India, of great importance to the cause of Evangelical piety and Christian Missions here and whereas Br. Stone did not expect to derive any emoluments from the same, as all the profits which might accrue from the periodical were to be devoted to native Christian education;- and whereas, the net profits of printing the said O. C. S. to the Mission Press, have been double the balance required to be liquidated by Br. Stone, therefore.

Resolved that we recommend to the Prudential committee that the payment of the same Rs. 419.-0-82 be assumed by the Mission Press; and that one third of the unsold copies and numbers of the O. C. S. amounting to 118 entire copies and 678 odd numbers be at the disposal of the Am. Mission Press.

The yeas and nays upon this resolution stood as follows.-

yeas

Yeas	Nays
Hubbard	Allen
Webster	Abbott
Ballantine	[redacted]
Munger	

Adjourned till 3 O'clock P. M.

Chapel, November 20th P. M.

Mission Met. Br. Munger prayed. The following Resolutions were adopted.

Having made trial of Enos. according to the Resolution of the last annual meeting, and feeling after such trial that it is inexpedient to continue him in connection with the Mission any longer. therefore

1st Resolved, that this connection cease at the close of the present year, but that we recommend to the Superintendant of the Printing Press, to occupy him if possible in some situation in connection with the Printing Office.

2nd Resolved that Sewuman Shastree be employed by the Superintendant of the Printing Establisment, as proof reader of the Murathe Press, at Rupees twenty five per month.

A Letter to Mr. Hill, stating the circumstances which have occasioned the delay of the

accounts

accounts for 1834 was read and approved.

Tuesday Evening 24th instant was appointed to be the time for reading the minutes of the present general meeting, and the Secretary was instructed to notify the corresponding members of the time and place.

Adjourned till Saturday morning 9 O'clock Br. Webster closed the Session with prayer.

J. B. Munger. Sect.

Chapel Saturday 24th

Mission convened as usual. Br. Abbott offered prayer. The minutes of yesterday were read and the following Resolutions were adopted

Resolved that a Report of the operations of the Murathe Mission for 1834 & 1835 be prepared by the Secretaries of its two branches, and that such Report, as approved by the Mission, shall be published at the close of the present year.

2nd Resolved that the Mission purchase Mr. Casey's Bunder Boat, with special reference to a convenient mode of conveyance for visiting the schools on the continent, provided it can be had for a sum not exceeding two hundred Rupees.

3d Resolved that a committee be appointed to make inquiries of proper persons respecting the low Byculla house, with reference to the necessity of its being repaired,

or

or rebuilt, and that these inquiries especially regard the healthiness of the present edifice, and the probable expense of repairing or rebuilding, and that the result be reported to the Mission.

4th Resolved that we approve of Br. Stone's taking a voyage to Columbo, in the Shephuderes. Capt. Kinsman, of his proceeding from thence to the American Mission in Jafna, for the benifit of his heatth in accordance with advice of his physicians.

Agreeable to the 3rd resolution of to day, Br. Hubbard, Ballantine and Abbott were chosen a Committee of inquiry.

In accordance with the Resolution providing for the Religious exercises of Annual general meeting of the Mission, the following individuals were elected by ballot.

H. Ballantine, preacher of the Missionary sermon, on Thursday evening.

G. W. Boggs, preacher of the sermon preceeding the ordinance of the Lords Supper.

D. O. Allen preacher of the discourse to the Native Congregation.

The Meeting was adjourned till Tuesday 9 O'clock A. M. Br. Allen prayed.

S. B. Munger Sect.

Chapel

Chapel, Tuesday. November 24th

Mission convened. Br. Ballantine opened the Session with prayer. Minutes of the preceding Session were read Br. Ballantine, Chairman of the committee for drawing up a plan for our English school in Bombay, reported the following plan.

The English School for Boys of the Am. M. Mission in Bombay. The object of this School shall be to afford to native youth, who have received a good education in their native tongue the means of instruction in English literature, & Christianity.

The general superintendant of the School shall be one of the members of the Am. M. Mission and he shall devote all necessary attention to the management and instruction of the scholars. He shall be at liberty to employ such teachers to assist him, and at such rates as the Mission shall approve.

The studies of the scholars shall be first those which shall make them acquainted with the English language then the higher branches of study taught in English common and high Schools.

The whole course of study shall be divided into five years.

First year's studies—Hall's English and

Murathe

Murathe Grammar, Murray's, or some other English Grammar, together with the reading, writing, and o translating of English.

Second year's studies Arithmetic, Geography, English Reading and composition.

Third year's studies - higher Arithmetic, History, Composition Nat. Philosophy

Fourth year's studies - Algebra, Chemistry. Rhetoric, &c &c.

Fifth year's Studies - Geometry, Mental and Mord Philosphy, and such a review of the preceding studies as shall be considered best

The Scriptures, and subjects immediately connected with them, shall be a prominant object of attention and study, during the whole five years - and on the Sabbath especially, all the Scholars shall be required to attend to some religious instruction given by the Superintendant

If after pursuing the regular course of studies, any scholar shall wish to study the original languages of the Bible, or any other studies connected with Theology, the Mission shall make suitable provision for his instruction.

Each year shall be divided into three terms of study and at the close of each term shall be

a

a vacation of two weeks.

These vacations shall be made to fall if possible, on those festival days on which the scholars would expect to be absent from school.

At the close of each term, an examination of the scholars shall be held, and the corresponding Members of the Board in Bombay shall be invited to attend. One of these examinations during the year shall be public

No Scholar will be permitted to join the school except he consent to remain a whole year - and every one who remains absent for more than a Month during one term without any proper excuse shall be expelled from the School.

The Superintendant shall make such regulations to secure the punctual attendance of the scholars, as occasion shall demand and as shall meet with the approbation of this branch of the Mission.

This Report was accepted - and the following Resolutions were adopted

Resolved that we regret the irregularity in which Mrs. Graves Female Boarding School at Mahaburlishwur originated, and in which it has hitherto been supported, by circulars and special appeals to the christian public.

The

The yeas and nays being called for stood as follows

Yeas	Nays
Hubbard,	
Allen,	
Abbott	
Ballantine	
Munger	

Br. Stone declined acting.

2nd Resolved that so far as we know, the plan of instruction and management on which the school has been conducted meets with our approbation, and we suggest that the plan and character of the School be communicated to the Mission for their consideration, with a view to the expense being assumed by them.

Yeas	Nay
Hubbard	
Allen	
Abbott	
Ballantine	
Stone	

3rd The Mission having heard a statement of the circumstances which prevented their having possession of the circulars issued by Br. Sampson and approved by them, in respect to his proceeding to Ceylon in a Patemar in

October

October.

Resolved that in view of the circumstances connected with this case we approve of the expense incurred by Br. Sampson, in accordance with the circular, being allowed in his accounts for the current year.

Meeting adjourned till 6 O'clock evening, at the House occupied by Br. Allen. Br. Munger closed the Session with prayer.

S. B. Munger. Sect.

Evening November 24th

The Mission assembled this evening at the hour and place appointed. Of the corresponding Members of the Board Messrs Farrish and Smylton were present. The records of the several Sessions of the general meeting were read. Messrs Farrish and Smylton expressed their entire and most cordial approbation of the proceedings of the Mission with regard to publishing the Scriptures and Tracts. They spoke also with much satisfaction of our purposes respecting a female boarding School, and the plan of the classification, payment, &c., of our native free schools for boys.

S. B. Munger Sect

Byculla November 25th

The following communication from Mr. Farrish was received to day and is inserted in these minutes

agreeable

agreeable to his request.

The Revd. S. B. Munger.

Mission Secretary.

My Dear Mr. Munger,

There was one of the Resolutions read at the Meeting Yesterday evening, on which I made no observation; as at the time, it appeared to me only to have reference to certain internal pecuniary arrangments of your Mission. I allude to the rescinding of your Bye law for paying a subscription from the Funds of the Mission on behalf of the several members of your Mission to the Bombay Bible Society and to the Tract Society.

By the constitution of those Societies all ordained Ministers being members are exofficio members of their respective Committees; the Resolution therefore may I fear tend to weaken the obligation of the members of your Mission to take a part in the management of those societies; this could not have been its intention I conceive; and I should deeply regret such an effect arising out of it. It is in my openion most desirable that, as your Mission have so large an interest in the efficient conducting and the prosperity of those two societies, they should possess full information of all their proceedings, and take an active share, with an

effective

effective voice in all their measures.

I should be much obliged by your circulating this, and appending it in any way they may be most regular to the record of my general and particular concurrence in the resolutions of your Sessions, which as well as all your labours it is my fervent prayer that the Lord Jesus Christ will bless for the establishment of his kingdom.

Bombay
Novr 25th 1835.

Yours most sincerely
(Sig^d) J. Farish.

That the views of the Mission upon this subject may appear in these minutes in connection with the foregoing letter the following circular is inserted.

Byculla Novr 25th

Dear Brethren,

The accompanying letter from Mr. Farish I received this afternoon. I engaged to circulate it and communicate to him the results. Will you therefore please to say what you understood to be the design of the Resolution to which reference is made.

S. B. Munger.

I understood the design of the Resolution in question to be, as the ~~mover~~ mover of it expressly stated, not to prevent any member of the mission becoming a

a subscriber to the Bombay Bible and Tract Societies, but that they should become so at their <u>own</u> expense, and not at the expense of the <u>Christian public</u>; as the Bye-law rescinded by this resolution did not impose any obligation to become Members, so the recinding of it does not weaken obligation. C. Stone Nov. 26th. The object of the Resolution, so far as I understood it, was not to prevent any members of the Mission, from becoming members of the Bombay Bible and B. Tract and Book Societies, or to express any disapprobation of such a course, or indeed to weaken at all the connection between the Mission and those two Societies. The original mover of the Resolution, was also a strong supporter of another Resolution passed by the Mission at this Session, to receive all our Marathi Scriptures through the Bombay Bible Soc. and strongly opposed the plan of printing them ourselves, without any connection with them.

From remarks made during the discussion, I understood that the Salary of Missionaries here, had been raised considerably, since the Bye law had been in force and that of course the same necessity for it did not exist a formerly.

(Sig.) H. Ballantine

The design of the By law in question when it was first made was that all the members of the Mission should become members of the B. Tract Society, with a view principally, as I believe, to the ordained members of the

B.

Mission becoming members of the

B. B. Society's managing committee. This was then considered desirable that there might exist a mutual acquaintance with each others views and principles, and cordial cooperation. When the Tract Society was formed there appeared to be reasons equally important for extending the Bye-law to that society, and it was accordingly done. I was opposed to rescinding the Bye-law, for I regard its design as important, and thought that some of the mission might feel unable to pay the sum annually required to make themselves members, from their private allowance. If all members of the Mission in future pay the subscription required to make themselves members of the Bible and Tract Societies, and all members of the Mission who have the privilege of doing so, attend the meetings of the committees of the two Societies, - well, - let the Bye law remain rescinded. If this should not be the case in respect to every member of the Mission I think the Bye-law should be re-enacted and another added to it making it the duty of every member to act according to its original design.

(Sig.) D. O. Allen.

My views fully accord with those expressed by Mr. Ballantine

(Sig.) E. A. Webster

I Understood the reason, why it was thought best by some of the members of the Mission to rescind the Bye-law in question, was on the ground that we were

having

paying away money which ought, to be devoted to some other purpose. If a member of the mission wished to become a member of the of the above mentioned Society he should become so at his own expense. and not at the expense of the Mission.

(Sig:) G. Hubbard.

Byculla, Mission House. Nov. 30th

The Mission met this evening to consider some unfinished business. Session opened with prayer by Br. G. Hubbard.

The Chairman of the Committee to which was referred the consideration of repairing or rebuilding the low Byculla Mission House, reported, that from inquiry of proper persons it had been ascertained that it was not prudent to live in it in its present state - that proper repairs could not be made short of 1000 or 1500 Rupees It was also stated that a house constructed upon the plan of the other in the same compound could be put up for about 3000 Rupees. It was furthermore stated that medical advice had been obtained which strongly recommended, on the score of health, the erection of a building with an upper story. It was said that Mr. Farrish had expressed an opinion decidedly in favor of a house of that construction, and that property thus situated would always be as good as stock in the bank. In view of these circumstances the following Resolution was passed without

dissent

dissent, Br. Abbott declining to act.

Resolved that the low Byculla House be taken down and rebuilt on the plan of the other as far as expedient, the expense however not to exceed Rupees 4500. The following was also adopted.

Resolved that Brs. Hubbard, Webster, and Munger be a Committee to draw up a plan of the house to be submitted to the Mission for their approbation, and to carry into effect such a plan as may be approved.

Br. Webster brought forward the following which was adopted — Resolved that a Lithographic press be ordered from America, with two sets of Stones and the necessary apparatus.

In order to avail ourselves of the opportunity of getting the minutes of our general meeting to the Rooms without any delay, the following was adopted.

Resolved that the minutes of the general meeting for 1835 be forwarded to the Rooms for the Shipherdess. and that a duplicate be sent after the absent members shall have seen them.

There being no further business before the meeting, adjourned sine die.

Signd/ S. B. Munger
Secretary

Dear Br. Munger,

I return herewith the Minutes of the meeting. I could wish they had not been quite so voluminous, but this is perhaps little concerns me. I regret that the original languages of the Bible are not made a prominent part of the studies in the English School. I regret too that Mrs. G. is held up as a transgressor so publicly, in what She has done (~~with~~ with the best motives and with great anxiety, labour and trouble in connexion with my Sister. The School is quite a providential one. They have scarcely known one day what they ought to do or could do the next. They could not therefore have given their plan to the Mission beforehand. But they never have had the least wish to conceal and I believe not to unblazon their laborious and wearing work. But the Mission will see by my accounts that donations have more than paid the expense. And now without our request, the Ladies in Philadelphia support it at least in part. As to the circulars and appeals to the public, than have been none. Neighbours and Ladies especially, almost of necessity without any effort on our part, have from time to time become acquainted with the School; and given of their own accord. The most that has been like the Shadow of a Circular, was above mentioned in a private note to a Lady (friend and neighbour Removed to Poona that if She had any friends near her inclined to aid the School, that aid would be thankfully

received. We have built a house for the School, that cost us about 200 Rupees - We charge nothing - we ask nothing - We do ask permission to attempt the service of our Redeemer, in the best way our judgment dictates without being reproached by brethren. Had any of you known every step Mrs. G. and my sister have taken, you could not have blamed, but would, I believe, have sympthized and prayed. -

January 19th 1830

Your affectionate Br.
A. Graves

P. S. I am in favor of a single female to assist Sister Farras. Please show these remarks to the brethren. As above

A Graves.

Bombay. Feb. 24th. 1836.

The remarks of Mr. E. H. Townsend have been misplaced, & cannot at present be found. I think not remark upon only two subjects. He thinks that the Mission did not proceed with sufficient caution in relation to Mrs. Graves School. He is also afraid that the rescinding of the Resolution upon which Mr. Forsh remarks at length, might produce unhappy results, in separating the Mission from those Societies. This I believe is the substance of what he has said.

S. B. Munger. Secy.

Bombay Feb. 24th. 1836.

Feb. 24th. 1836.

Mr. Munger's Letter

Minutes of Annual Meeting

of the Mahattan Mission

November 1835.

Rec'd Sept. 20th. 1836.

Annual Returns from Mission School
Within for 1835

Rec'd. May 2, 1836

Rec'd. May 25

Schools.	Teachers.	Pupils.	Expense.
1	2	50	300
1	1	25	130

1835.

ANNUAL TABULAR VIEW, to be sent to the Missio

NAME OF THE MIS

NAMES of THE STATIONS.	MISSIONARIES & ASSISTANTS. Americans. Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	Total.	Natives. Preachers.	Assistants.	PREACH'G. Places for stated Preaching.	Average congregation at station on the Sabbath.	EDUCATION. Seminaries.	Pupils in Seminary.	Boarding Schools, for males.	Pupils.	Boarding Schools, for females.	Pupils.	Free Schools.	Male Pupils.	Female Pupils.	Total number of Pupils.	Schoolmas'rs members of the church.	Pupils members of the church.	Cost of Schools, &c.	CHURCHES. Num. of Churches.	Members received during the year.	Excommunications.	Mem'rs suspended.	Whole number of members.	Whole number of volumes printed during the year.
1.— Bombay —	3		1	2		7	13		2	1	150							31	1200	290	1490	1	0	3910	1	4			*13	21050
2.— Ahmednuggur	2		1			2	5		1	2								9	401	11	412				1				*8	
3.—																														
4.—																														
5.—																														
6.—																														
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10.—																														
11.—																														
12.—																														
13.—																														
14.—																														
15.—																														
TOTALS,	5		2	2		9	18		3	3								40	1601	301	1902	1			2				21	

NAMES of OUT-STATIONS.	Native Preachers.	Native Assistants.	Total.	Schools.	Pupils.
1.—					
2.—					
3.—					
4.—					
5.—					
6.—					
7.—					
8.—					
9.—					
10.—					
11.—					
12.—					
TOTALS,					

NAMES OF MISSIONARIES, ASSISTANT MISSIONARIES, AND NATIVE ASSISTANTS, AT STATIONS 1, 2, 3, 4, etc.

[The names of the Missionaries, etc. to be given in connection with each station, thus :— No. 1—Rev. ——, *Missionary*; ——, *Teacher*; etc.]

Number in Prescho

Class 1st,

" 2d,

" 3d,

" 4th,

Theological Cla

Instructe

* These

† This

Rooms as soon as possible after the close of each year.

American Maratha Mission.

Printing.													Books and Tracts.				Remarks.
Volumes of Scripture printed during the year.	Pages of Scripture.	Pages of Tracts.	Number of Books for Sab. Schools.	Pages in these Books.	Charge to American Bible Society.	Charge to American Tract Society.	Charge to American Sunday Sch. Union.	Whole number of pages in nat. language print'd during the year.	Number of pages in English language.	Number of Languages.	Whole cost of printing during the year.	Whole number of pages from the beginning of the year.	Books and Tracts on hand at the beginning of the year.	Books and Tracts added during the year.	Books and Tracts distributed during the year.	Books and Tracts now in Depository.	
1000	108,000	†640300			250	454		6,26,000	122,300	2	3242	7,48,300	17,430	38480	11779	24931	The tracts are in the current of this country. What is said of printing refers only to what has been done for the Mission.

More particular View of the Seminary.

Preparatory, . .
1st,
2d,
3d,
4th,
Cl . . .

Instructed Native Teachers.

Apparatus, &c.

Mission Library.

Whole number of Volumes, . . . 1030
No. Received last year, . . .

† are exclusive of the Mission families.
includes the Evangelist & Reporter.

Printing Establishment.

Printing Presses in use, . fifteen.
Lithographic Presses, . . .
Type in Native Language, three founts
English Founts, nine
Type and Stereotype Foundry, one nearly ready for operation
Book Bindery, sufficient for the work furnished by the office.

Inventory of Mission Property.

Value of Printing Establishment, exclusive of Buildings, not ascertained
Value of the Buildings, . .
Number of Houses of Missionaries, . 4
Value of these Houses, . .
Value of the Mission Library, . Rs. 12600
Value of Apparatus for Seminary and Schools, ...
Other property, consisting of

English

	Bombay	Mahim

owing to their efforts being too desultory & scattering. & not brought to bear sufficiently on a given place.

Question 1st How large a territory and how ma

In a country like India — especially this pa
of it — where there are no regularly estab
lished churches, and where there is as yet bu
little disposition manifested even to hear the
gospel preached, there can be no such a thing
as exercising pastoral care, except over the
few converts. We have six Missionaries, of
whom four can preach in Marathi, The
number of people whom these Missionaries
can supply with preaching is comparat
tively much greater than it would be
if there was a stronger desire on the par
of the people to hear the gospel preached
In a town of several hundreds of thousan
two or three Missionaries are, at first, a
sufficient supply; as all that can be done
is to call the attention of the people to the
gospel. When however their attention shall hav
been secured, and their interest awakene
ed more labourers will be wanted. The supp
ply which is now needed is what will be suff
ficient to place at least two Missionaries
in every large town and small city, a
still greater number in the large cities,
and at least one in each of the small
towns and large villages. It is exceeding
ly important that the lights, kindled by
Missionaries, should be simultaneously kin
dled in every city, town, and village
throughout the country. Whilst we think
it of great importance that Missionaries
should be stationed at important pla
es, in which the gospel should be regularly
preached, and schools sustained, we are
also of opinion that, with the present scan
ty supply of Missionaries, they should ide

& such more impressive & more effective in a conversion & edification & brightness, or in words an impression like that produced

erate as much as convenient — especially in the cool season, the only suitable time for it in this country.

I can by no means subscribe to the sentiment expressed in the preceding answer, that "2 or 3 missionaries are all that are necessary a sufficient supply for a town of several hundreds of thousands of people". Bombay, for instance, has had this number for 80 years, & yet 1/10 of the population have not had their "attention called to Christ".

2. 5. The answer to this question having been anticipated in that given to the third We would refer you to it.

9. To what extent - regarding only the nature of the work &c.

This is a subject respecting which we are not all agreed. We are all of opinion that some of the Missionaries should be married men. But while some are of opinion that considering the nature of the Missionary work in this country, the opinions and customs of the people &c. all should be married, others of us think it is desirable, that a part should be single; provided they are constitutionally inclined to live single life, and can feel contented and happy in that state. Females generally suffer most from the climate, and as single men would be free from the cares and anxieties arising from family connections which are great in this country, they could devote themselves more exclusively to the missionary labor.*

13. What is requisite as an outfit &c.

The only clothing absolutely necessary is what may be wanted for the voyage, and also what may be needed after landing, until clothing can be procured. Further than this we would not recommend the Missionary to lay out

* Provided they can have wives unmarried missionaries

the money of his outfit in America. He will need it much more after his arrival here to procure furniture &c. Should friends however choose to make presents of clothing the Missionary would do well to receive it.

Such books as would be useful in any country would be useful here. We would not however in general recommend the Missionary to bring many books to this Country, as he will not find much time to read. The Mission Library should be furnished with the most valuable critical works upon the Scriptures to assist the Missionary in the work of translation. It ought also to contain a complete set of all the valuable books which have been published in Marathi, as well as of those which have been published respecting this country. And here we would suggest that we may be allowed to enlarge our library by the addition of such works; as we regard it of much greater importance than to add hundreds of Vols. of common books in English. We do not however intend by this to prevent the committee ~~of~~ ~~from~~ sending us all the valuable new publications, which we shall always be greatly gratified to receive.

In some parts of India books are very liable to be destroyed by insects &c. but this is not the case in the Deccan except to a limited extent. The white ants are

exceedingly destructive to books when laid on the ground, or in boxes standing on the ground; but they seldom or never attack them in the book case — especially if the case be made of teak wood.

16. What number of native preachers and catechists &c.

We have no native preachers, and ~~and~~ but one native helper — Dajeeba — who is employed in part in transcribing Marathi tracts, and, in this way, preparing them for the press; and in part in visiting the schools. Sometimes he takes a part in public worship — in reading the Scriptures, giving an exhortation or making a prayer. No doubt as the demand for schools shall increase such helpers will be greatly wanted, for the purpose of superintending and teaching them.

We have however at present but little prospect of supply, unless we shall be able to get our Seminary into operation. This we find an exceedingly difficult matter to do, but hope ultimately by the blessing of God to succeed. The great difficulty arises from the influence of caste.

The labors of ~~[illegible]~~ native helpers are valuable chiefly as they are connected with the Missionary. In company with the Missionary or acting under his direction they may be very useful. But acting separately they could accomplish but little. The want of confidence

on the part of their countrymen, connected with their own want of resolution and stability, would render it inexpedient to employ them to labor in any other way than in connection with the missionary.

In this part of India such helpers cost more than in in some other parts. We now pay Dajiba 15 Rs. per month to support himself, wife, and Mother. This may perhaps be considered the maximum price of supporting such helpers. Babajee received 20 Rs. per month; but it is to be considered that before he became a christian he received the same sum for his services as Marathi instructor to the missionaries.

17. What is the probable number of youth in the nation?

Not now recollecting the proportion of the country which are usually reckoned youth, we must refer you to the answers given under questions 3rd &c.

20. What is the number of natives who have been members of the native schools &c.

23. What School masters and superintendents of Schools &c.

We have not as yet been able to procure any pious teachers; and such is the influence of caste that it is doubtful whether scholars to any considerable number could be obtained who would be willing to attend a school taught by a christian. The teachers are generally Jews and Brahmins — sometimes Shenboos and Marathis. They are all eyeservants, and as far as mere principal is concerned have little or no regard to the progress of the scholars. Their only object is to obtain their pay. They are universally deceitful, and resort to every artifice which ingenuity can invent to impose upon us. They teach no more christianity than they are compelled to do in using our christian books, and in our presence. And as soon as our backs are turned we have reason to fear that they, ~~teach~~ at least many of them, endeavor to turn into ridicule the truths which they have been teaching.

There would not probably be so much objection on the part of the natives to have the schools superintended as taught by a christian. Were it not for the government schools we could probably have as many schools under our care as we desire; and yet we do not apprehend there would be any difficulty in having them visited and superintended by Dagiba.

The schools as yet have had little or no influence in training school masters; principally because they have been common schools, not intended nor adapted for such a purpose. None of the scholars are known to have given evidence of piety.

27. To what extent will globes, maps &c. As the people of this country have no correct ideas of geography and astronomy, nothing would tend more to break down their prejudices, and enlarge their minds than correct information upon these subjects. Such however is the ignorance and prejudice of the native teachers respecting these subjects that they could not be taught to much advantage in the common schools. As it is probable that at each of the stations occupied by us, a school of a higher character will be sustained, it is desirable to have at least one set of globes & maps for each station.

31 & 32. Is it desirable to increase the number of printing establishments &c.

We think there is no need of increasing the number of printing establishments. It is true that books have now to be transported from Bombay into the Deccan, but in case we had a press in the interior we should have to transport not only the paper contained in the packs but the whole printing apparatus. Besides it is probable that the

hop in Bombay will for a length of time be sufficient to supply all the demand in this department

Read and approved — H. Read

No remarks — S. B. Munger

With my notes, approve — C. Stone.

Answer to Circular

Pub. Ins. 23, 1836.

Ack.d March 14/36

Printing at Bombay in 1835.

44

Rec.d Apr. 8. 1836.

Date	Titles	Page	Form	Copies	Amount	For Whom.
	English.					
1835.						
Jan. 1.	Title Page and Contents of O.C.I., vol. V.	8	8vo.	400	18 ..	Rev. J. Wilson.
" 30.	3d Ed. Tide of Public Opinion	9	8vo.	1500	70 ..	Rev. H. Jeffreys.
" "	Report Scottish Aux. Miss. Society 1834.	41	Hlf. S. cap.	400	152 ..	Scottish Mission. (By the Rev. W. H.)
Feb. 7.	2d Ed. East Indian's Friend, No. 2.	26	8vo.	250	95 ..	Rev. W. K. Fletcher.
" 9.	Christian Jewish Liturgy	6	8vo	250	25 ..	Rev. J. Stevenson.
" 11.	Bombay Aux. Bible Soc.y's Report 1834.	29	8vo.	150	90 ..	Bombay Bible Society.
" 23.	Christians in India	72	8vo.	500	374 ..	R. C. Money, Esq. (By the Rev. W. H.)
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March 9.	Last Days of Amelia Willoughby	19	Hlf. S. fo bo.	150	98 ..	Lieut. Col. Wood.
" 21.	Money's Memoir on Native Education	8	8vo	450	46 ..	J. Farish, Esq.
April 9.	Rev. J. Samuel's Sermon & Journal	36	8vo.	600	195 ..	Rev. J. Stevenson
" "	East Indian's Friend, No. 9 to 12. Jan. to April, 1835	114	8vo.	2000	554 ..	Rev. W. K. Fletcher
May 1.	Discourses. By Rev. R. Nesbit	396	8vo.	500	1912 ..	Captain J. Molesworth.
"	Medical Fund Regulations	20	8vo.	300	90 ..	J. Walker, Esq.
" 18.	Mrs Wilson's Funeral Sermon	47	8vo.	500	120 ..	Rev. J. Wilson.
" 20.	Education Society's Report for 1834 & Sermon	71	8vo.	600	538 ..	Mr. T. Blackwell, Collector.
July 8.	Periodical Intelligence, No. I.	8	8vo	2000	60 ..	Bombay Temperance Society.
" 15.	Temperance Tract, No. 4 "A Long Life & A Merry One"	12	8vo.	2000	106 ..	Rev. H. Jeffreys.
Aug. 4.	Letters to Bronte	8	8vo	2000	70 ..	Rev. H. Jeffreys.
Sept. 5.	Rev. J. Wilson's Journal	58	8vo.	100	97 3	Rev. J. Wilson.
" 11.	Society for Promoting Christian Knowledge	8	8vo.	300	21 ..	Rev. W. K. Fletcher.
" "	Catalogue - Captain Jervis' books	8	8vo.	500	41 1	Captain T. P. Jervis.
" "	Articles of Faith	8	8vo	100	18 ..	The Maratha Mission.
" 30.	Fourth Report Bbay District Penit. Society	64	8vo.	500	384 ..	Captain Jacob, Secretary
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Dec. 14.	The British Sovereignty in India - a sermon	28	8vo.	1000	55 ..	Rev. J. Wilson.
" 20.	Evangelist & Reporter, from January to December 1835 - 12 Nos	398	8vo	4350	1014 ..	The Maratha Mission.
" "	Oriental Christian Spectator, from January to December 1835 - 12 Nos - Vol VI.	525	8vo	4850	1755 ..	Rev. J. Wilson.
	Carried Over	2057		28750	8107 ..	

		Portuguese.	Brought over	2057		28750	8107	"	"
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May	28.	Conselhos Amigaveis		72	8vo.	1000	191	"	"	Ditto
June	24.	Aos Afflictos		12	8vo	1000	50	"	"	Ditto
"	30.	Dezesseis Pequenos Sermoes		24	8vo	1000	95	"	"	Ditto
		Marathi.							
March	25.	First Book for Children		16	Lithog.	2000	199	"	"	The Maratha Mission.
April	10	Maratha Catechism		24	8vo	3000	199	"	"	Ditto
"	22	Parakhudya		26	Hlf. S. Cap.	2000	130	"	"	Ditto
May	20	Maratha Mission Regulations		9	8vo.	50	25	"	"	Ditto
"	28	Maratha Hymnal		32	8vo	2000	279	"	"	Ditto
July	8	Henry & His Bearer		32	8vo	3000	454	"	"	American Tract Society
"	"	Romans & Corinthians		108	8vo	1000	478.2	"	"	Bombay Bible Society
"	"	Do Do		108	8vo	1000	478.2	"	"	American Ditto
"	20	Experience of Babajee		22	8vo	2000	254	"	"	The Maratha Mission
"	27	Way of Salvation		14	8vo	2000	64	"	"	Ditto
Aug.	3.	Ev. of St. Luke		88	8vo.	2000	391	"	"	Bombay Bible Society
Sept.	19.	Geography & Astronomy		79	8vo.	2000	736	3	"	The Maratha Mission
"	23	Scripture Narratives		52	8vo.	2000	330	"	"	Rev. J. Wilson
"	10	Gospel of St. John		66	8vo	2000	554	2	"	Bombay Bible Society
Dec.	14	Maratha School Regulations		2	8vo	100	10	3	25	The Maratha Mission
"	15	Acts of the Apostles		83	8vo	8000	1418	3	"	Bombay Bible Society
				2984		68,600 or	14798	3	25

Total No. of pages 7,062,700.

Amount of Job-work done during the year	494	"	18
Rupees	15292	3	43

REPORT

OF THE

AMERICAN MURATHEE MISSION.

FOR THE YEARS 1834 and 1835.

BOMBAY:
AMERICAN MISSION PRESS.

1836.

T. Graham and Cursetjee Burjorjee, Printers.

REPORT.

"From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offerred unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Of the certainty of the events which are thus hap-

pily predicted, by this portion of divine truth, the friends of Missions have no doubt. They believe that they will be realized in all their fullness of glory and of joy, and under the influence of this belief, urged by the command, and by the love of Chirst, they have began to cause the gospel to be preached to every creature. The most unwavering confidence, however, in these predictions, is perfectly consistent with a spirit of concern for the result of effort in behalf of their accomplishment. To gratify this spirit, to excite to continued and increased fidelity in the kingdom of our Lord, and to discharge our duty to our patrons, is the occasion of presenting to the public a report of our operations for the past two years.

The instrumentality which has been employed is the same as has been reported in preceding years — the preaching of the Word; the translation, printing, and distribution of the Scriptures and religious tracts; the superintendance of schools for the instruction of native children both in the Murathee and English languages, together with supplication and prayer for the gift of the Holy Ghost.

As the operations of the Mission are carried on at different stations, it will be important, for the sake of definiteness, to report separately, as far as practicable, with regard to each.

BOMBAY.

Rev. C. Stone, Missionary, — Mrs. Stone.
Rev. S. B. Munger, Missionary, — Mrs. Munger.
Rev. H. Ballantine, Missionary, — Mrs. Ballantine.
Mr. E. A. Webster, Printer, — Mrs. Webster.
Mr. G. W. Hubbard, Superintendant of Schools,— Mrs. Hubbard.
Mrs. Sampson.
Miss. C. Farrar, Superintendant of Female Schools.
A. F. Fonceca, Assistant.
Sewajee, Assistant.

Preaching.

The preaching of the cross we regard as the grand instrument by which the conversion of men in heathen, not less than in christian lands, is to be effected. To this every thing else is subordinate. The exhibition of Christ, crucified for the sins of the world, has a power to arrest the attention of those who are groping in the darkness of error and superstition, and to lead into the path of truth and holiness, which pertains to no other instrumentality. This properly marks the heinousness of sin, and at the same time provides an adequate ransom. While such are our sentiments, it is a matter of much regret that we have not been able, for the two past years, to manifest a corresponding practice. During this period there has been only one, except for a very short time, who was able to speak to the people in their own tongue. The gospel, however, has been regularly preached. We continue, as heretofore, to have three

services in the chapel on the Sabbath. The order and character of one of these is changed. The teachers and scholars in connection with our schools in Bombay, who were formerly in the habit of meeting on Sabbath afternoon, now convene at 8 o'clock in the morning. At this time, the children belonging to the first classes are examined, in the presence of their respective teachers, upon those portions of the Scripture which have been the subject of reading, and catechetical instruction, during the previous week. The children of the second classes are, on the same occasion, examined as to their acquaintance with the Catechism, Commandments, Lord's Prayer, &c. This exercise continues for one hour, and immediately after it, follow a sermon, and other appropriate services. We are able by this arrangement to secure the attendance, upon the preaching of the gospel, of the older children of the schools. In addition to these, the congregation consists chiefly of those who are in some way in the employ of the Mission, as pundits, school-teachers, workmen in the printing office, and servants in our families. Believing that we are not only not to profane the Sabbath by giving work to those in our employ on that day, but that we are required to use our influence to induce them to keep holy the Sabbath, we make it an indispensible condition of their coming into our service, that they shall attend the services of the chapel on the Lord's day. The number which at-

tends upon preaching, from a desire to know the truth, is, it is believed, quite small; yet it affords us pleasure to be able to say, that the congregation, for six or eight months past, has been gradually increasing. It now varies from one hundred and fifty to two hundred persons.

Our third service in the chapel is conducted in the English language. The number of those who assemble with us, on this occasion, for the worship of God, is quite small. We feel no inclination, however, to discontinue it. It affords us sufficient inducement to continue our efforts in this department of labour, that it is a means of spiritual attainment to the members of the Mission families, and others of the church who speak the English language. The monthly concert, and a weekly prayer-meeting, are continued with usual interest.

In addition to the Sabbath exercises in the chapel for the benefit of native hearers, Mr. Stone has been in the habit of instructing, at his own house, on Sabbath afternoon, the teachers of both our boys' and girls' schools, and such other persons as were disposed to attend. The congregation thus convened has varied from twenty to fifty or sixty. This exercise partakes of the character of a Bible class, and is often of a very interesting nature.

On Tuesday afternoon, the teachers of the schools are instructed upon those portions of Scripture which were assigned, on the previous Sabbath, as lessons

to be taught the children during the week. A part of the time of this service is also devoted to singing Christian hymns, which have been adapted to native music. We feel it to be a matter of very great importance that our teachers should be thoroughly instructed in the doctrines and duties of the gospel, in order that they may be qualified to teach others these great truths. Although special efforts have been made, and repeated from year to year, to advance their improvement in these things, yet we are often grieved at their exceeding ignorance. The truth is they hate the light, and will not come to the light. They love darkness.

During the period designated for this report, preaching in places of public concourse has been continued, though with frequent interruptions. We much lament that, on account of the smallness of our number, we are not able to sustain this department of labour with more constancy and energy. While so few are ready to avail themselves of the opportunity of hearing the gospel by going into the house of God, the duty of going into the highways and hedges, and making known the fullness and the freeness of divine love for sinful men, becomes more imperious. Their spiritual necessities demand compulsion — *compel them to come in.*

Sewajee, our native assistant, is particularly useful in making known, in his simple and affectionate manner, the unsearchable riches of Christ, to the people of the Poor Asylum, and others to whom he

can gain access. The increasing interest which has been manifested for some time past, with relation to the things of God and the soul, is to be attributed, in no small measure, to the influence of his christian faithfulness and prayers.

Schools.

We have, in Bombay, five native free schools for boys, and thirteen for girls. On the continent are twelve schools, which admit both girls and boys.

The course of instruction heretofore pursued in our free schools, is still in all its important features continued. A new system, however, of classing the scholars, and paying the teachers, has recently been adopted, under which it is designed that all the free schools for boys, pertaining to the Mission, shall be brought, as soon as circumstances will admit.

It has been of considerable disadvantage to these schools, that suitable books for their use could not be obtained. So far as it respects those which inculcate christian truth, there has been no particular deficiency; yet, in order to secure an acquaintance with these, it is necessary to afford them facilities for improvement in those branches which shall qualify them for business. Measures have been taken to furnish these facilities which, it is hoped, will result in awakening new interest in the minds of both parents and children. We have in the way of preparation for reading books in the schools, the Spelling Book of the A. S. S. Union, and the Child's Book on the Soul.

The results of our efforts in behalf of *female* education are, every year, becoming more encouraging. It can no longer be regarded as an experiment, whether the Hindoo female is capable of intellectual improvement. Facts demonstrate that she is, and that to an extent which completely astonishes the prejudiced and superstitious father. The obstacles which have prevented access to this long neglected part of the community are beginning to disappear, and hopeful intimation is given, that the time of the redemption of the female mind in this country from its cruel and abject bondage draws nigh.

It has been for some time an object of desire with the Mission to procure a place, at which the female schools might be concentrated, so as to bring the children, as far as possible, under the immediate supervision of the Superintendant. During the past year, premises very convenient and suitable for this purpose have been obtained. They are situated on the opposite side of the street, directly in front of the chapel — four schools have since been located there; three others, being composed of the children of native soldiers, continue to occupy the apartments which were provided for them by the kindness of certain European officers. In view of favourable changes in the pecuniary circumstances of the Mission within a few years, the Mission have assumed the future expense of those schools which have been heretofore sustained by the friends of the Society for Promoting Christian Knowledge. While we would express our

gratitude to British Christians for the favour thus shown us, we would invite American Christians to a participation with them in the rewards of good and faithful servants.

The girls of the Poor School receive a sum adequate to their daily support. They are the children of poor parents; and were it not for the maintenance which they thus obtain, instead of being instructed in those things which pertain to their usefulness and happiness, they would be trained to habits which degrade and destroy. There are about twenty-five belonging to this school, and the expense of their individual support varies from one to two rupees per month. For the support of the school, the Mission would gratefully acknowledge the receipt of two hundred Rupees from a benevolent individual, by whom our lack has often been supplied.

We have recently taken measures to secure a boarding school for females of the higher castes. The plan is of such a character as to remove the most formidable objections to this object, and we think that we have some ground to hope that our efforts will not be in vain—if made in the Lord, they certainly will not be in vain, whatever may be their result.

Our attention has been directed of late to the instruction of young men, Hindoos, Parsees, Moosel-men, and Portuguese, in different branches of English study. These young persons are influenced by

a variety of motives, though chiefly it may be by a desire to obtain favourable situations in business, to pursue the study of English literature and science. We have been induced to gratify their wishes in these things, from a desire to gain access to those classes of the community which cannot be reached, by the common medium of preaching, to evince the sincerity of our professions of compassionate regard for their interests, and to avail ourselves of every possible means of making known the truth as it is in Jesus. The children come to us under circumstances which give us peculiar advantages for communicating religious knowledge. If they learn the English language, they must learn of those to whom it is vernacular; their own people cannot teach it them. If they learn it of us, they must receive it as a gratuity, and consequently, must submissively yield themselves to the course of instruction which is prescribed for them. In view of these considerations, we have kept open a English school for the last two years. During the past year, it has been in a flourishing and interesting state. The average number of scholars has been about fifty. Encouraged by the success which has attended previous efforts, to believe that a school of a high character may be established here, which will greatly conduce to the promotion of the kingdom of the Redeemer, the Mission have taken measures to secure a school of this description.

From twenty to thirty young men, most of whom had situations in business, have beeen instructed in

English one hour each morning by Mr. Stone, at his place of residence. They were convened, on Sabbath morning, in the capacity of a Bible class, and instructed in the things that pertain to the kingdom of God. On Tuesday evening, they assembled for the purpose of hearing a familiar lecture, in the form of exposition, upon the portion of Scripture which had been gone over on the preceding Sabbath. This lecture was often attended by some of their friends, and at times assumed a peculiarly interesting character. A circulating library has been formed for their benefit, and used to a considerable extent.

An English school of about twenty five lads has been continued for most of the past year in Mahim, a place formerly ocupied by the Mission as a station. It has recently passed into the care of the Rev. Mr. Fletcher, of the Church of England. His known interest in the cause of religious education, is a pledge that these chidren will continue to be instructed in the knowledge of him who is the way, the truth, and the life.

An English school has also been opened of late for the instruction of Parsee and Hindoo girls. The number of those who attend is now small, yet increasing. This is the only means by which we can gain any access whatever to the female part of the Parsee population, and we have strong hopes that these efforts will result in great good.

While we are devoting so much attention to the subject of education, it would afford us much pleas-

ure to be able to report to our supporters a greater number of facts which intimate the success of this cause. Evidence of success is not wanting to us; but it is chiefly of such a character as does not admit of being communicated. It respects the gradual undermining of prejudices — the breaking down of those barriers which prevent the access of truth to the heart and conscience. It is evidence which must be witnessed in order to be felt. Great and important changes require much time. This is the economy of nature. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient; establish your hearts."

Tours.

Several tours have been made, for the purpose of visiting the schools on the continent, distributing tracts and the scriptures, and preaching the gospel, in the villages where these schools are located.

Mission Church.

The actual advancement of the kingdom of holiness is not only indicated, by the accessions which are made to the visible Church of Christ of those who have been brought from darkness to light, but also by the orderly walk, and christian conversation of the members of a Church. In both these respects, the American Mission Church in this

place has exhibited some evidence of the progress of the truth. The consistent behaviour of those who have professed to be the disciples of Christ, their deiligent and faithful use of the means appointed for growth in grace, and progress in the divine life, give us pleasing evidence that they have not received the grace of God in vain. To this remark there is but a single exception. In the course of the year 1834, one of the native members of the Church was suspended, for an intemperate use of intoxicating liquor. It was ascertained that he had been guilty of this offence for some time, and had employed a variety of improper means to conceal it. During the past year, it pleased the Lord sorely to afflict him, by taking away from him his only child. He was taught to regard this event as a chastening from the Lord, and designed for his spiritual advantage. It is hoped that it proved to be a means of bringing him to a sense of his sinfulness in the sight of God. Soon after this bereavement, he of his own free will came before the Church with a full and humble confession of his sins, praying for our forgiveness, and entreating that we would seek pardon for him, through Jesus Christ. We accordingly forgave him, and restored him to the privileges of the Church.

Within the past year, four persons, upon the profession of their faith in Christ, have been received to the communion of the Church. One of these is a young man who was educated in the Mission. He

was for some eight or ten years the subject of much religious counsel, and the object of much prayer. Though he long resisted that counsel, and that prayer seemed to be unheard, yet he was brought to yield to the power of the truth, and thereby is shown the faithfulness of God. By professing himself a Protestant, he was excommunicated the Catholic Church, with the usual bulls and anathemas. Amidst all the persecution that has been raised against him, he has manifested a commendable spirit. The other persons whom we have received to the Church are converts from Hindooism. Of these one by the name of Sewajee, who has been mentioned under a previous head, was a person of more than ordinary influence in the village to which he belongs. He reads the Murathee with much fluency, and although of low caste, he has considerable knowledge of the Shastrus. He has spent a part of his life in the character of a Gosávee—a term for one who has professedly renounced the world, and devoted himself exclusively to matters of religion. After having become impressed with the importance of Christianity, by means of a tract which he read, he left his family, and came to this place to learn more perfectly about this new way of life and salvation. Having remained a few months, he determined to embrace the truth as it is in Jesus — he sent for his family—publickly professed his sole reliance upon the Lord Jesus for salvation — consecrated his only

child to God, the Father, the Son, and the Holy Ghost, by giving it up in the rite of baptism, and began with much zeal to instruct his wife in the truth which he had now embraced. Though at first exceedingly averse to hearing about these things, she is now a professed disciple of the cross. The other individual refered to is a female, and gives very satisfactory evidence of having been born from above.

In addition to those who have now been mentioned, some five or six individuals have expressed a desire to receive the ordinance of baptism. Wishing them to obtain more knowledge of christianity, and to give more satisfactory evidence of having become new creatures, we have declined gratifying their wish at present.

In these indications of the power and success of the Word we greatly rejoice, being assured that they have been the occasion of joy in heaven, and the communication of intelligence with regard to them will cause joy to abound on earth. They will be a means of confirming our confidence in the divine promises, and exciting us to more vigorous effort in behalf of the kingdom of God. "Let all those that seek thee rejoice and be glad in thee: Let such as love thy salvation say continually, The Lord be magnified."

Printing.

The amount of Murathee, Portuguese and English printing which has been executed at the Mission Press, during the period designated for this report,

will appear from an inspection of the accompanying schedules. 1834.

Names of Works, and on whose account pinted.	Size.		Copies.	Total pages.
AMERICAN MURATHEE MISSION.				
In Murathee.				
Barakhurdya.....	Pages 24	8vo.	2000	48000
Catechism	34	16mo.	3000	102000
In English.				
Annual Report for 1833. And Evangelist and Reporter ..	327	8vo.	10650	327456
BOMBAY BIBLE SOCIETY.				
In Murathee.				
Mark's Gospel, (Mord character)	82	8vo.	2000	164000
Do. Do. (Balbodh Do)...	56	8vo.	8000	448000
BOMBAY TRACT SOCIETY.				
In Murathee.				
Confessions of Leang Afa ..	12	8vo.	2000	24000
Instructive Stories for Children	48	8vo.	2000	96000
In Portuguese.				
Elementary Catechism.....	8	8vo.	1500	12000
Tratado Sobre a Oracao	20	8vo.	1500	30000
AMERICAN TRACT SOCIETY.				
In Murathee.				
Summary of the Holy Scriptures	84	8vo.	3000	252000
Compendium of the Bible ..	38	8vo.	2000	76000
Good Tidings (Mord character)	20	8vo.	1500	30000
Do. Do. (Balbodh Do.)	20	8vo.	2000	40000
Three Worlds (Mord Do.) ..	32		1500	48000
Do. Do. (Balbodh Do.)	28		2000	56000
On Prayer.....	10	8vo.	1500	15000
True Worship of God	12	8vo.	2000	24000
History of our Saviour.....	216	8vo.	1800	388800
AMERICAN BIBLE SOCIETY.				
In Murathee.				
Luke's Gospel	84	8vo.	6000	504000
THE PUBLIC.				
Reports of Benevolent Societies, Religious Periodicals, Sermons, and Miscellaneous	1974	8vo.	57796	863701
Totals....	3129		113746	3548937

1835.

Names of Works, and on whose account printed	Size.		Copies.	Total pages.
AMERICAN MURATHEE MISSION.				
In Murathee.				
First Book for Children	Pages 16	8vo.	2000	32000
Murathee Catechism.....	24	8vo.	3000	72000
Barakhurdya	26	S.cap.	2000	52000
Murathee Mission Regulations	9	8vo.	50	450
Murathee Hymns	32	8vo.	2000	64000
Experience of Babajee.....	22	8vo.	2000	44000
Way of Salvation	14	8vo.	2000	28000
Geography and Astronomy ..	79	8vo.	2000	158000
Murathee School Regulations	2	8vo.	100	200
In English.				
Articles of Faith	8	8vo.	100	800
Evangelist and Reporter, Vol. II.	398	8vo.	4350	1731300
BOMBAY BIBLE SOCIETY.				
In Murathee.				
Romans and Corinthians	108	8vo.	1000	108000
Gospel of St. Luke	88	8vo.	2000	176000
Gospel of St. John	66	8vo.	2000	132000
Acts of the Apostles	83	8vo.	8000	664000
In English.				
Report for 1834	29	8vo.	150	4350
BOMBAY TRACT SOCIETY.				
In Murathee.				
Scripture Narratives	52	8vo.	2000	104000
In Portuguese.				
O Gentilismo do Papismo....	42	8vo.	1200	50400
Cartilha Para os Meninos ..	16	8vo.	1500	24000
Conselhos Amigaveis	72	8vo.	1000	72000
Aos Afflictos	12	8vo.	1000	12000
Dezeseis Pequenos Sermoes	24	8vo.	1000	24000
AMERICAN TRACT SOCIETY.				
In Murathee.				
Henry and his Bearer	32	8vo.	3000	96000
AMERICAN BIBLE SOCIETY.				
In Murathee.				
Romans and Corinthians	108	8vo.	1000	108000
THE PUBLIC.				
Reports of Benevolent Societies, Religious Periodicals, Sermons, and Miscellaneous	1622	8vo.	24150	3305200
Totals....	2984		68600	7062700

MALCOLM PAITH.

The place of this name is situated upon the Mahaburlishwur Hills, distant from Bombay about one hundred miles, in a S. E. direction. Being considerably elevated above the surrounding country, it is regarded as a favourable resort for invalids. Mr. and Mrs. Graves went to this place soon after their return to this country. They have resided there since that time, with the exception of the last rainy season, which they spent at Satara. Their sister, Miss O. Graves, lives in their family. Mr. G. has devoted himself, as his feeble health would admit, to the business of translating. An edition of Leviticus translated by him is now in the press. He has, in the course of the year, revised with considerable labor a book of hymns, which is used in our Murathee services on the Sabbath. He has also been engaged in preparing a translation of the Book of Psalms for publication. Mrs. G. and her sister are contributing their efforts to advance the kingdom of our Lord by superintending schools, visiting the sick at their dwellings, and speaking to those that may call upon them at their own house.

Under date of March 28th, 1835, Mr. Graves writes —

" Although my health will not allow me to attempt much, yet I have been able for more than three-

fourths of the time to go out and communicate some knowledge of the gospel, by addressing the people, and carrying tracts for distribution, once a day, and some of the time, more than this — that is, both in the morning and evening. I have found the people quite as attentive here, as they are in other places. This is true of the permanent native inhabitants around us, in several little hamlets which I have visited. In Mahaburlishwur, however, I found their Brahminical pride and prejudices very high and strong against Christianity. They have been visited by missionaries often enough to excite their fears; and they have several sacred temples near the heads of sacred streams, so that they derive a revenue from native visitants, far too great far the flesh willingly to relinquish. Our two school teachers, however, belong to that village, and some, even there, have manifested a pleasant attention to the gospel. On Sabbath days, the teachers and children of the schools, with five or six Chinese convicts, and some few other persons, attend at our house, for a short time, to reading, and instruction, and a prayer in Murathee. Most of the time, when there have been no services in the Episcopal Church, we have also read an English sermon at our house, and two persons have attended with us. One of them has seemed more than usually serious, and has given a temperance pledge. Of the Chinamen one, though he speaks Hindoostanee very imperfectly, gives evidence of uncommon seriousness, and conviction, that Christianity is true. He says that

ever since he heard Mr. Read, he has given up idols, and looked to Christ for salvation. He commits to memory, from the Chinese gospels, usually as much as a chapter in a week, though he is obliged, like the rest, to labour every day, except Sunday, from 8 A. M. to 5 P. M. He attended daily at our house in the evening to the study of Murathee, and instructed his fellow countrymen in the same, till, owing to the difficulty of their uttering the Murathee intelligibly, and of our explaining to their comprehension, we thought it better that they should confine their attention to Chinese, and expect to return to China.

Mrs. Graves, sometimes assisted by myself, has addressed the gospel to from 15 to 50 poor persons, twice a week, at our house. She has also often visited some of these, and others confined at their own huts by disease. Many of these poor people have been very attentive, and manifested some knowledge of the gospel, connected with many professions that they rely upon it. Some of them may be truly sincere. For the supply of these, more than sixty Rupees have been given by a few European ladies and gentlemen here, besides what little we have been able to add.

The two schools in this place, one for boys, and the other for girls, have been managed entirely by Mrs. G. and my sister. While I have visited them only occasionally, they have spent a considerable time in them almost daily. They were commenced in November, and being mostly composed of those who

had never attended school, they cannot be supposed to have made much progress in last year. There are now, however, about 19 boys, and 6 girls, who read pretty well: 11 boys repeat the elementary catechism: 14 boys and 3 girls repeat the ten commandments. These and others repeat the Lord's Prayer. Several of the boys have learned half of the Mission Catechism. Many of them, besides reading tracts, have read to the amount of two gospels, and answered questions particularly on the whole, as they have proceeded. The largest girls have usually spent one hour a day at our house in learning to sew, and 13 of them have made valuable progress.

My own health has been most of the time very poor, and I have scarcely known whether it has been improving or otherwise. I have some hope that I shall be able to have an assistant, and revise my manuscript translations, but scarcely feel adequate to it at present.

Affectionately, A. GRAVES."

Mr. Graves writes again from Malcolm Paith, December 30th, as follows —

During the past year, we have endeavored in some degree to feel for the perishing souls of men around us, and for the honour of our neglected, despised, and blasphemed Creator and Redeemer. Though such infinitely weighty motives should have had no influence, we have been admonished of our obligations, by the enjoyment of external blessings. We

have had a comfortable residence, in a pleasant and healthful part of the country. The merciful care and goodness of our heavenly Father have still preserved our frail, uncertain and threatened lives, with a great degree of quiet and comfort, and even considerable pleasure, during a great part of the year. We believe that these considerations have had some influence with us, and that we have used what strength and health we have had, in some degree, as we should do. Still we have great occasion to mourn over the deficiencies of which we have been guilty, in the temper of our minds, in our want of faith and spirituality. Our nearness to another world, and all the solemnities of that state, with the great account we must there render, respecting ourselves, and these pagans, have not continually absorbed our whole souls, as we sometimes feel that they should do. We have however been, at least externally, busy.

Mrs. Graves was occupied the first six months with the male and female school, and with attention to the temporal and spiritual wants and miseries of the poor; and for the last six months, partly in Sattara, and partly in this place, she has been laboring to collect, manage and instruct a female boarding school. My sister has been occupied in assisting her in all these labors, and in acquiring a knowledgeof the Murathee language.

Mr. G., referring to the assembly which convened at his house for religious instruction on the Sabbath, as noticed in the preceding communication, says — I

have kept up this assembly during the year. It varies from twenty to fifty, and sometimes numbers even a hundred. During the first part of our residence at Sattara, the number was less than in this place. But after Mrs. G.'s school was collected there, the girls with some adults who were induced to attend made up as many hearers as we have at this place. I believe my ill health has interrupted these meetings only two Sabbaths during the year. On week days, at ten o'clock in the morning, we have been accustomed to call in all about us, and spend half or three quarters of an hour, in reading and expounding a portion of Scripture, with prayer in Murathee. On these occasions, I have sometimes had nearly as many hearers as on the Sabbath. For a great part of the year, I have been able to go once or twice a day, into the native town to instruct the people, or have seated myself on the public road, where many natives are passing, and often resting with their burdens of merchandize and timber from the Konkan. I have also occasionally gone to several small villages, for a part or the whole of the day, to impart to their inhabitants the knowledge of the way of salvation. On these and other occasions, a considerable number of Scriptures and Tracts, in Murathee, Goojurathee, Hindoostanee, Persian and Arabic, as also a very few in English, Portuguese, and Telinga, have been distributed. But of the proper inhabitants of the Hills, few can read. Some

fifty children have been taught to read during the year. The natives of this place are not as permanent residents as they are in most villages — of course their children are more frequently changing their location. The rains are so severe that almost all exertions, in schools and in preaching abroad, must be suspended during three or four months. And though the rains in Sattara are comparatively light, our stay was so short in the place, that we thought it inexpedient to commence any school, except the boarding school, for girls. During the dry season, had I health and time, I might have two or three schools at a distance of from three to five miles. But during the past year my health has prevented. I ought to be exceedingly grateful for what I have been able to do in preaching. And though my imperfections, in this department, are my continual grief, I believe that what I have attempted has not been entirely useless. The degree of attention, on many occasions particularly, has been greatly encouraging. Some appear, almost at least, persuaded to renounce idols, and embrace the Redeemer. Four Chinese convicts are anxious to be received into the Christian Church, declaring their full belief in christianity. Though they have great difficulty in understanding, and in being understood, on account of their imperfect knowledge both of the Murathee and Hindoostanee, I cannot discover any thing against the hope, that they may be sincere converts to Christ. May

the Spirit and power of the Lord soon regain the moral dominion of these hills, and of the world.

A. GRAVES.

The boarding school, to which allusion is made in the foregoing letter, originated in the following circumstances. When Mr. G. and his family left Malcolm Paith for Sattara, it was their purpose to spend the short time of their expected residence in the last mentioned place in study, as a preparation to greater usefulness when they should return to the Hills. After their arrival at Sattara, they pursued their plan of study for about two weeks, when a little girl, one of their scholars at Malcolm Paith, came to them with the request that she might remain for the purpose of receiving instruction. This circumstance led them to reconsider and abandon their original plan. The little girl was employed to collect a school, the conditions of which were that the children should regularly attend at their house during their continuance in Sattara, and should accompany them on their return to the Hills. Each girl, who would engage to comply with these terms, was told that she should receive two pice per day for her support. In a very short time they had a school of between twenty and thirty girls; and before they left the place, they had forty in regular attendance. The proficiency made by the children has been of a character, which greatly encourages the hope, that labour performed in their behalf will not be altogether in vain. It has been found in the government of these scholars, that moral and

religious influence can be made available. In reference to this particular, Mrs. G. writes — "When these girls first came to us they appeared like *wild* girls; they were indeed sometimes, quite uncontroulable; but after a time, when they were inclined to wrangle and quarrel with one another, to tell them of the sufferings of the Saviour for them, and for fallen, guilty man, usually has the effect to quell them. If this means does not succeed, they are often led to the door, and told to sit there till their wrath has subsided. It is not unfrequent that they soon come in, and tell us that if we will forgive them, they will do so no more. One day a girl became very angry, because another girl, of lower caste, drank water from the same vessel with the other scholars. I related the account of the rich man and Lazarus — told her that unless she repented of her anger and her wicked works, the day would come, when she, like the rich man, would wish, and *wish*, and WISH for a drop even of that water which she thought so much polluted, to cool her scorching tongue, but it would be forever denied her. This account seemed to soften her, and all were quiet again." These facts are particularly interesting to those who are acquainted with the brutal manner in which native teachers govern their schools. When Mr. G. returned to Malcolm Paith, the school was also removed. In consequence of sickness, and some other unpropitious events, it has been reduced to about twenty-five. A number more is expected, and a house for their accommodation is

nearly completed. Mr. G. and family feel much indebted to several christian friends for the seasonable and liberal aid which they granted in furthering their efforts in behalf of these poor heathen children. Our prayer is that the blessing of many ready to perish may come upon them.

AHMEDNUGGUR.

Rev. D. O. Allen, Missionary.
Rev. G. W. Boggs, Missionary, — Mrs. Boggs.
Mr. A. Abbott, Superintendant of Schools—Mrs. Abbott.
Dajeeba, Native Assistant.

The operations of the Mission have proceeded much as usual. Mr. Allen joined us in January, 1834. Mr. Read was absent during the months of March, April, May, and a part of June, of the same year at the Mahaburlishwur Hills, in consequence of the ill health of Mr. Read. Mr. and Mrs. Abbott joined us the middle of October, 1834.

Preaching.

The preaching of the Gospel has been regularly sustained when any Missionary was present who was able to preach. At other times, divine service has been sustained by Dajeeba's reading, in our presence, a portion of Scripture, or of a tract, and making explanatory remarks. As our place of worship where we formerly held divine service on the Sabbath is situated near one side of the town, we were induced to try the effect of holding public worship one

part of the Sabbath near the other side of the town. In building a school house in July, 1834, we placed it in an eligible situation, and so constructed it as to make it suitable also for a house of worship, and have since regularly held divine service there on Sabbath evening, and at the other place in the morning. At first the number of hearers, at the new place, was quite large, many no doubt having been attracted by curiosity. Great opposition was manifested by some Brahmuns who were eager to engage in disputation. We soon perceived it would not do to engage in argument with opposers so furious, who attempted to overcome by ridicule and abuse rather than by argument. They were therefore prevented, though not without difficulty, from interrupting the services, and were told, if they wished for further conversation on the subject discussed, to repair to our houses, where the opportunity of doing so would be readily afforded them. Finding they would not be allowed publicly to engage in disputation, many of the Brahmuns ceased to attend; and others imitating their example, the number of hearers was considerably diminished.

The service continues to be regularly attended, but the number of hearers varies very much. The house being situated near the side of a very public road, persons in passing are attracted by seeing us in the house, and turning aside come in. In this way the number is sometimes rather small, and sometimes considerable.

At the other place the variation is not so great, there being usually from forty to sixty persons, and about half are inmates of the poor house, which stands near.

We have not been permitted to see much fruit of our labor the past two years. One man, an inmate of the poor house has been received into the church, whose conduct has been such as to induce us to hope that he belongs to the invisible kingdom of Christ. One member of the church, also an inmate of the poor house, has left us; like Lazarus, we hope, to be carried by the angels to Abraham's bosom. He continued until the last to manifest strong confidence in his Saviour. He was a great sufferer for a considerable time before his death, but manifested much patience and resignation. Three other individuals, inmates also, of the poor house, have been, for some time, desirous of receiving baptism. It is designed to admit them to the privileges of the Church, at our next communion season.

Itinerating.

Mr. Read was engaged in the beginning of the year 1834, in itinerating, in company with Mr. Ramsey. They passed through the Northern Konkan, and after ascending the Ghauts came to this place by the way of Ankola and Sugumnair. From this place they went to Jalna, and thence to Aurungabad. Upon their return to this place, they had the pleasure to meet with Mr. Allen, who had arrived

during their absence. Mr. Ramsey then returned to Bombay, and Messrs. Allen and Read made a tour to the South of this place, proceeding to Punderpoor, where they remained several days, preaching, and distributing Scriptures and tracts. After leaving Punderpoor Mr. Read proceeded to the Mahaburlishwur Hills to join Mrs. Read, who had previously gone thither, and Mr. Allen returned to this place by the way of Jejoory. As the hot season had commenced before he arrived, he found it necessary to remain here until after the rains had commenced.

In July, August, and September, he made a tour to the East, as far as to Jalna, proceeding by the way of Pytan. In Pytan he stopped three days, and had many opportunities for preaching and distributing books. In Punderpoor the inhabitants being principally Brahmuns, he found an unusually large proportion of them able to read.

In Jalna he found a small society of native christians, who received him with much joy. They were about fifty in number. The day before he left he administered the Lord's supper to fourteen communicants belonging to the Society. Some of these persons formerly belonged to churches in other parts of India, but had not before, for some years, had an opportunity to partake of this ordinance. And some of them had never before commemorated the death of him in whom they trusted for salvation. Mr. A. while in Jalna had also an opportunity of preaching several times to Europeans who were then residing

there. As this place presented an uncommon opportunity for making known the gospel, he continued here ten days.

From Jalna he returned to Ahmednuggur by the way of Aurungabad. In the latter place he tarried several days, and found a large field of labor amongst its large heathen population. Here he met with several christian families, who had long lived without the ordinances of the gospel.

In December, Mr. Allen made a tour through the Northern Konkan, and the western part of the Deccan. On this tour he spent several days in Joonur, and also in Kallian.

Early in January of 1835, Mr. Allen left Ahmednugger, with a view of being absent for some two or three months, in the performance of the particular duties of his sphere of labour. He proceeded only about seventy miles, when he was taken ill, and obliged to return. In February and March, he made two short tours to some large villages, north and west from this place. In June, he visited Tokay, and the neighbouring villages. In these places he found an uncommonly large proportion of educated people. This circumstance afforded him a very favourable opportunity for preaching the gospel and distributing books. He was employed in a similar manner, during the remaining months of the year, with the exception of brief intervals, which were devoted to other parts of the missionary work. It is an object with Mr. A. in these tours, to exhibit, in a plain and

fervid manner, the only way of life and salvation by Jesus Christ, and to furnish all those who can read intelligibly, with at least one tract, and some part of the Holy Scriptures, if they will receive them. His continuance in a place will of course be determined by the circumstances of the people, as their number, readiness to receive instruction, &c.

It is a fact worthy of notice, that Mr. Allen frequently, on these tours, fell in with persons, in villages remote from any missionary station, who had acquired considerable knowledge of Christianity, from having heard the gospel preached in Poona, Ahmednugger, Nasseek, and other places. Instances have also occurred, in which this knowledge was obtained by means of the simple reading of portions of the Scriptures, and of tracts. It is the practice of Mr. A., when he can find leisure, to visit the native schools, in the villages through which he passes, and to supply them with those books which inculcate the doctrines and the duties of the christian religion.

Distribution of Scriptures and Tracts.

Some of the inhabitants of the town have occasionally called for books; and it is not unfrequently the case that some of the inhabitants of surrounding towns and villages call and receive books from our hands. No instances have come to our knowledge of the books having been destroyed or abused. We make it a rule to require those to whom we give

books, to give us evidence of their ability to read before receiving them. And even when they can read well, we do not think it best to give them a large supply, believing that, as the Hindoos are not generally a reading people, they will probably conclude we do not set a high value on books which they see us scattering with indiscriminate profusion. It may be inferred from these remarks, that the demand for books is not great. This is true; and yet did we think it proper, we could by going into the bazar, and offering them to all who would be willing to accept, distribute, no doubt, to a large amount.

Schools.

At the commencement of the year 1835, we had but one Murathee school, and this, on account of the number of scholars being very small, was after some time discontinued. In April, an attempt was made to get up another, which proved successful. In a very short time, this school became quite large, and now we find no difficulty in establishing schools to any extent that we wish. We are often solicited to open more schools in this place, and in the villages near us. But we have already *nine*, which are as many as we can properly superintend, without neglecting other important duties. The course of instruction upon which we design, as soon as possible, to bring these schools, is that which was recently adopted by the Mission, a plan of which is inserted at the close of this Report. It is our object that these schools shall be visited as often as once a week by

fervid manner, the only way of life and salvation by Jesus Christ, and to furnish all those who can read intelligibly, with at least one tract, and some part of the Holy Scriptures, if they will receive them. His continuance in a place will of course be determined by the circumstances of the people, as their number, readiness to receive instruction, &c.

It is a fact worthy of notice, that Mr. Allen frequently, on these tours, fell in with persons, in villages remote from any missionary station, who had acquired considerable knowledge of Christianity, from having heard the gospel preached in Poona, Ahmednugger, Nasseek, and other places. Instances have also occurred, in which this knowledge was obtained by means of the simple reading of portions of the Scriptures, and of tracts. It is the practice of Mr. A., when he can find leisure, to visit the native schools, in the villages through which he passes, and to supply them with those books which inculcate the doctrines and the duties of the christian religion.

Distribution of Scriptures and Tracts.

Some of the inhabitants of the town have occasionally called for books; and it is not unfrequently the case that some of the inhabitants of surrounding towns and villages call and receive books from our hands. No instances have come to our knowledge of the books having been destroyed or abused. We make it a rule to require those to whom we give

books, to give us evidence of their ability to read before receiving them. And even when they can read well, we do not think it best to give them a large supply, believing that, as the Hindoos are not generally a reading people, they will probably conclude we do not set a high value on books which they see us scattering with indiscriminate profusion. It may be inferred from these remarks, that the demand for books is not great. This is true; and yet did we think it proper, we could by going into the bazar, and offering them to all who would be willing to accept, distribute, no doubt, to a large amount.

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the Superintendant, and still more frequently by our native assistant.

When we look back to the commencement of the year, and remember with what suspicion our efforts, in behalf of schools, were regarded by some, and the indifference of others, we feel that we have occasion to thank God and take courage; for whatever causes may have contributed to the production of these happy results, we must feel that a divine providence has brought these things to pass.

The English school which was commenced in April 1834, has contained from 15 to 25 scholars. The principal object for commencing such a school was, in the first place, to bring some of the natives belonging to the higher castes in some respects under our influence whom we could not expect to reach in any other way; and, in the second place, to produce upon the minds of the natives generally the impression that we are laboring for their good. This impression we find it exceedingly difficult to make. Conscious that they themselves are influenced by selfish motives in every thing they do, they cannot but believe that others are also. Many of them have the idea that missionaries are supported by governm ent, and are merely seeking their own interest. Any thing we can do that will serve to remove these erroneous impressions, and convince the people that we are endeavouring to promote their best interests, is of great importance. We are happy to find that our endeavors on this subject have not been in vain. In the

mean time, we regard this school as an experiment, which can be given up whenever we are persuaded the interests of the mission do not require its continuance.

Seminary.

In August, 1835, we built a school house, with reference to the seminary which we have in contemplation, and for which appropriations have been made. Finding that it would be impossible to carry our plans at once fully into effect, we at first admitted children upon the conditions which we require for our native free schools. We afterwards made proposals that those who would consent to remain with us the whole time, with the exception of going to their homes for the purpose of taking their food, should daily receive a sum adequate to their support. It is believed that two Rupees per month will be sufficient for this purpose, at least at present. Only two boys have as yet accepted this proposal; one of these on account of sickness is now absent. We have many difficulties to encounter in endeavouring to carry forward a measure of this kind in this country. This brings us into direct contact with the long cherished prejudices of the people. These can be overcome only by much patience and perseverance. In these efforts we must learn, and the Christian public must learn, *not to despise the day of small things.* Our results must of necessity be *small* at the outset, but in the end they will be great and glorious, if we prosecute our endeavours in reliance upon Him in whose

hands are the hearts of all men. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The change, in regard to education which has taken place during the year, opens a new, interesting and encouraging field of labour, in this section of the country; and we hope this will stimulate us to renewed and enlarged effort, the coming year. Every new opening for labour in behalf of these perishing heathen, deepens upon our minds the conviction of the truth of the declaration of the Saviour, "The harvest truly is great, but the laborers are few," and induces us to pray with greater importunity, that "the Lord of the harvest may send forth more laborers into his harvest" — yea, many more into this field which is whitening for the sickle.

Poor House.

This institution continues to be supported by the Europeans of this place with our own feeble assistance. It usually contains about 35 inmates. They are not compelled to attend divine service, yet as they are entrusted to our care — one of our number being the Secretary and Treasurer of the institution— they are led to look upon us as their benefactors, and knowing it to be our wish, nearly or quite all of them who are able, regularly attend divine service. Three of the women have expressed a wish to be baptized. But we have thought it best, after some examination,

to wait for further evidence of their being suitable subjects to receive that ordinance.

In conclusion, we would say we have abundant cause to thank the Lord for his mercy in preserving our lives, and affording us a good degree of health. We have at the same time to lament our own unprofitableness, and to cry with the prophet to whom is the arm of the Lord revealed. We have great need of an increase in faith, in zeal, and in the spirit of prayer. After all that has been done for the Murathee people, this country presents but little else than the appearance of one vast, barren desert, with here and there a spot partially cultivated. And as yet the fruit has scarcely begun to appear. And should no more laborers be sent, and no genial showers from heaven descend, all may wither, droop, and die.

CONCLUSION.

During the past two years the Mission has experienced a variety of events of a merciful and of an afflictive character. While we have been permitted to welcome some to the privileges and the trials, connected with the work of making known the great salvation to these dying millions, we have been called to witness the departure of others, from these scenes of labor and toil, to the rest that remaineth for the people of God. On the 11th of June, 1834, Mrs. Ramsey, the wife of the Rev. Wm. Ramsey, was called to close her labors for the Church on earth. The circumstances of her death were truly afflicting.

Though not in the enjoyment of health, she was able to ride out on the evening of the 10th — had a comfortable night's rest, and was appearing usually well early in the morning. About 10 o'clock, symptoms of Cholera appeared, and before that hour again arrived, she had finished her warfare, and gone, as we trust, to take her crown. This stroke, so sud den and unexpected, had been too heavy for Mr. R. to bear, but for the consideration that what was loss to him was gain to her whom he loved, and that this event was in accordance with the purposes of Him, all of whose ways are just and true.

In the month of July following, Mr. Ramsey with his two motherless children, embarked for America. He was induced to take this course, in consideration of the declining state of his health, and the bereaved circumstances of his family. He went in accordance with the advice of his Medical attendants, and with the approbation of the Mission. His return at this period of his residence in the country was peculiarly trying, in as much as he had but just begun to make his influence felt upon the native mind.

But that these dispensations of the divine hand should not overpower the faith of those that were left, the Lord, in answer to their entreaty, sent them additional fellow helpers. On the 10th of September of the same year, the Mission was reinforced by the arrival of the Rev. Messrs. Graves and Munger, and their wives; Messrs. Abbott and Hubbard, Assistant Missionaries, and their wives, and Misses O. Graves, and E. A. Kimball.

It was with much joy that Mr. and Mrs. Graves resumed their labors in behalf of these perishing multitudes, and with much thanksgiving and praise to God, on the part of those who were permitted to receive them again to participation in Missionary labor. They remained in Bombay only a few weeks, when on account of Mr. G.'s feeble state of health, their physicians advised them to resort to the Mahaburlishwur Hills. They removed thither in October, accompanied by their sister, Miss O. Graves.

As Messrs. Abbott and Hubbard came out with a view to becoming Superintendants of Schools, and Catechists, Mr. Abbott was located in Ahmednugger in this capacity, and Mr. Hubbard, in Bombay. On account of the feeble condition of that Branch of the Mission, Mr. Munger was also located in Bombay for the time being.

In November of this year, the first annual general meeting of the Mission was held in Bombay. Messrs. Allen and Read were present from the Ahmednugger station. At this meeting Mr. Read was appointed to the duty of correcting the Murathee Press. He accordingly remained, for the performance of this and other duties which were assigned him, while Mr. Allen, at the close of the meeting, returned to his sphere of labor.

In the Spring of 1835, the Mission was again called to permit more of its members to retire from the field. Mrs. Read's health, which had been poor from the time of the first rainy season after her arrival in

the country, and which had not been materially improved by various changes that had been made, had now become such that it was judged unsafe to hazard the results of another wet season. Under these circumstances, the physicians advised that she, accompanied by her husband, should return to America. The Mission consented to this measure, and they sailed for their native land on the 18th of March. Thus, in less than four years after their entering upon the field of labor to which they had been assigned, the entire reinforcement of 1830, consisting of the Rev. Messrs. Hervey, Ramsey, and Read, and their wives, was taken from the service of the Mission, either by death, or by those circumstances which were judged to be indications of the divine will. Deeply deploring the unfaithfulness and unbelief which have rendered such providences needful, we would kiss the hand that bears the rod.

With regard to those who have returned to their country, we cherish the hope that, having been made the instruments of awakening a more lively interest in behalf of the heathen, and of exciting christians to a more full consecration of themselves, in body and spirit, to the Lord, they will again visit us, and here fulfil the ministry which they have received in the Lord.

In October, we were permitted to receive to participation in our work, the Rev. H. Ballantine and Mr. E. A. Webster, and their wives. Mr. W. came out in the character of a Printer and Type Founder.

His arrival was peculiarly timely, as Mr. Sampson had been obliged, only a few days previous to this event, to suspend his duties, in consequence of ill health, and had taken a passage on board a Patamar with a view to going to Alleppie, and from thence to Ceylon. Though by reason of adverse winds he was prevented the execution of his purpose, yet the state of his health continued to be such as to forbid his attention to business. We would not fail to recognize in this dispensation the kindness of our heavenly Father, in that while in his holy pleasure he laid aside one whose services were of much importance to the Mission, he was pleased also to send so seasonable a supply.

In November our second annual general meeting occurred in Bombay. The Rev. Messrs. Allen and Boggs, and Mr. Abbott, of the Ahmednugger station, attended.

At this meeting, Mr. Ballantine was located in Bombay for the time being, expecting that other arrangements would soon be made by the arrival of an additional reinforcement.

Mr. Sampson and his family sailed, on the 15th of this month, for Cochin, with a view of going to Ceylon, and from thence to Singapore, should an opportunity offer. He had become so much reduced by the power of his disease, it being of a pulmonary character, that his physicians deemed such a change the only probable means of preserving his life. Instead of being landed at Cochin, agreeable to their

expectation, a merciful providence directed them to Alleppie, where on the 28th, they were very kindly received into the family of the Rev. Mr. Norton, of the Church Mission. At the time of Mr. S's going from Bombay, he was in so feeble a state that it was judged advisable that some brother in the Mission should accompany him. This duty was assigned to Mr. Boggs. Writing from Alleppie, Dec. 7th, Mr. B. says — "Br. S. contrary to our expectation is still in the land of the living. I mentioned in a letter written one week since, that he had had six convulsion fits — one on Friday evening, one on Saturday evening, after landing, and three on Sabbath evening and night. I would now mention that on the three succeeding nights he had no convulsions, but had high fevers, accompanied with delirium, and followed with heavy sweats. On Thursday night, a little after one o'clock, he was seized with the most terrible convulsion which he has had, and after being somewhat recovered from it, remained in a senseless and torpid state until Friday evening, when he recovered his reason. He then thought himself that death was near, and was enabled to rejoice in hope of everlasting happiness. His soul was filled with joy and peace. He united with his wife in singing several hymns, which he did with great animation. He has since that time been almost constantly in the possession of his reason, and in the enjoyment of peace of mind. We watched around his bed on Friday night, expecting almost every moment

to see him breathe his last. Saturday morning he settled all his worldly business, and was afterwards much engaged and interested in religious duties. He has continued ever since in a quiet state, and though very feeble, still not apparently declining as before."

He writes again Dec. 22d as follows — "You will be interested to hear that the conflict is at last over. The spirit of Br. Sampson was dismissed from its clay tabernacle at half past nine this morning, and at 5 this evening his earthly remains are to be committed to their resting place in the dust. Towards the close of his sickness, he was for a considerable part of the time deprived of his reason; in his lucid intervals, however, he often expressed his confidence in his Saviour, and his willingness to depart and be with him."

Thus it has pleased the Lord to try us by removing one whose labors promised great good to the kingdom of the Redeemer in these ends of the earth. We rejoice, however, in the confidence that what seems to be loss to the Church is to him unspeakable gain.

We would here notice with heartfelt gratitude the christian sympathy, and unwearied attentions of Mr. and Mrs. Norton, to those of our number whose privilege it was, under these afflicting circumstances, to enjoy a residence in their family. We feel assured that they will not lose their reward. He who has said, "inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me," will not be unmindful of them in the day when he maketh up his jewels.

In accordance with the advice of his medical attendants, to take a voyage to Ceylon, Mr. Stone left us on the 6th of December. His complaint is an affection of the liver.

Such a review of the operations of this Mission, and of the providences of heaven towards it, as we have now taken, exhibits much that should call forth our gratitude and praise, and much that should bring us into the posture of penitence and submission. Though many of the dispensations of God are mysterious, yet we cannot feel disheartened. The fact that he is still disposing his people to give of their substance for our support, and to pray for our success, and inclining their sons and daughters to become partakers of our joys and sorrows in the work of furthering the kingdom of his Son, evinces that "behind a frowning providence, he hides a smiling face."

He will frown upon all sin — upon a spirit of self-sufficiency, and vain glory, a disposition to give the schemes and inventions of men a preference to the simple means which he has appointed for the evangelization and conversion of men. He will rebuke such a spirit, and to urge a departure from it, it is just that he should smite those by whom it is cherished. If the result of these afflictions be utterly to divest us, and those with whom we are connected, of this spirit, then we may expect that the valley of Achor will be given for a door of hope. For the mercies which we have enjoyed, we would thank God, and take courage. Nor would we fail to express our

sense of obligation and gratitude, for the favors which we have received from various sources, especially from those Medical Gentlemen who have, with much kindness and fidelity, attended us in the time of sickness and languishing. We tender our thanks to our friends and patrons, for the continuance of their liberality, and we earnestly entreat that they will not cease to pray, that they, with us, may be filled with all the fullness of God — that the darkness which now covers the earth may be speedily dissipated by the rising splendours of the Sun of Righteousness. "And it shall come to pass, that before they call, I will answer; And while they are yet speaking, I will hear. The wolf and the lamb shall feed together, And the lion shall eat straw like the bullock, And dust shall be the serpent's meat. They shall not hurt, nor destroy in all my holy mountain, saith the Lord."

SCHEDULE OF THE NATIVE FREE SCHOOLS.

Boys.

Places.	Teachers, Caste.	Classes. 1st	2d	3d	4th	5th	6th	Total.	Girls.	Jews.	Brahmuns.	Purbhoos and Murathees.	Muhammedans.	Muhars.
T,hull	Jew	10	5	1	2	2	7	27	0	2	0	24	1	
Allebag	Do.	10	5	14	2	12	16	59	2	15	0	40	2	
Do.	Do.	10	5	3	1	7	8	34	1	1	0	28	4	
Nagaum	Do.	5	6	9	3	2	10	35	4	7	2	22	0	
Ravadunda	Do.	26	12	7	7	15	13	80	2	26	1	49	2	
Agraum	Do.	21	14	14	3	0	2	54	2	4	0	48	0	
Rohay	Do.	14	5	22	8	2	10	61	0	12	0	42	7	
Parlee	Brahmun	13	0	5	4	2	2	26	0	3	12	11	0	
Nagoatna	Do.	23	3	3	8	8	29	74	0	18	27	27	2	
Pane	Do.	14	9	16	9	9	12	69	0	4	27	28	0	
Panwell	Do.	28	15	15	10	0		68	0	0	13	54	1	
Do.	Jew	12	2	6	1	1	6	28	4	9	0	15	0	
Jamboorluparde	Brahmun	19	6	15	10	0	0	50	0	0	40	10	0	
Bombay No. 1	Do.	8	4	7	2	8	13	42	0	0	38	0	4	
Do. 2	Murathee	22	5	7	3	4	7	48	0	0	0	48	0	
Do. 3	Do.	26	2	6	8	6	9	57	0	0	11	46	0	
Do. 4	Do.	12	0	4	0	0	5	21	0	0	0	21	0	
Do. 5	Brahmun	8	4	4	5	0	14	35	0	0	0	34	1	
	Totals.	281	102	158	86	78	163	868	15	101	171	557	24	

Note. This schedule is prepared from the number of children found in the schools, at a single time, when visited by the Superintendant, and not from the whole number reported as belonging to the schools.

not from the whole number reported as belonging

AHMEDNUGGUR STATION.

Places.	Teachers' Caste.	Classes. 1st	2d	3d	4th	5th	6th	Total.	Girls.	Jews.	Brahmuns.	Purbhoos and Murathees.	Muhammedans	Muhars.
Ahmednuggur No. 1.	Brahmun	18	14	5	18	2	2	57			18	39		
Do. 2.	Do.	8	24	15	7	6	4	64			38	26		
Do. 3.	Jain	23	15	7	2	3	2	52			9	36	7	
Do. 4.	Sonar	20	6	5	6	2		39	3			36	3	
Do. 5.	Talinga	11	12	17	7	6	5	58			8	43	3	
Do. 6.	Brahmun	15	4	6	3	2	2	33			12	21		
Bingar No. 1.	Do.	11	10	11	14	7	4	59		1	35	23	2	
Do. 2.	Muhar	10	16	8	4	1		39	4					39
Kandagaw	Brahmun	2	6	4	5	4		21	1		5	15	1	
	Totals.	118	107	78	66	33	19	422	8	1	125	239	16	39

The following system of school regulations, as recently adopted by the Mission, will show the attainments and studies of each class in the boys' schools, as given in the preceding Schedule, and the manner of paying Teachers.

First Class. The studies of this class are the Balbodh simple letters, writing the figures, committing to memory the Lord's Prayer.

Second Class. The studies of this class are the Barakhurdya, that is the combination of the consonants and vowels, the first lessons in Arithmetic, and committing the first half of the Ten Commandments.

Third Class The studies of this class are the combinations of consonants, the continuation of the first lessons in Arithmetic, and the remainder of the Ten Commandments.

Fourth Class. The studies pursued in this class are simple reading, the Mord Alphabet, Addition and Subtraction, and committing the first half of the Catechism.

Fifth Class. In this Class the studies are, more difficult reading in books of the Balbodh and Mord character, Division and Multiplication, and the remainder of the Catechism.

Sixth Class. The studies of this class are reading, Arithmetic, Geography, Astronomy, and Scripture lessons, as the Superintendant may direct.

The studies of the inferior classes, are those required for admission into the next superior class.

The teachers are allowed to receive pay at the following rate — One anna for each scholar in the first class, two annas for each scholar in the second class, and so on, increasing one anna in each succeeding class.

Teachers are not to receive pay for scholars remaining in the first, second, and third classes more than two months each; nor for those remaining in the fourth and fifth classes more than three months each.

FEMALES.

Situation.	Teachers' Caste.	Number of Scholars.	Do. of S. Readers.	Do. of E. Readers.	Do. of Seamstresses.	Brahmunees.	Purbhoos.	Sonars.	Murathees.	Muhars.	Jewesses.	Muhammedans.	Christians.
Mission House.													
Bhendy Bazar No. 1.	Brahmun	44	11	20	9	0	0	2	35	0	7	0	0
Do. 2.	Warnee	35	0	8	0	0	0	1	34	0	0	0	0
Do. 3.	Murathee	23	6	6	8	0	0	0	0	22	0	0	1
Kumbhartukee	Brahmun	21	4	8	0	1	4	0	16	0	0	0	0
Kundewadee	Do.	26	8	8	0	0	0	16	10	0	0	0	0
Sonapoor	Do	19	6	6	0	0	0	7	12	0	0	0	0
Marine Lines	Do.	20	0	10	0	0	0	0	14	6	0	0	0
16th Regiment	Do.	20	0	8	0	0	0	2	14	4	0	0	0
8th Regiment	Murathee	19	6	2	0	0	0	0	11	6	2	0	0
Mission House, Byculla, No. 1.	Brahmun	23	10	10	10	0	0	3	18	0	0	2	0
Do. 2.	Do.	15	1	10	0	0	0	0	15	0	0	0	0
Totals.	11	265	52	96	27	1	4	31	179	38	9	2	1

"S. Readers." In this manner those children are designated which have learnt the Lord's prayer, the Ten Commandments, and the Catechism, and which are engaged in reading the Scriptures.

"E. Readers." This includes those who are reading in elementary books, and have not finished committing the Lord's Prayer, Ten Commandments, &c.

Statement of Printing

Date		Titles
1836.		**English**
Jan.	13	Army List (Tables)
	15	Scottish Mission Report, for 1835
Feb.	8	Index to Oriental Christian Spectator, Vol VI.
	13.	Address before the Royal Asiatic Society
Mar.	20	Bombay Bible Society Report, for 1835
Sept.	2	Poona Temperance Society Report
	20	Report of the Poona Poor Asylum
	22.	English Instructor, No. 1
		Oriental Christian Spectator, from Jan. to Sept. 1836. Pt. vol. 7. 9 Nos
Feb.	13.	Prospectus of a new periodical
	20	Army List (pp. 93-136)
	25.	Mr. Sampson's Funeral Sermon
Mar.	14	American Murathee Mission Rep. 1834-5
July	20	Evangelist & Reporter, from Jan. to July 1836, Pt. vol. III. 7 Nos
		Supplemental No. to Do. vol III. (July)
		Index to Evang. & Reporter, vol III.
Mar.	16.	Catalogue of Books
	22	Cooly and His Bearer
		Ditto
	23	Proceedings of the Bombay Branch of the Royal Geographical Society
Aug.	29.	Ditto Ditto Ditto
Apl.	1	Ahmednuggur Temp. Society Rep. 1835-36
May	5.	1st Report Bombay Temp. Society, for 1835
		Objections against Temperance Societies
	19	Who would not be an Enthusiast
Feb.	15	The Almighty's Everlasting Circles
May	31	Catalogue of Books

Carried Over

...ing, from 1st January to financial year ending 30th September 1836.

Form	Page	Copies	Total No. of pp.	Amount			Total Amount			For Whom.
8vo	34	400	13600	129	1	"				Athmaram Kisso wipe
8vo	48	500	24000	119	"	"				Rev. J. Wilson, D.D.
8vo	6	400	2,400	20	"	"				Ditto
8vo	32	500	16,000	97	"	"				Ditto
8vo	36	300	10,800	98	"	"				Ditto
12mo	20	1500	30,000	152	"	"				Ditto
8vo	2	50	100	4	"	"				Ditto
16mo	23	700	16,100	70	2	"				Ditto
8vo	451	440	198,440	1435	2	"				Ditto
8vo	14	1250	17,500	119	2	"				Rev. W. K. Fletcher
8vo	44	150	6,600	310	3	"				C. McLeod, Esq.
8vo	19	150	2,850	32	"	"				American Maratha Mission
8vo	51	300	15,300	171	"	"				Ditto
8vo	252	225	56,700	616	"	"				Ditto
8vo	20	225	4,500	60	"	"				Ditto
8vo	4	225	900	12	"	"				Ditto
8vo	8	600	4,800	53	"	"				Bombay Tract & Book Society
12mo.	35	1000	35,000	157	"	"				Lieut. C. Giberne
12mo.	35	200	7,000	30	"	"				American Tract Society
8vo	15	150	2,250	57	"	"				J. F. Heddle, Esq. Secretary
8vo	92	100	9,200	230	2	57				Ditto
8vo	22	100	2,200	77	2	"				Mr. Condr. J. Archer.
12mo.	20	1000	20,000	96	"	"				Rev. H. C. Jeffrey (Secretary)
12mo.	32	1500	48,000	202	"	"				Ditto
8vo	31	1500	46,500	202	"	"				Ditto
8vo	20	500	10,000	120	1	"				Ditto
16mo.	20	250	5,000	33	"	"				Mr. G. Collett
			805,740	4112	1	37				

Brought Over

Sept.	30	Bills of Lading, Labels, Circulars, &c. &c.
		Portuguese.
June	17	Flores do Bosque
		Mahratta.
Mar.	10	Genesis
June	17	Ditto
		Psalms, (by the Rev. J. Dixon)
Apl.	30	Spelling-Book
June	14	Summary of the Scripture Doctrines
		Do. Do. - with questions
	16	Maps of the World, Hindustan, North America, South America, and Plate Solar System, 1500 cop. each (lithograph)
Aug.	4	Pages 8 & 9 Compendium of the Bible (repr.)
Sept.	9	Child's Book on the Soul
Apl.	30	In Whom Shall we Trust?
		Relief to the Sin-Burdened
May	12	Moral Stories
		On Prayer
		First Book for Children
June	14	In Whom Shall we Trust? (Lithog) [Mord]
		Great Inquiry [Mord]
		Ditto
		Spelling-Book (Lithog) [Mord]
		Compendium of the Bible
		Scripture Narratives
	16	Prayers and Hymns
	17	Leviticus and Hebrews
		Genesis
		Book of Common Prayer:-
		Whole Liturgy
		Morning & Evening Prayers, with the Gospels, Epistles, and Psalms
		Morning & Evening Prayers, with Psalms

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Bombay Tract & Book Society

Bombay Bible Society

Ditto

Ditto

American Maratha Mission

Ditto

Ditto

Ditto

Ditto

American Tract Society

Ditto

Ditto

Ditto

Ditto

Ditto

Ditto

Ditto

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Ditto

American Bible Society

Ditto

Church Missionary Society

Printing of Books
Jan. 1, to Sept. 30
Rs. 1837
Rs. 1837
Sept. 30, 1838
Rs. 1837
Rs. 1837
Rs. 1837

47

Bombay, March 22a 1836.

Rev. Mr. Anderson,

Dear Sir,

At our last general meeting some difficulty was felt in the minds of the brethren respecting the proper allowance to be given to those who were absent from their stations on account of ill health. As the Board had given no decision on this subject, & as it appeared most proper that it should be settled there, a Committee was appointed to lay the matter before them.

The question now is this. A brother is compelled to leave his station with his whole family & takes a voyage of two or three months with the same & consent of the Mission. Shall he be allowed his usual stipend just as when here, & at the same time all his travelling expenses be paid. And if both these are not ~~included~~ allowed, which shall be. In speaking of the usual stipend it is understood that allowance for house rent & conveyance is included, as he will often have a house occupied with his furniture, as well as his horse & other means of conveyance.

Again, a brother takes a voyage for his health, but leaves his wife or some part of his family behind. What difference should this make in the rule of allowance.

Both of these questions we should be happy to have

anæmia, as both of the cases presented have occurred in this Mission within a short period, & we know not how soon they may occur again –

Yours, respectfully,

On behalf of the Mission – F. Ballan[illegible]

E. A. Wel[illegible]

The preceding letter was sent to Ahmednuggur to obtain the views of Mr. Allen, the other member of the Committee & we hoped to send it home by the "Quill", not expecting her to sail before the 25th of the month – She however set sail on the 20th – & a good opportunity now presenting itself, we send this by the way of St. Helena –

We are looking every day for letters by way of Madras – as we understand that the Ceylon Missions would sail for that port – Remember me to Mrs. Anderson – I feel that I have much reason to remember her – Mrs. Ballantine joins in sending love – We are both in good health –

Yours affectionately

H. Ballantine –

We have sent by the "Quill" large packages of letters & Reports of the Mission –

Date March 22d, 1838.

Received 22d.

Ans. in 5 d. Nov. 21

Edward Griffin Parker.

for Rev. Geo. Cook

Rev. Alexander Walker

Rev. Rufus Anderson -
Missionary Room -
Boston - Mass.

Care of William Ladd, Esq.
American Board, N. Y. N.

Rev. Rif. Richard Walker!

Received March 23 1838
Ans. March 27
Rev. Geo. Cook
Rev. Alexander Walker

Ahmednuggur, Mission Chapel
Friday morng Oct. 21. 1836

The Brethren from Bombay having arrived in Ahmednuggur, the first session of the annual meeting was held this morning at the Mission Chapel. Present, Bros. Allen, Stone, Boggs, Munger, Hubbard, Abbott, Ballantine, & Webster — Br. Boggs was chosen Moderator, & Br. Ballantine Clerk of the meeting — The business of the meeting was then opened with prayer by Br. Munger —

Subjects were proposed for the consideration of the Mission, & Committees appointed to examine & report upon them — as follows —

1. Translation, publication & distribution of S. Scriptures — Bros. Allen, Munger, Ballantine
2. Tracts — — Bros. Allen, Stone, Webster —
3. S. S. Unions — Bros. Munger, Ballantine, Boggs
4. Printing Establishment — Webster, Boggs, Stone.
5. Rate of Exchange — — Webster, Abbott, Stone —
6. Mode of communication with America — Bros. Allen, Webster, Hubbard.
7. Mission Property — Stone, Abbott, Webster
8. Funds — — Webster, Stone, Boggs —

9. Native Boys' Schools — Abbott, Hubbard, Ston
10. Native Girls' Schools — Stone, Allen, Abbot
11. English schools — — Ballantine, Boggs. Mun
12. Boys' boarding schools — Stone, Allen, Abbot
13. Girls' boarding schools — Allen, Stone, Abbott
14. Location of Missionaries — Allen, Stone, Ballan
15. Chapels — — — Boggs, Munger, Hub
16. Books from America — — Ballantine, Stone, Abb
17. Mission Library — — Ballantine, Boggs, Hub
18. Articles from America for individuals — Webster, Stone, Bog
19. School Books — — Abbott, Ballantine, Sto
20. African Children — — Munger. Ballantine, Hub
21. Bye-Laws — — — Stone, Allen, Hubban

Agreed to meet again this evening at 7 o'clo
Adjourned with prayer —

H. Ballantine, Clen

Chapel, Friday evening —

Met agreeably to adjournment — Bro. Ston
Webster absent — The meeting was constituted
prayer by Br. Allen —

The minutes of the morning session were r
& the records of the last general meeting —

It was then resolved, that the annual Miss
Sermon be preached on next Thursday evening (Oct
& that the Murdhee sermon, & the sermon to prec

the administration of the Lord's Supper be preached on the succeeding Sabbath —

It was further resolved, ~~that~~ Br. Stone be requested to preach the Meratheu sermon assigned to Br. Allen

Adjourned to meet again to-morrow morning at 10 o'clock — Closed with prayer by Br. Hubbard —

H. Ballantine, Clerk —

Chapel, Saturday Oct. 22 —

Met agreeably to adjournment —

It was resolved, That Br. Munger be requested to dispense the elements in the administration of the Lord's Supper —

Br. Webster, Chairman of the Committee on the "rate of exchange reported — The subject was referred to the Committee again for consideration — Br. Abbott was excused at his request from serving further on this Committee, & Br. Boggs appointed to take his place —

The following resolution was passed —

Resolved, That the items of accounts be furnished the Financial Committee with the accounts to assist them in auditing —

The Committee on "Articles from America for individuals" reported a resolution as follows

Resolved, That a Committee be appointed to refer to the Rooms the subject of boxes, packages &c. received from America for individuals, & report to the

Mission —

This report was accepted, & the resolution approved — & the same Committee appointed to ma the reference —

Br. Stone read an extract of a letter from Mr. Anderson addressed to himself containing th following resolution of the Prudential Committee —

"Resolved, That the Mahratta Mission be instru to remit to Mr. Stone the sum of Rs 419 .. 0 .. 82 that being a debt to the Mission Press incurr by Mr. Stone as one of the Editors & Proprietors of Oriental Christian Spectator, & that one third of unsold copies & numbers of the Spectator be at th disposal of the Mission" —

A further extract was read as follows —

"With regard to the balance due on the score of alleged libel, it seems not improbable that a sufficient amount to pay it may be raised in Bombay — Should it be otherwise, the Committe authorize the Treasurer of the Mission to adv to you the sum remaining due so that it may come into your account — Having then a definit statement of the amount actually due, the Committee will act upon it, & will no d allow it" —

Having heard the statement of Br. Stone regard to the return of Mr. Webb, & his ass one fourth of the debt incurred by the Propri of the O. C. S. to the Mahratta Mission Press, th

Resolved, That the amount of Rs. 104 . 3 . 20 being the amount received from Mr. Webb by Br.

be deducted from the amount to be remitted to Br. Stone according to the above resolution of the Prudential Committee, & that one fourth only of the unsold numbers & copies of the Spectator be made over to the Mission instead of one third as mentioned above —

Adj'd to meet on Monday morning at 10 o'clock.

G. Ballantine, Clerk.

Chapel, Monday morng, Oct. 24

Meeting opened as usual with prayer —
The Committee on the "translation, &c. of the Scriptures" reported progress, & obtained leave to sit again —
The Committee on the "Printing Establishment" reported the following resolutions,

1. In view of the resolution of the Prudential Committee contained in recent communications to the Mission, "That in order to facilitate the operations of the Printing Establishment, the Mahratta Mission be instructed to commit the management of the Press to a Committee, to be chosen annually & consisting of a convenient number, of whom the senior printer shall be one, whose duty it shall be to furnish employment for the Press, & superintend its operations, & who shall make their arrangements to attend promptly & efficiently to the business, & make a particular report of their proceedings to the Mission at the end of the year, to be transmitted to the Prudential Committee

with the general report of the Mission, therefore

Resolved, That the Committee on Printing specified required by the Prudential Committee, consist of members of the Mission besides the Superintendent of the Press, & that these members be annually chosen by ballott —

2. Whereas the Marathee printing has greatly suffered in point of accuracy & despatch for want of a constant, capable, & attentive revision of Marathee proofs, therefore

Resolved, That a member of the Mission annually chosen to correct the Marathee Press, that he be one of the Committee on Printing specified

3. In regard to the resolution of the Prudential Committee that it be recommended to the Mahratta Mission to dispense with job printing in the English language as soon as possible", the Mission would express their opinion that the English department of the Office does not in least interfere with the operations of the Marathee Press, that while it is a direct source of pecuniary advantage to the Mission, it is also a means of securing a great amount of Mahratta printing from the Bombay Bible Society, & the Bombay Tract Society — & further that a sufficient quantity of English printing may be reasonably expected to keep the Office in full operation in its present state

therefore, Resolved, that we deem it of importance to sustain the English department of the Office in an efficient manner —

These resolutions passed unanimously —

It was farther resolved, That from the beginning of the present month (Oct. 1836) Mr. John Conard be allowed one hundred (100) Rupees monthly for his services —

Adj'd to meet at 7 o'clock this evening —

A. Ballantine, Clerk —

Chapel, Monday evening —

Met & proceeded to business — The Committee on Location of Missionaries reported — In accordance with their suggestions the following resolutions were passed —

1. Resolved, That we regard it as an object of great importance to establish a Mission Station in Jalna or Sholapoor, & that immediate measures be taken to examine one or both of these places with this object —

2. Resolved, That immediate measures be taken to establish a Mission station among the schools on the continent in the vicinity of Bombay, in accordance with the recommendation of the Prudential Committee —

The different members of the Mission having been allowed an opportunity of expressing their feelings with regard to their own location, it was determined to proceed to vote for the location of individuals by ballott —

Br. Allen was assigned to Bombay

Bro. Boggs, Abbott, & Ballantine to Ahmednuggur —

Bros. Munger & Hubbard to Jalna or Sholapoor and Br. Stone to the continent in the vicinity of Bombay ——

Adj'd to meet to-morrow morning at 10 o'clock

A. Ballantine, Chm

Chapel, Tuesday morng, Oct.

Meeting opened as usual — Br. Allen, Chairman of the Committee on "Mode of communication with America" reported the following resolution

Resolved, That a Committee be appointed to make inquiry of some of the houses of agency in Bombay to ascertain on what terms, letters & papers can be regularly transmitted between the Mission & America by way of England — & to inform the Mission of the result of such inquiry —

The resolution passed without dissent & Br. Allen appointed that Committee —

In respect to the location of the native assistants it was Resolved, That Francisca Fonseca be stationed with Br. Stone on the continent in the vicinity of Bombay —

2. Resolved, That Dajeeba be continued in connection with the Ahmednuggur station —

It was farther Resolved, That we think it desirable that Br. Allen accompany Br. Munger in his contemplated tour to Jalna for the purpose of ascertaining the practicability of establishing a

Missionary station in that place —

The Committee on the "rate of Exchange" reported the following resolution, which was adopted —

Resolved, That the Treasurer be authorized to fix the rate of exchange on remittances to or from America at the exact rate realized by the Board, & that he be expected at the time of making or receiving a remittance to inform the Mission of this rate of exchange & of the amount remitted —

The Committee appointed to refer to the Rooms the subject of boxes, packages, &c. received from America for individuals, read a letter on the subject, which was approved & ordered to be sent —

It was farther Resolved, That each station be expected to lay before the Mission at every annual meeting for their approval, an estimate of the probable expenses of that station for the succeeding year —

Adj'd to meet again at 7 P.M. —

H. Ballantine, Clerk —

Tuesday evening — Oct. 25 —

Met as usual — Bros. Webster & Allen absent —

The Committee on English schools reported the following resolutions —

1. Resolved, That while we agree entirely with the views of the Prudential Committee, that

it is inexpedient to make it a prominent object of Missionary labor to teach the English language to the natives of India, still we think that circumstances may exist which will render it advisable to establish English schools in connection with the Mission —

2. In view of the changes which have been made in relation to the Bombay Branch of the Mission taken in connection with the opinions of the Prudential Committee on the subject of teaching English,

Resolved, That the English school in Bombay be discontinued from the close of the present month.

3. As no English school for native boys exists at Ahmednuggur, & as by preoccupying the ground in this department, we may expect to exert a salutary influence in behalf of religion, therefore,

Resolved, That the Brethren in Ahmednuggur be authorized to commence an English school, provided a suitable teacher can be obtained.

These resolutions passed unanimously —

It was farther resolved, That the Ahmednuggur Branch be authorized to procure an English native as teacher of the English school, at an expense not exceeding 40 Rs per month —

Adj'd to meet again to-morrow morng at 10 o'clk

G. Ballantine, Sec

Chapel, Wednesday morng Oct. 26

Meeting opened as usual with prayer — Proceeded to the election of Officers for the ensuing year — They were chosen as follows — Secretary, Allen — Treasurer, Webster — Librarian, Webster — Financial Committee, Boggs, Allen, & Munger — Corrector of the Mundtee Press — Allen — Committee on Printing operations", Webster, Allen, Ballantine —

The Committee appointed last year to make a selection of English books for translation into Mundtee, reported the following preamble & resolution —

Though the field to be occupied in the business of writing & translating books into the Mundtee language, is sufficiently extensive to employ more hands than can be found for the work, & as it is desirable that all our brethren should according to their competency & opportunity be thus engaged, yet as there is a liability that some two or three may choose the same subject for writing or the same book for translation, & thus an expense of time & labor may be fruitlessly incurred, therefore,

Resolved, That any brother designing to write revise or translate any book into Mundtee, shall make his purpose known to the Mission, when if the majority approve of it, he may proceed, but if it may not be thought expedient to prepare such a work at present, then the brother who makes the proposal shall have the

revisal of the work, whenever it may be called fo

This report was accepted, & the resolution pas without dissent -

The Committee on school-books reported the follow resolutions which were adopted -

1. Whereas it appears that a great deficiency proper school-books exists in our Marathee scho therefore, Resolved, That immediate measure be taken to supply this deficiency -

2. Resolved, That an edition of 1000 copies of Marathee Arithmetic prepared by the Mission lithographed for the use of the Schools - & that 500 copies additional of the first part be lithogra & put up separately as soon as possible -

3. Resolved, That 1000 copies of the Lord's Praye Ten Commandments as taken from the last edit of the S. Scriptures published by the Bombay Bi Society, be printed on cards for the use of the sc

4. Resolved, That Bro. Ballantine & Abbott b Committee to prepare a revised & enlarged edit of the elements of Astronomy & Geography in Mar with an Atlas - Br. Abbott to prepare the Atl & Br. Ballantine to prepare the Astronomy & Geog

5. Resolved, That 100 copies of the last edit of the History of our Saviour be put up in boa for the purpose of rewards -

Adj'd to meet to-morrow morning at 10 o'clo

H. Ballantine, Se

Chapel, Thursday morng. Oct. 27

Met agreeably to adjournment. Bro. Allen & Ballantine absent — Br. Abbott was chosen Clerk pro tempore —

On the subject of issuing orders, the following resolutions were passed —

1. Whereas in consequence of some misunderstanding in regard to the payment of orders, some expense has been incurred, therefore,

Resolved, That this expense be assumed by the Mission —

2. Resolved, That the Treasurer of the Mission be expected to pay all orders at sight, when the time is not specified to the contrary —

3. In order to enable members at out-stations & those who may be travelling to procure money without difficulty when necessary, therefore,

Resolved, That a Committee be appointed to correspond with the Collector of Poona, & through him to present a petition to Government for permission to draw money through the Government pay-Office, whenever it may be necessary.

Br. Boggs was appointed this Committee —

It was further resolved, That the expense incurred by Mr. Ramsay & Mrs. Sampson for servants on their return to America, be transferred from their private accounts to the account of the Mission —

Adj'd to meet again to-morrow morng —

H. Ballantine, Clerk —

Thursday evening. Oct. 27. — The Missionary Sermon was preached this evening by Br. Ballantine in accordance with the appointment —

Chapel. Friday morng. Oct

Meeting opened as usual. Br. Allen absent — The following resolutions were passed —

1. Resolved, That a Committee on Miscellaneous Subjects be appointed, & that this Committee be expected to examine the records of the last general meeting, the records of the two Branches for the past year, & the communications from the Rooms — for the purpose of ascertaining & bringing before the Mission such subjects as deserve our consideration —

Brs. Allen, Abbott, & Webster were appointed this Committee

2. Resolved, That we deem it important to avail ourselves of all the popular native works within our reach, & that each Branch be authorized to purchase for its own use one copy of all such works as they shall deem important, & at such rates as they shall consider proper —

3. Resolved, That Brs. Allen & Webster be a Committee to confer with the Native Education Soc. on the subject of permission to reprint either with or without ~~revision~~, such of that Society's publications as the Mission may desire for their own use —

4. Resolved, That premiums be awarded to Br. & others for approved translations of such works

the Mission shall designate -

The Committee on Mission Property reported the following resolutions -

1. Resolved, That the Bombay Branch of the Mission be authorized to effect a sale of the Mission house on Nowrojee Hill -

2. Resolved, That the Treasurer be authorized to transfer the House in Malcim to the Society for Promoting Christian Knowledge, in accordance with a recent vote of the Mission -

3. Resolved, That the Committee on Printing Operations be requested to ascertain what arrangements can be made for the removal of the Printing Establishment, & report to the Mission -

4. Resolved, That a Committee be appointed to make an estimate of Mission Property in accordance with the instructions from the Rooms to that effect, & that this estimate be submitted to the Mission for approval before being sent to the Board - also, that the schedule from the Rooms be referred to this Committee -

These resolutions were agreed to, & Bro. Stone, Webster, & Boggs appointed the Committee to prepare the estimate mentioned in the last resolution -

It was further resolved, That the Committee on Printing Operations be empowered to collect the debts due to the Press -

Adj'd to meet on Monday morning at 10 o'clock.

H. Ballantine, Clerk -

Sabbath, Oct. 30. – The Meeting sermon was preached by Br. Stone in accordance with the appointment.

The sacrament of the Lord's Supper was deferred until after the close of the meeting – (It was at length administered on Sabbath evening, Nov. 13., the sermon preceding it being preached by Br. Boggs & Br. Munger dispensing the elements, in accordance with the appointment of the Mission). –

Chapel, Monday morning, Oct.

Met as usual – Br. Allen absent – The Committee on S.S. Unions reported the following resolution

Resolved, That the Committee of Correspondence be directed to write to the Am. S.S. Union & to the Mass. S.S. Union, communicating to them the distribution made of their books sent out to the Mission the past year – & any interesting results which may have appeared in connection with their distribution –

The resolution was agreed to –

With regard to books from America the following resolutions were passed in accordance with the suggestions of the Committee on that subject –

1. Resolved, That the copies of the "Permanent Temperance Documents" lately received from America be distributed in the following manner, – after supplying the members of the Mission, & the Corresponding Members of the Board – one copy sent to the Governor, & to each of the Temperance Societies, Chaplains, & Collectors in the Bombay

Presidency, & that the Librarians of the different stations be a Committee to make this distribution –

2. Resolved, That each Member of the Mission be allowed to purchase one copy of each of the school-books lately received from America, the remainder to be disposed of hereafter by the Mission –

On the subject of the African Children, the following resolutions were presented & passed –

1. Resolved, That the Mission assume the support of the African Children, now under the care of Miss Farrar, from the 1st of September –

2. Resolved, That we think it important that they receive a Christian education in connection with English –

3. Resolved, That they be continued under the charge & instruction of Miss Farrar –

Adj'd to meet again this evening at 7 o'clock –

A. Ballantine, Clerk –

Monday evening, Oct. 31st

Met & proceeded to business – Br. Allen absent – The Committee on Libraries reported the following resolutions –

1. Resolved, That 50 copies of a Catalogue of the Mission Library arranged according to subjects, be printed for the use of the Mission –

2. Resolved, That the Committee on Bye-Laws be recommended to revise the regulations on the subject of the Library –

3. Resolved, That the books in the Native

Youth's Library" sent to the Mission Library —

This report was accepted & the resolutions pas
without dissent —

The following resolutions were then presented &
agreed to.

1. Resolved, That we regard it as an object
great importance to have a regular means of
communication between Bombay & the other stations
this Mission, for the conveyance of packages, books,
& that means be taken to establish such a com
=unication monthly at an expense not exceeding eig
Rupees per month —

2. Resolved, That Br. Boggs be authorized
employ a native for the purpose & within the
above-mentioned —

3. Resolved, That the individual employed
furnished with a plate & belt — & a box or leather
bag, in which the contents shall be secure from the
rain, & to which there shall be a key at each sta

4. Resolved, That Br. Webster be authorized
procure the articles mentioned in the last resol

The Committee on "Native Boys' Schools" report
the state of the schools, & presented the following
resolutions

1. Resolved, That the following alterations be m
in the school regulations — In the studies of
second class, instead of "from पाडे to आणे", read
"from पाडे to अकरके" — In the studies of the
class also, instead of आणे read अकरके — I
studies of the sixth class, insert the word "writi
as to read thus "reading, writing, arithmetic &c

2. Resolved, That no scholar shall be taken into the account in paying the teachers, unless he is present, or if present, unless he has made some progress since the preceding month —

3. In regard to the payment of teachers in newly established schools, Resolved, That the superintendant may with the permission of his branch of the Mission deviate from the general regulations for the first two months

4. Resolved, That each teacher be required to instruct in school six hours daily according to the direction of the Superintendant —

5. Resolved, That if any Pentojee pursue a course of instruction contrary to the above regulations, or attempts to deceive the Superintendant, or is guilty of lying, theft, adultery, or any bad conduct, he shall be punished accordingly or dismissed from service, as the branch of the Branch of the Mission shall direct —

6. Resolved, That 50 revised copies of the school-regulations be printed in Munathee for the use of the schools ——

The above report was accepted & the resolutions agreed to

It was farther resolved, That Br. Ablett prepare the revision of the regulations as required by the last resolution, & submit it to the Mission for their approval ——

Adj'd to meet to-morrow morning —

H. Ballantine, Clerk.

Chapel, Tuesday morning, Nov.

Met agreeably to adjournment - Bro. Allen & Ballantine absent - Br. Abbott was appointed Clerk pro tempore -

The Committee on Native Girls' schools reported progress, & the subject was referred to them again for consideration -

In consequence of the indisposition of Br. Allen, Br. Munger was appointed to take his place on the Committees on "Native Girls' schools", "Boys' boarding schools" & "Girls' boarding schools" -

Adj'd to meet on Wednesday morning -

A. Abbott, Clerk pro tem.

Chapel, Wednesday morng, Nov.

Meeting opened as usual with prayer - Br. Allen absent - The Committee on Native Girls' schools reported the following resolutions -

1. Resolved, That the scholars in each school be comprised in five classes - & that their studies as follows -

Studies of 1st Class - Alphabet, figures, & Lord's

" of 2d Class - Barakhadya, Multiplication Table, & Ten Commandments -

Studies of 3d Class - Double letters, Spelling - tables of weights & measures, & half the Catechism

Studies of 4th Class - Reading lessons, Mental Arithmetic, & the remainder of the Catechism -

Studies of 5th Class - Reading, writing, Modh

Mental Arithmetic continued, Astronomy & Geography with maps, & such other lessons as the Superintendant shall direct —

2. Resolved, That the Teachers shall receive for each scholar in the 5th Class — 12 annas — for each scholar in the 4th Class — 10 annas — for " " " " 3d Class — 8 annas — " " " " " 2d Class — 6 annas — & 8 annas for each scholar who learns the lessons of the 1st Class — The teachers shall receive pay for each scholar only for three months in any one class except the fifth — Proviso — In the establishment of new schools, the Superintendant shall be allowed to deviate from the preceding system of pay for two months, if the branch of the Mission to which he belongs shall deem it necessary —

3. Resolved, That all the girls of the schools in connection with Mission families be taught as far as practicable some useful employment & that they receive either the whole or a part of the avails of their labor, as the Superintendant shall direct —

4. Resolved, That although we think the system of paying pice to children of unhappy tendency, yet on account of the superior advantages enjoyed by children in connection with the Mission families, we allow the superintendants as the only means of bringing children into these schools & retaining them, to pay to each girl at the rate of one pice per day, this sum being defrayed by the avails of their labor when they equal it — & in extreme cases they be permitted to pay three or four pice per week additional to the six pice gained by labor —

5. Resolved, That all the teachers of these schools be required to attend on the Lord's day, the regular religi services of the stations, to which the schools belong.

6. Resolved, That we think it highly important th the larger girls in these schools should also attend regular religious exercises of the Station. & that th Superintendants of the schools be expected to persua them to do so —

7. Resolved, That all rewards to scholars for go behaviour, regular attendance, proficiency in study, d be at the expense of individuals —

8. Resolved, That all the Mission Girls' Pen s be put under the preceding regulations as soon as p

9. Resolved, That 50 copies of these regulation be printed in Mendhee, & put into the hands each Teacher — & that Br. Abbott be a comm to prepare a copy for the press, subject to the app of the Mission —

These resolutions were unanimously adopted

The Committee on Boys' boarding schools rep several resolutions —

1. Resolved, That we deem it highly importan the attainment of the objects had in view by th establishment of the Boys' Boarding school at Ahmednuggur, that it be made a Seminary o high character, in which the sciences, & the Eng & Mendhee languages shall be taught —

This resolution was agreed to — The further consideration of the report was deferred until n meeting — Adj'd to meet to-morrow morning at 10

A. Ballantine, C

Chapel, Thursday morng. Nov. 3 -

Met & proceeded to business - The report of the Committee on Boys' Boarding Schools came up again for consideration -

After discussing at some length the subject of sending to America for a Minister of the Gospel well-qualified to take the charge of the Seminary in Ahmednuggur, the Mission came to the conclusion that they consider it inexpedient for any man to be sent from America for this or any other particular sphere of labor -

The remaining resolutions of the Committee were as follows, all being passed without dissent -

2. Resolved, That suitable buildings be procured or erected in the most eligible situation for the accommodation of a teacher or teachers, & scholars - & that a Committee be appointed to select a place & draw a plan of the buildings, & make an estimate of the expense, & submit the same to the Mission as soon as practicable - & that the brethren at the station be this Committee -

3. Resolved, That a Committee be appointed to revise the system of regulations, & the course of study to be pursued, for the government of the Seminary, & that this system be submitted for the approval of the Mission -

Bro. Allen, Abbott, & Ballantine were appointed this Committee

4. In order to secure well-qualified teachers for our schools, & Catechists with the least delay,

Resolved, That we deem it expedient to open a scho
in connexion with the Bombay Branch of the Mission
for the instruction of a select class of native youth, fo
this purpose — provided they can be supported at an
expense not exceeding four Rupees per month for each
5. Resolved, That a Committee be appointed to dra
up a system of Regulations for this school, & that th
same be submitted to the Mission for its approval
as soon as practicable —

Bro. Stone, Allen & Webster were appointed

Committee —

The Committee on Girls' Boarding Schools reporte
the following resolutions, which were agreed to —
1. Resolved, That a Committee be appointed to c
upon the expediency of erecting buildings for a gir
boarding school on the Byculla premises in Bom
& if thought expedient, to submit a plan for the s
to the Mission —

Bro. Allen, Stone, & Webster were appointed

Committee —

2. Resolved, That we approve of the girls of Ro
Catholic parents being received into the female
Boarding school under the charge of Miss Farran
that they be taught English if desired — but
recommend that a pledge be given for their con
=ance in the school for the period of three years a
3. Resolved, That as a means of retaining th
girls in the boarding school, we offer the sum o
Rupees to those who continue in school for the p
of two years, & the additional sum of fifteen (15
to those who continue five years — this amount
laid out in such clothing as the Superintendent shall

4. Resolved, That each Mission family except those which reside in Bombay (where the Boarding school is located) be allowed to receive Hindoo girls as boarders at an expense not exceeding 2½ Rupees per month —

Adj'd to meet at 7 o'clock this evening —

N. Ballantine, Clerk —

Thursday evening, Nov. 3 —

Meeting opened as usual — The Committee on the translation, publication, & distribution of the S. Scrip= =tures reported the following resolutions —

1. In respect to Mr. Anderson's letter dated 14th March 1836 recommending to the Mission to recover the ground if practicable originally prescribed by the Bombay Bible Society to their Translation Committee to make the version of the New Testament by the American Mission the basis of the next edition,

Resolved, That in view of the facts & circum= =stances which caused the version of the N. Testament by our Mission to be superseded by professedly new translations of those parts of the New Testament which have been published since the Translation Committee of the Bombay Bib. Soc. was appointed, & also in view of the present state of translating & publishing the New Testament, it is in our opinion impracticable for the Mission to recover the entire ground recommended by Mr. Anderson, but that it is desirable to retain so much of this ground as is not occupied by translations which have been printed or are in a course of preparation —

2. Resolved, That in the opinion of the Mission, the resolutions & instructions of the Prudential Committee require all translations of the Scriptures made by a member of the Mission to be given to the Bombay Bible Society to be prepared for publication by that Society.

Note - As the printing of Numbers is considerably advanced, the Mission are willing it should be completed in the manner it was undertaken, & has thus far been prepared & printed -

3. Whereas Br. Graves has requested permission to employ a pundit & writer the former at Rs 20, the latter at Rs 8 per month, to assist him in preparing the translation of the Scriptures on which he is now engaged for publication, & as the Mission are desirous that he should have all the assistance which the nature & importance of such a work require, therefore, Resolved, That Br. Graves have permission to employ pundits & writers at an expense not exceeding Rs 50 per month -

4. Whereas Mr. Anderson in his letter of Dec. 1835, informs the Mission that the salaries & other expenses of members when engaged in translating & distributing the Scriptures may be put to the account of the American Bible Society, therefore

Resolved, That one half of Br. Graves' expenses from his last arrival in India to this time, & the whole of his future expenses while engaged in translating & preparing the Scriptures for publication & also one half of Br. Allen's expenses since his last arrival in India, be placed to the account of the American Bible Society -

5. Resolved, That the Treasurer of the Mission make out the account between the American Bible Society & the Mission up to the close of September of this year, & submit the same to the Financial Committee to be approved & forwarded to the Rooms as soon as practicable.

6. And whereas it appears that the Mission are yet unacquainted with some of the facts & circumstances connected with the supercession of the version of the New Testament by the Mission for professedly new translations, therefore,

Resolved, That a Committee be appointed to obtain all the information which is procurable on this subject, & communicate it to the Mission.

These resolutions passed unanimously, & Brs. Allen, Stone, & Boggs appointed the Committee mentioned in the last resolution.

The Committee on Tracts reported, that the resolutions of the last annual meeting respecting the printing of tracts had been carried into effect, & that there had also been printed an edition of 1500 copies of the tract called "Scripture Narratives", an edition of 1500 copies of the tract called "Moral Stories", an edition of 1000 copies of the "Child's Book on the Soul", & an edition of "Prayers & Hymns" of 1000 copies. also, that an edition of the "History of our Saviour" is in the Press.

The Committee further mentioned, that they have not the means of determining what tracts require to be reprinted. They believe however, that such information will be communicated to the Mission as soon as the printing can be commenced.

The Committee also presented the following resolutions.

1. Resolved, That in accordance with Mr. Anderson's Letter of Dec. 24, 1835 authorizing the expenses of members of the Mission while engaged in preparing & distributing tracts published by the A. Tr. Society, to be set to the account of that Society, one fourth part of Br. Allen's expenses since his last arrival in India be placed to the charge of the Am. Tract Society —

2. Resolved, That the Treasurer of the Mission make out the account between the Am. Tract Society & the Mission up to the close of September of this year, & submit the same to the Financial Committee to be approved & forwarded to the Rooms as soon as practicable —

This report of the Committee was accepted & the resolutions agreed to —

The following resolutions were also offered & passed

1. Resolved, That the Mission tracts be numbered in the order of their publication —

2. Resolved, That when any translated or original tract is submitted to the members of the Mission for examination & correction, that each member be expected to furnish his corrections & remarks with as little delay as possible —

3. Resolved, That a new edition of 2000 copies of the first part of the Child's Book on "the Soul" be printed as revised by the translator in accordance with the majority of the corrections made by the Mission, also, an edition of 1000 copies of the second part as soon as prepared for the Press by the translator in accordance with a majority of the remarks of Mission expressed —

Adj'd to meet again to-morrow morning —

H. Ballantine, Cl.

Chapel, Friday morning, Nov. 4 –

Met & proceeded to business – The Committee on "Miscellaneous subjects" reported,

1. That the Evangelist & Reporter in accordance with instructions from the Missionary Rooms ceased to be published by the Mission with the 3d Vol. in last August.

2. Whereas members of the Mission have often suffered inconvenience & loss of time for want of writers & copyists, therefore,

Resolved, That each member of the Mission be allowed to employ English or Mwatthen writers to such an extent as the station with which he is connected may think it expedient –

3. Resolved, That as government has granted the Mission the privilege of franking all Missionary communications sent by dawk, that no postage for private letters from America or elsewhere be charged to the Mission –

4. Resolved, That the Treasurer of the Mission be authorized to pay the subscription due to the Calcutta Christian Observer, & that the Mission discontinue the work from the close of the present volume –

5. Resolved, That we deem it highly important that a Missionary physician be sent from America by the earliest opportunity with reference to the formation of a station where medical aid cannot be readily procured –

6. Resolved, That a Committee be appointed to draw up a system of orthography of Mwatthen words to be used in all Mwatthen books published by the Mission, & that they submit the same to the Mission for approval –

These resolutions were unanimously adopted, &

Bro. Allen, Graves, & Boggs were appointed the Committee mentioned in the last resolution —

Adj'd to meet to-morrow morning at 10 o'clock —

H. Ballantine, Clerk

Chapel, Saturday morning — Nov. 5

Meeting opened as usual — Br. Munger from the Committee of Correspondence read a letter which he had prepared to be sent to the Mass. S. S. Union — the letter was approved & ordered to be sent —

The Committee appointed to revise the system of regulations for the government of the Seminary in Ahmednuggur, reported the following —

1. Any boy under 12 years of age may with the approbation of this branch of the Mission be admitted into the School —

2. The Superintendant may at his discretion receive any boy on trial who is willing to comply with the regulations of the Seminary, & pay him the sum which is allowed for his support, till it is convenient for this branch of the Mission to attend to his particular case — the period in no instance to exceed one month —

3. All scholars shall be required to eat & sleep on premises, & they shall be allowed one anna each per day for their food together with their clothes & necessary expenses

4. Each scholar who complies with all the regulations of the Institution shall be entitled to the following clothing — Cagstas, two ungrukahs, two dhotures or cholnars, one pair of shoes, & bedding —

5. Any scholar who for want of natural talent or from indolence or from misdemeanor makes it manifest that it is inexpedient to continue him in school, may on the approbation of this branch of the Mission be dismissed

6. The Superintendant shall keep a register containing the names of all who are admitted, the dates of admission & dismission, the ages & castes of the boys, & also occasional remarks illustrative of the character & history of each, as well as an exact account of all the expenses incurred by each —

7. Every scholar shall be required to attend daily & regularly at family worship, & at public worship on the Sabbath —

8. The studies in Mukhatter for the present year shall be the same as the Mission have agreed shall be taught in their common schools —

9. Scholars shall commence the study of English on being admitted into the fifth Class —

10. The English studies shall be at the discretion of the Superintendant subject to the approbation of this branch of the Mission —

11. The teacher shall receive for instructing, & remaining at night to take care of the boys, 12 Rps. per month —

12. One Rupee per month shall be allowed to three monitors each for their services —

13. There shall be a quarterly examination of the scholars at which the members of this branch of the Mission shall be expected to attend — & a public examination at the close of the year — the year to commence the first of January —

This system of Regulations was adopted & it was further Resolved, That these regulations go into effect as soon as possible —

It was further Resolved, That we deem it highly important to the best interests of the Seminary that the students be taught some manual & useful employment as far as practicable —

The subject of a Superintendant of the School for the ensuing year was referred to a Committee consisting of Bro. Allen, Abbott, & Ballantine —

The Committee appointed to draw up a system of regulati for the school to be established in connection with the Bombay Branch reported the following –

1. The number of youth who shall receive support in th school shall not exceed 25 for the present year –

2. The school shall be conducted in all its branches Christian principles –

3. All the youth who receive support shall board in connection with the Mission family or in families appro by the Superintendant –

4. The school shall be connected with the station contemplated being established in the Concan or the continent, & the executive management of the same shall be invested in the Superintendant of the school

These regulations were approved & it was furth resolved, That the Superintendant of the School be authorized to take measures for procuring suitable buildings, &c. for carrying the foreceding plan into effect –

It was also resolved, That Br. Webster be appoin to draw up a list of books & other articles to be s for from America, & submit the same to the Mission

Adj'd to meet on Monday morning at 10 o'cl

H. Ballantine, Cle

Chapel, Monday morning - Nov. 7th

Met & proceeded to business - The Committee on Bye-Laws reported. They proposed the following changes in the regulations -

1. In Reg. 8. Page 3, instead of "food & conveyance", read "food, extra servants, & conveyance".

2. Reg. 10. Page 4 to read thus - "In remittances to or from America, the rate of exchange shall be fixed by the Treasurer of the Mission at the exact rate realized by the Board, & he shall be expected at the time of making or receiving a remittance to inform the Mission of this rate of exchange, & of the amount remitted -

These changes were adopted, & the Committee were directed to prepare a revised system of Bye-Laws to be printed, & submit the same to the Mission -

The Committee on Chapels reported, & the following resolution was adopted -

In view of the resolution of the Prudential Committee authorizing the Mission to purchase certain premises in the city of Ahmednuggur for a sum not exceeding 1500 Rps. & to erect a chapel on the same for a sum not exceeding 1500 Rps, & in view of the fact that these premises can not now be procured, therefore,

Resolved, That the Ahmednuggur branch of the Mission be allowed to purchase the ground & buildings occupied by Br. Abbott for a sum not exceeding Rs 1500. & to erect a chapel on the same for a sum not exceeding Rs 600 - also, to erect a chapel on the ground in connection with the house occupied by Br. Boggs for a sum not exceeding 600 Rupees -

Proceeded to consider the subject of a Superintendent for the Seminary at Ahmednuggur - Agreed to vote for a

Superintendant by ballott 34 &c. The vote stood as follows,
Br. Abbott, 4 — Br. Ballantine, 4 —

Br. Allen was appointed to write to Mr. Graves, communicating to him the resolutions passed by the Missi respecting the translating of the Scriptures, & stating the vie of the Mission with regard to those resolutions —

Adj'd to meet to-morrow morning at 10 o' clock —

G. Ballantine, Clerk —

Chapel, Tuesday morning, Nov. 8

Meeting opened as usual — The Committee on Bye-La reported a revised system of regulations to be printe The following were adopted —

1. Allowances of the members of the Mission for personal & family expenses shall be regarded as du the commencement of each month —

2. Those families which may occupy houses belonging t Mission may make all necessary repairs at the expe of the Mission — N. B. Repairs shall not be understood extend to any enlargement or alterations, but only restoring to a previous state —

Members who rent houses for a less sum than Rs per month, may with the sanction of their branch of Mission, make repairs & alterations on the same an amount which with the rent shall not exceed Rs. 50 per month —

3. The Mission shall have power to make appropria of money, to aid its own members in cases of emerg & exigency, not contemplated in the system of allo But appropriations of this kind shall be temporary make no part of the system of regular allowance —

4. Each member of the Mission who keeps a hou shall be entitled to his allowance of 20 Rps per mon

for conveyance. If any member does not keep a horse, he is entitled only to that part of said allowance (Rs 20) which he actually expends –

5. Unmarried females ~~are allowed~~ connected with the Mission, are allowed to charge to the Mission the expense of their conveyance in the discharge of their duties –

6. All circulars which are carried by a majority of votes shall be sent to the Secretary of the branch when they originate for record & safe-keeping, within one month after their return to the movers – If not thus sent, they shall not be regarded as having any authority –

7. All members of the Mission who forward their journals or other communications to America to be published, shall submit the same to that branch of the Mission with which such members are connected, for its approbation, & all journals & communications not thus approved shall contain the request of the author that they be not printed –

8. No individual shall communicate to the Missionary Rooms a statement of what he deems facts regarding any brother or the operations of the Mission, until he has shown such communication to said brother or the branch of the Mission affected –

9. A Committee of three shall annually be appointed to carry on the correspondence with the Am. Bible Soc., the Am. Tract Society, the Am. S. S. Union, & such other religious bodies as may hereafter open a correspondence with the Mission, & this Committee shall make an annual report of their proceedings –

10. All correspondence with the Am. Bible & Tract Societies, the Am. S. S. Union, & other religious bodies shall be submitted to the Mission, & if approved, shall be forwarded unsealed to the Miss^ry Rooms – And all correspondence (applications for tracts & Scriptures excepted) with the

Bombay Bible & Tract Societies shall be submitted to the respective branches of the Mission —

11. Each station shall be expected to lay before the Mission at every annual meeting for its approval, an estimate of the probable expenses of that station for the succeeding year.

12. All operations sanctioned by the Mission shall be carried on & managed by the respective branches. But if different opinions shall arise respecting any measure affecting the general interests of the Mission, it shall be referred to the consideration of all the members of the Mission.

13. If any member shall request that any subject be referred to the Corresponding Members of the Board for their opinions & advice, such request shall be granted. All such subjects shall be referred to that committee in written communications which shall previously be submitted to the Mission for an expression of opinion, & the final vote shall be taken in view of the opinions expressed by the Corresponding members —

14. The religious exercises at the annual meeting of the Mission, shall consist of two English sermons & one Marathee sermon by members appointed at the previous annual meeting — & one or more special prayer-meetings, & of the administration of the Lord's supper — The time of these respective meetings to be determined as soon as practicable after the annual meeting has commenced —

Regulations of the Mission Library —

Art. 1. See Art. 5. Page 3 —

Art. 2. The Members of the Mission, & the corresponding members of the A. B. C. F. M. residing at Bombay shall have access to the Library — And each member of the Mission shall have liberty on his own responsibility to take from the Library not more than five volumes at

time, for the use of persons applying to him for the same.

Art. 3. No book shall be taken from the Library room until it is regularly entered in the Librarian's book, & no member of the Mission shall have in his possession at any one time (exclusive of Mundhee text-books) more than ten volumes belonging to the Library, without special permission of the Librarian. And all books drawn from the Library shall be returned to the Librarian within three months after the date of such drawing - when if it appear that any such books have been damaged in his possession, the person in whose name they were drawn out, shall be liable to pay the amount of such damage, this amount not to exceed the value of the volume or work, of which it constitutes a part -

Art. 4. Not more than three volumes of new works shall be taken from the Library by any one member at any one time, nor kept more than ten days - & pamphlets & newspapers shall not be kept more than five days - until three months after they have been entered on the catalogue

Art. 5. When Newspapers & pamphlets are received from America for the Mission, the Librarian shall make an equitable division according to the different stations, & forward to each station its respective parcel by the earliest opportunity -

Art. 6. Newspapers & pamphlets shall not be kept at any one station for a longer period than one month, until after such pamphlets & papers have been seen at all the other stations -

Regulations of the Press.

1. The management of the Press shall be committed to a Committee to be chosen annually & consisting of

a convenient number, of whom the senior Printer shall be one, whose duty it shall be to furnish employment for the Press, & superintend its operations, & who shall make their arrangements to attend promptly & efficiently to business, & make a particular report of their proceedings to the Mission at the end of the year, to be transmitted to the Prudential Committee with the general report of the Mission —

2. The Committee on Printing operations shall consist of two members of the Mission besides the Superintendent of the Press & these members shall be annually chosen by ballot —

3. A member of the Mission shall be annually chosen to correct the Mendhee Press — & he shall be one of the Committee on Printing Operations —

It was further resolved, That 50 copies of the Regulations as revised be printed for the use of the Mission.

Bro. Ballantine, Allen, & Munger were appointed a Committee of Correspondence with the Am. B. & F. Societies, & with the Am. S. S. Union for the ensuing year.

Br. Munger was appointed to preach the Thursday sermon at the next annual meeting — & Br. Stone his substitute.

Br. Allen was appointed the sermon preceding the administration of the Lord's supper at the next annual meeting — & Br. Ballantine his substitute.

Br. Boggs was appointed to preach the sermon to the native congregation — & Br. Munger his substitute.

Adj'd to meet to-morrow morning at 10 o'clock.

G. Ballantine, Clerk

Chapel, Wed. morning, Nov. 9th

Met & proceeded to business — The different stations having presented their estimates of their probable expenses for the ensuing year — it was agreed that the Treasurer communicate to Mr. Hill the amount of these estimates viz. Rs (50,000) — fifty thousand —

It was resolved, That a Report of the Mission for 1836 be made out at the close of this year by the Secretaries of the branches, & submitted to the Mission for approval —

Having heard a statement of the circumstances, the Mission agreed to excuse Br. Allen from the duty of accompanying Br. Munger to Jalna — & Br. Stone was requested to go in his stead —

Having considered the communications made by Mr. & Mrs. Graves respecting the female schools under the care of Mrs. Graves, it was resolved, That we approve of the schools being carried on as mentioned in these communications at the expense of the Mission —

Adj'd to meet again to-morrow morning —

H. Ballantine, Clerk —

Chapel, Thursday morng, Nov: 10 —

Meeting opened as usual —

It was resolved, That the Ahmednuggur branch be authorized to erect a monument over the grave of Babajee, at an expense not exceeding 20 Rupees —

The following regulation was also adopted to be inserted in the new system of Bye-Laws —

Resolved, That the expense incurred in moving

families from one house to another at stations be borne by the Mission – & in removing from one station to another, all furniture shall be removed at the expense of the Mission, & all family stores at private expense –

After having heard the minutes of the whole meeting, the Mission adjourned sine die – Closed with prayer by the Moderator –

G. Ballantine, Clerk –

Minutes of Annual Meeting at Wahnee Oct. 1836

Rec'd May 10, 1837.

Ack'd p. 515 –

Ship Pagoda Capt Clever Sept. 27 1823.

About four o'clock P.M. several friends accompanied us to the ship where we joined in prayers & praises to our heavenly Father, and being commended to God and the word of his grace", our friends all left us with the exception of two Mr Chamberlain the person who returned with his family from the Sandwich Island Mission and Mr Anderson who remained to assist us in regulating our disordered things. They remained till about nine o'clock and then gave the parting hand probably to meet no more in this vale of tears: But I hope we shall ere long meet again where parting seasons will be forever unknown.

Sab. morn. 28.

Weighed anchor very early & proceeded on our way. Nine o'clock perfectly calm. Ten cast anchor. At 12 weighed anchor & with a delightful breeze proceeded rapidly on our way: God be praised that my face is once more set towards that field where I hope to spend the remnant of my days. About twelve we all became sea-sick. Contrary winds.

Thurs. Oct. 9.

Alas! O Lord my heavenly Father to what purpose do I live? My days are running to waste. Sea-sick & unable to do any thing that will turn to any good account in the great day of dread decision.

Oct. 13. For more than a week we have had contrary winds & have not been able to make our course. May I in my patience possess my soul. Yesterday was the Holy Sabbath & tho' it was all day calm we had no kind of service on board. We have no blessing invoked on our food. We set ourselves down to eat & to drink & rise up to play". O what ingratitude! What a wonder that God's patience should thus be lengthened out & that he should still wait to be gracious with us! O my Father forgive I beseech my forgetfulness of mercies and my stupidity. May I have patience to endure meekly & quietly, all that thou seest best to lay upon me. O let not one murmuring word be expressed by me, since my compassionate Saviour condescended to die the ignominious death of the cross for me

Lord, increase my faith. What tho' a few more trials have fallen to our lot than we anticipated: no matter, if they are sanctified. Lord sanctify us thro' thy truth. thy word is truth".

Oct. 17. Lat. 33° 41" N.

We have been afflicted much of the time since we embarked, with contrary winds. But of this I am confident all will be well at last. Four o'clock P.M. we have had a fair wind for two or three hours: Bless the Lord O my soul for this favor. At two o'clock this morning, the first officer was found sleeping on the hen-coop. The Capt. going up at the same time, became very angry, ordered the hens to be taken out & the coops to be thrown overboard. So we have lost our seats on deck. A large fast sailing vessel is very near us: we hope to speak her. Another week has fled forever! O that I could say, it has not been spent in vain!

Mon. Oct. 20. The wind still continues fair & we are carried rapidly on our way. The ship we saw on Saturday, is still at our lee. We have various conjectures respecting her. There is likewise another large ship to the windward at considerable distance. We hoisted our colours but she, for some reason refused to show her's. O how I long for some little corner where I may be alone; free from the cares & distractions of this vain world. Trials indeed are appointed unto ~~unto~~ us, but I hope not to be impatient under them. I often need the chastiseing rod of my heavenly Father to humble me. O may I not be slow of heart to believe and learn. Since it is thro' much tribulation, I must enter the kingdom of heaven; why then be so sad at the idea of suffering a few inconveniences & crosses. Shall I fear those, who after they have killed, have no more that they can do?

Mon. Oct. 27. Black clouds constantly gathering & appearances are threatening. In the Lat. of Bravo one of the Cape Verd Islands.

Tues. 28. Last Evening a frightfully black cloud extended itself more half way round the horizon & we were in expectation of a hard gale. However in this black cloud there was very little wind, but an abundance of rain. All night it poured down in torrents. We caught much so that we have more water than when we embarked.

Wed. 29. Oct. It has rained hard all day & sometimes we have been almost inundated. Many buckets of water have been taken up from the cabin floor. Another more frightful cloud is rising, than we had yesterday and we are anxiously waiting the issue. The Capt's remark just now was, that it appears bad enough to carry away the masts, & sink us to the bottom. Preparations were therefore made, for a hard gale. In the mean time, I endeavored, to send up a silent petition to that God,
"Who rides upon the stormy skies,
And manages the seas".
I think I felt not a little thankful, when this frightfully black cloud, passed by with only a tremendous shower of rain. Thanks to the Lord that I am free from those fears, which used so much to terrify me. This is a great consolation to me, in my solitary hours.

Sab. Nov. 2. All day perfectly calm. Five weeks to day, since we sailed and here we are, in Lat. 11° 16" N. Well "it is the Lord, let Him do what seemeth him good". We shall arrive in the best time, and I do not believe with the Capt. that we have nothing for which to be thankful. O how I long to be where I can attend Sabbath and Sanctuary opportunities once more! How much might we enjoy, even on the ocean, had we those with us, who were favorable to such things: But alas! alas! our lot is cast with one particularly, who is an opposer to religion, and of course violently so to missionaries. Read two of Emmons' Sermons in Br. Trow's little room, six feet long, with their birth, and much baggage besides in it; of course the heat was very oppressive, and I derived very little profit, from what I heard. O for a heart to feel more for the precious immortals, on board this ship!

Mon. Nov. 3. It still continues calm. It requires much patience, and resignation to the Divine will, to be perfectly contented under existing circumstances. Here we are, in low latitudes, having calms and contrary winds, exposed to the full blaze of the scorching sun, & almost suffocating at night, in our little, almost air tight, rooms. In mine, particularly, the heat is almost insupportable. Two or three times, the thermometer stood at 94 and 5, in my room, and I am often, so exhausted, when I awake in the morning, that I can scarcely dress myself. O for patience & resignation, which will enable me to say sincerely, "not my will but thine O Lord, be done".

Tues. 4. Nov. At two o'clock this morn, we spoke a Brig from Lima, bound to England. The sound of human voices on the ocean, besides those of our own company, is a novel as well as pleasant sound. Thanks to our great Deliverer, for preserving us from being dashed to pieces against each other, for we were very near her, when she was first discovered.

Wed. Nov. 5. We spent last evening on deck but before we went down it lightened very frequently, and appeared like a shower from the lee side. About twelve o'clock I was awakened by loud peals of thunder with a continued glare of the most vivid lightning I ever saw. The ship, and all around us, appeared literally to be in a blaze except at short intervals and then the darkness was awful beyond description. When I consider how many chains and irons of various descriptions there were attached to our ship, I am ready to call this a great deliverance. Thanks to our heavenly Father for this preservation. The shower continued for about two hours.

Tues. Nov. 6. Four o'clock P.M. saw a sail directly ahead of us evidently intending to speak us. Shortly after she came up & the Capt. and another gentleman came on board our ship. They appeared to have no other object in coming than to see how we looked. They were Dutch gentlemen from the Cape of Good-Hope bound to Amsterdam. Last night the heat was so great and the bilge-water so exceedingly offensive in my room that I laid myself down on the middle steerage floor where all pass from the companion-way to the after cabin. I was extremely ill in consequence of being broken of my rest for a number of nights & of having something almost constantly to distract my mind. I do indeed feel like a pilgrim on the earth. O may I learn, and learn it effectually too to do with my might what my hand finds to do. I feel myself to be a frail creature. May I not leave undone till to-morrow what I can perform to-day & on the other hand I would not be anxious for to-morrow, but let every day take care for itself.

"Time was, is past thou canst not it recall,
Time is, thou hast improve the portion small,
Time future, is not & may never be
Time present, is the only time for thee."

Nov. 12. Have been conversing with the Capt. to know if something cannot be done to make ~~made~~ my room more comfortable. He has promised to have a hole made ~~there~~ into the steerage, thro which the air can circulate. O that I may learn to suffer, even as my Saviour, if it be for His glory, without complaining; I deserve His severe rebukes.

Fried. 14. Sick to-day & cannot be comfortable any where. I am a poor frail creature. Have been thinking that it is extremely doubtful whether I ever re-

the place of my destination. O may I be prepared for my last change that I may say with rejoycing, O death where is thy sting! O grave where is thy victory!

Sat. 15 I think I can plainly discover that God is a sin hating God & that he is holding a controversy with us. Seven weeks to day, since we left Boston & we are no farther to the South than Lat. 5° 00" N. If I were to judge of men's deserts by their conduct committed here I should expect that my soul should all be sent to the bottom of the ocean. O what depths of wickedness are here! I am so frequently shocked, hearing the horrid oaths which proceed from the mouths of these wicked men that I can think of little else for hours. Our rooms are so near the steerage that we cannot help hearing their vile songs & oaths, especially since the hole was made thro' my room. O may the Lord have mercy upon them & pluck them from everlasting burnings!

Sab. Nov. 16. Alas! Alas! what reason have I to fast & pray & humble myself before God, for my sins & short comings. I have sinned O thou Preserver of men my sins & my transgressions are ever before me". How little like the Holy Sab. May I not add to my other guilt, the great sin, of disregarding the Sabbath.

Mon. 17. Lat. 4° 00" N. Fifty days out.

Raining, squally, unpleasant weather, with very little wind which is all ahead. Several large Sharks are playing around the ship. We have caught no fish yet & had very little variety.

Tues. 18. This morning took the S. E. Trades & tho' they are carrying us five points out of our course, yet we rejoice that we are thus favored. O how I dread crossing the Equator, lest the Capt. should allow his men to conduct according to the usual custom when crossing the line. O I do hope that the time is not far distant when such wickedness will be done away & the worship of Him who governs the winds & the sea be a substitute. Another sail in sight.

Thurs. 20. Crossed the Equator about 11 o'clock A.M. Our Long. is extremely doubtful: probably between 24° & 25" W. Rejoiced that none of those abominable ceremonies were performed which I anticipated.

Sat. 22. Nov. Going rapidly on our way: But O, O!! what trials await us, what continual noise & contention all over the ship. as our trials increase, O may our faith in God also increase & may we look above & trust Him

who alone can deliver us from all our distresses.

Nov. 23. An unpleasant, misspent Sabbath. May the Lord forgive, for Christ's sake.

Thurs. 27. During the week we have made 16 degrees of Latitude. I would forever praise the Lord for this expression of mercy. There are other reasons also, why I should be truly thankful, to the God of all my mercies. I am just ending the thirty sixth year of my life. If I should be spared to com a new year O may it be a new era of my life. May I have life to live.

Friday Nov. 28. Solemnly interesting day! Is this the anniversary of my birth can I talk with my past hours & ask them what report they have borne to heaven? Ah me! I have lost much time; may I be kept from grieving over m spent time as I have done, or rather may I not have cause to do it.

Sat. 30. Had a singular dream last night: Thought I received a letter from my dear husband, written partly in English & partly in Mahratta. I tho the writing appeared very black & the letter was sealed with a black seal. I th thought he wrote the letter himself tho' he was dead. I have felt very anxious day about my dear husband & often fear I shall never meet him again in t world. May the Lord avert the stroke I so much dread.

"The Lord can clear the darkest skies,
Can give me day for night." &c.

Br. Frost hopes to have a meeting with the men this afternoon in the steerage but I know not how he will succeed. O may the Lord open not only the heart the men to attend to the things which may be spoken, but may the heart o the Capt. too be touched with eternal truths! There! I have just heard some words low, which makes me suspect a storm is gathering. Yes, now I know that m suspicions are not groundless. Sis. F. has just informed me that we have been ordered to leave the cabin. May the Lord give me grace to bear all p ly. "Might I but fly to change my place, How would I choose to dwell,
In some wide lonesome wilderness, And leave these gates of hell."

Mon. 1. Dec. No meeting yesterday with the men: the room so occupied th they could not have it. Br. F. is also forbidden to speak to the men upon re gious subjects. The circulation of tracts is also prohibited. O may the

of this man be softened & his sins set in order before his eyes, before he goes hence to be here no more.

Sat. Dec. 6. Very unwell: not able to rest any where. May my mind be kept in perfect peace being stayed on God.

Sab. 7. No better. When I attempt to lie down it seems as tho' my flesh & bones would separate, the pain is so acute. O thou great Physician heal my soul & body & let me have rest in thee. If it does not please thee to heal this worn out body, O wilt thou for Christ's sake, heal & fit my soul to dwell with thee forever.

Thurs. 11. Dec. O what a night of rolling. It was with difficulty that we could secure our things at all. We begin to approach the Latitude of the Cape & must expect strong winds, if not gales.

Sat. 13. A violent head-ache & sick at my stomach. A day or two since we caught a large Porpoise. The steward stuffed & prepared it very nice & I ate heartily of it, which no doubt was the cause of this illness. Others were taken at the same time. A large Albatross, species of the goose, was taken to day. From the end of one wing to the other, it measured about eleven feet. It was skinned & stuffed for the Capt. For a number of days we have been going at the rate of 9 & 10 knots an hour. Blessed be the Lord. To day eight or ten whales lay round about the ship, some were playing & one was stretched its whole length close along side: It was considerably more than half as long as the ship. This afternoon the Capt. & Supercargo, walked forward on the bowsprit with the intention of sitting down on the yard which runs thro' the bow-S. but for some reason they knew not what, they returned into the ship again where they had but just arrived, when the end of the yard on which they stood broke off & fell into the sea. We were going nine knots at the time. The probability is had they fallen in they must have been drowned. May this solemn warning be sanctified to them both. Many large Albatrosses flying round the ship & whales too, spouting the water to the sky.

"Soon they lift their nostrils high,
And spout the ocean to the sky."

We are said to be the east side of the Cape. I wonder ~~[illegible]~~ returning or thanks giving for this blessing.

Dec. 21. Poor tempest tost mariners. No rest night nor day. Two men, for some trifling offence were sent to the mast head & told to stay till they were called. One stayed four hours & the other from two o'clock P.M. till eight in the evening. It was very cold & there was a heavy swell running.

Tues. 23. Rolled about all night, so that I slept but little. Rose early, went on deck & saw a very large whale asleep, with his mouth open towards the ship. He was on the top of the water. O what a monster!

Dec. 25. I suppose many people are having what is called a merry Christmas but we are threatened with a hard gale of wind. The whole appearance of the horizon is singular & hard gales often occur here. We are opposite the Mozambique channel. Yesterday we had a hard wind from S.W. & to day we have it hard from the opposite direction, so that we are between two large swells tost as it were to & fro on the foaming billows. O how sublime the appearance! I have had a long conversation with the Capt. upon the subject of religion. He appeared attentive & very pleased. May He who alone can turn the heart from wickedness, turn his heart to walk in his commandments!

Mon. 29. About 4 o'clock A.M. it commenced blowing a gale. We were obliged to lie to, about three hours. The wind blew furiously about five or six hours. About 12 o'clock it abated a little so that we went on our way again. We are so tost that we can not eat our food, but with difficulty. We have many hard squalls & some hail. One week to day I think, since the dead lights have been out of the state room, on account of the heavy sea which is running.

Fri. Jan. 2. As I was standing by the companion-way, the Capt. suddenly cried out to me to get out of the way. I did not understand what he meant at first but when I looked astern I saw a great swell coming after us, sufficient to sweep all from the deck. He hollowed aloud to the man at the helm, to turn his wheel to the starboard. He did so, & the sea just past our lee. There was another much larger, than the first & a third, not so large. Many large swells have struck the ship with violence & much water has been thrown on deck. One of the men took the piece of beef which was for the cabin, carried it forward & cut it in pieces. When the steward informed the Capt. of the circumstance he replied "give them, none of them, any thing but salt beef & bread, for two weeks. Give them no spirit of any kind," but the next day, the men had their liquor as usual.

Jan. 1st Well another year has gone with the years beyond the flood. Interesting season! such as the retributions of eternity only can disclose. I would realize that I am a traveller to this eternal world & that I must soon stand before the judgement seat of the Son of Man. And what account can I render to Him who takes cognizance of every idle word that I speak & of all my thoughts?

Sat. 3. I have been on deck looking for St Pauls Island but it is very thick & tho we should be near it probably I should not see it. The wind is very high & the water is constantly beating over on the deck in large quantities.

Jan. 4. I am very unwell again to day. I would be humbled before God for my sins. It is necessary for me to receive the chastising rod again & again. I have just been looking at St Pauls tho' at a great distance. It is very high land & perhaps we saw it at the distance of 15 miles.

Mon. 5 Jan. The second officer Mr Newell & the Steward have been fighting this afternoon & it was with difficulty that they were separated. The Capt. gave the Steward one half hour to settle with Mr Newell & told him if he did not make satisfaction he must then be put in irons. But I believe they settled the matter shortly after for the the Steward was soon about his work again.

Jan. 6. One hundred ~~& forty~~ days have we been floating upon the mighty deep & yet are preserved, while many have have perished on the mighty ocean & on the Capt. When God gives peace, who can give trouble? When He rises up to destroy, who can deliver from His Almighty hand?

Sabbath 11. The wind blows almost a gale directly ahead. But other storms we have which are far more to be dreaded than the war of elements. Our Capt. has not yet become a lamb in his disposition. For some reason not known to us, Mr Bridge the first officer did not come to the breakfast table this morning, neither has he been on duty to day & yet the Steward says he is well.

Jan. 13 We are going rapidly on our way, but our daily trials are not ended. Our Captain's conduct towards sister Frost is abominable. May the Lord support & comfort her under all her afflictions. When he is pleasant with one & treats this one well he is sure to be out with others. Last night the sail-maker was found lying senseless on the steerage floor, no one knowing how he came there. It is supposed that he was asleep on the deck floor & fell thro' the hatch-way without knowing when, or how. Poor man is sadly bruised by the fall.

20 One of the boys on board has a very bad swelling on his ankle. We have fear
respecting it, that it is the scurvy. Applied a large blister to my side,
makes me sick & faint to day.

Jan. 17. Lost our trade wind this morning, in Lat. 13° 30" South. Expect to be a
time on our way to Calcutta. I wish to wait with patience for the Lord's bes
time but I am afraid I shall be impatient of delay.

Jan. 18. A rainy uncomfortable day: Obliged to be shut up below with dear
in on account of water coming into the cabin windows. The Lord sanctify we

Tues. 20. Both yesterday & to day, we have been almost becalmed & fine
to our mortification that we are about four deg. further to the west than
we supposed. Our Capt. fretful & uneasy at every thing. I want to look
more to put my trust in Him who alone can deliver me out of a
my distresses.

23. Jan. The Captain & Mr. Bridge have had a desperate quarrel in
sequence of his getting to sleep so often when it is his watch. This is indeed is a s
thing, for it endangers the lives of us all. However the Capt. was very severe
him to quit the cabin & not appear there again. He was not only
to quit the cabin but told to go before the mast. When Mr B. told
that he would not take his clothes &c. from the place where he
slept, the Capt. replied "I will throw them over board then." But th
matter is settled some how we cannot tell how, as we were requi
to go on deck while they settled the difficulty was settled. I really
ied the poor man for he is scarcely able to support his famil
now, & I dread not what he would do if he were turned out of his pla

Sat. 24. Mr Kendall told me to day, that the Captain said, he wish
the Church Service read on the Sabbath the remaining part of the voyage th
he did not know how he could spend his time any better." He told
also that he wished to have Mr Frost conduct the exercises
he thought he should ask him to morrow &c. &c. I replied
I was happy to hear it & hoped it would take place.

Mon. 26 Nothing said yesterday, about having the Church se
read or any other service. Nothing but a peevish fretful disp
yesterday but to day calmed. O may my hope & trust be in the Lord &
I cannot now see all the reasons of the Divine conduct with his

unworthy child, yet I have the consolation, that I shall know hereafter

Wed. 29. Last evening crossed the Equator. "Bless the Lord O my soul." But it is extremely doubtful whether I am ever permitted to reach the place of my destination. My symptoms are alarming indeed & such as I never before experienced. Almost one fortnight since I had any thing pass my bowels, tho' I have taken large quantities of the most powerful medicine.

Last night a tremendous thunder-shower, in the midst of which I was obliged to rise & go on deck four times where all hands were assembled to take in sail. We have no accommodations below & our unmerciful Capt. will not suffer a vessel to be used below. But enough. O may I have patience to bear all since these trials are nothing compared with the sufferings of my dear Saviour. We now find ourselves 6 or 7 degrees farther to the west than we thought we have just tacked ship & are again standing to the S. E. My expectations have been raised very high. I thought we should soon be in Calcutta but now my hopes are suddenly blasted. Our usual food now is salt beef & hard bread. This has uniformly been our supper from the first. But O I desire not to complain for how many poor wretches are perishing with hunger while I am fed. If our ship afforded no better food I would not suffer my pen to record this sentence. No kind of seats have ever been provided for us since the hen-coops were thrown overboard: never once asked to sit down by the Capt. nor the least regret expressed that we have no seats.

Sat. Feb. 7. Beating about in the bay of Bengal with very little prospect of soon reaching the place of our destination.

How much patience do I need to endure all the little trials which fall to my lot. The heat of my room is dreadful & the almost intolerable smell of the bilge-water makes me ready to faint many times. However I know I shall not have one trial more than is necessary. Therefore tho' I am troubled on every side I am not distressed, perplexed not in despair, persecuted, but not forsaken, cast down, but not destroyed."

Tues. 10. Feb. I was on deck just now, & the men forward cried out "Land ho"

The land which was discovered just now was the Little Andaman Island in the Bay of Bengal. We have all been feasting our eyes with a full view of this pleasant Island. It resembles a delightful garden in America. Our little trials still continue: I am so faint for want of food, that I can scarcely hold my pen. But the time is coming & is not very far distant, when if I am a child of God, "I shall hunger no more neither thirst any more". Here in my little room, I am often exceedingly oppressed with heat; there, if I ever arrive the Sun shall not light on me nor any heat: there, I often weep & wet my couch with my tears; there God shall wipe all tears from my eyes & there shall be no more death neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away".

Sat. 14. The wind is very light but we are able to make our course. This we consider a very great blessing. Another week is gone & I am again brought to the borders of holy time. O that I may spend this day, not as I usual do my Sabbaths, but to the glory of God. May I tremble in view of the dire declaration, "whatsoever a man soweth, that shall he also reap". O increase my faith. Enlighten my darkness, thou Great Source of Light.

Tues. 17. Three ships are near us: much seaweed & many water snakes are seen floating on the surface of the water, which is a sure indication that we are near land. This has literally been a day of trouble & rebuke. O Lord hide not thy face from me lest I die".

Thurs. 19. Hope to be on soundings this evening. It is of the Lord's mercies that we have been spared & brought to the present time. One of the boys have been most sadly whipped for some trifling offence. Twelve o'clock Lat. 19° 28" N.

Feb. 21. Sat. Find ourselves 3° & 30" further to the ~~west~~ east than we expected, so we have to work our way back again to the west. This is indeed a great trial for we have nearly run out out our Lat. & if a right account had been kept we might have taken a Pilot to day. Our hopes respecting gain have often been raised very high, but as often blasted; so fleeting are all transitory things. Twenty one weeks have passed away since we left our beloved native land. And where are they? Gone forever. O how much misspent time. I tremble at the bare recollection of it. O may God forgive for His Son's sake.

Mon. 23. Last night ran across the Swatch of no ground, so called because after getting soundings & having them for two or three days we then come onto this patch or Swatch where is no bottom. This is a sure mark for ships & now we all confidently expected that our wanderings on the world of waters would soon terminate. We now stood towards the S.W. hoping to take a Pilot in an hour or two. We had not sailed long before we discovered a Brig coming towards us: We all rejoice exceedingly, thinking it was certainly the Pilot's Schooner. She soon hung out two colours, one of which she designed as a sign for Pilot but our C. did not understand the sign, but still thought she was a Pilot. She soon tacked ship & stood towards us, our C. supposing that this was a sign for us to tack too, put about & soon came up with her & found her not a Pilot as we supposed but a Brig in pursuit of the right way to the channel & also looking for a Pilot as we were. They recommended our standing back the same way from whence we came & said we were doubtless too far to the west already. We followed them awhile & then being convinced that we were wrong, we turned back again. The water soon began to grow shallow & from 6 fathoms water, which we had all the morning we ran into 5 then into 4 3 ½ & then into a quarter less three. We all said that we should be aground soon going on as we then were. At this critical moment the great swells or rollers washed the sand quite from the bottom & had not the ship been put about instantly, no doubt we should have been wrecked on this reef. O what a narrow escape!! The Lord's name be praised for such a deliverance!

Sat. Feb. 28. Have been all the week in pursuit of the entrance to the channel of the Hooghly River, but cannot find it. We have steered all points of the compass over & over again.

Sab. 29. How little did I think on Monday morn. that we should spend another holy Sabbath on board this ship but such has been the will of Providence. O what a day of confusion! Our prospects are as dark this evening respecting finding our way, as ever. O may we all improve this afflictive dispensation of Providence in a suitable manner.

Tues. morn. March 2. After escaping many dangers seen & unseen & suffering much from anxiety & other causes, we took the Pilot with joyful hearts.

& this Brig saw us six days ago, & chased us two days in succession without being able to get to us. She came so near us twice as to be able to read on the stern of our ship her name, so that we were reported in Calcutta nearly two weeks before getting in. Seven o'clock P.M. Since taking the Pilot this morning, we have run about 50 miles & now we are at anchor in Culpee, the Hooghly River because it is against the law, to run in the night as ships are frequently lost in consequence of doing so. This afternoon, strange to tell the Capt. & Mr. Newell the second officer, what shall I say? have had a fighting? I know not what else to say, for they came to blows. I know not the cause.

Wed. 3. To day get along slowly: Have to sail against wind & tide. Dispatched a letter to day to my dear husband. Have made only about 30 miles to day & now 3, P.M. anchored for the night.

March 4. Last Eve. our Capt. Pilot & Supercargo, went to a ship lying near us at anchor & took tea there. When they returned, they informed us that this was a ship bound to Madras & that there was positively no other ships going to sail for Madras or Bombay this season from Cal. & considering the season was so far advanced & the rains very near they recommended our embarking in her for Mad. & from there they said we could get a passage to almost any time. When our Capt. gave us this information, we immediately began to consult upon the measures to be taken. This was a trying time, we had already been more than five months without having our clothes washed & what could we do among strangers? was a great question & we knew not how to decide respecting it. If we should proceed to Calcutta in the Pagoda, & be obliged to spend the rainy season there we had been informed the expense would be enormous. However, we concluded after much consultation & prayer to take passage in the Ajax for Madras. How solemn the idea of leaving this ship where we have spent so long a time without benefiting perhaps one soul!!!

Thurs. March 4. Spent the most of the night in making preparations for leaving. This morn. at 9 o'clock left the Pagoda with all our baggage & soon arrived at the Ajax. I ought to have mentioned before that our Supercargo, Mr Kendall has been exceedingly kind & affectionate

during all our long voyage. Many things which were put up by his dear
Mother for his own personal comfort he has given to sister Frost & myself
We feel ourselves under the strongest possible obligations to him. He alone
was opposed to our leaving the Pagoda ship. We found the Capt. of the Good
a very agreeable friendly man disposed to do every thing in his power
to contribute to our comfort. But O, how true is it that "the heart of
man deviseth his way but the Lord directeth his steps." We had
not been on board our new habitation more than 6 hours when
the ship was aground on a sand reef. This disaster happened no doubt
in consequence of the intemperance of the Pilot. Capt. Rowé appear-
ed perfectly composed & said "dont be troubled we shall get off when
the tide makes." A white flag, as a signal of distress was immediate-
ly hoisted & cannons fired every few moments but without success for
we had got far out of the proper channel. The Steam-Boat from
Calcutta, passed us just after we grounded but at such a distance
from us as not to be able to ascertain our true situation. About
eight o'clock in the eve. we found ourselves in a perilous situation
the tide which runs here at this season is very rapid; 10 & 11 knots an hour
& now the ship being fast, it beat with great violence over the deck
& often seemed as tho' we must all go over together. Four anchors
were cast out, two on each side to endeavor to keep her upright,
but they appeared to be of little consequence. I was up the most
of the night picking up & putting together such things as I thought
should need in Calcutta being convinced that if our lives were
spared till morning, we should go to Calcutta. About 11 o'clock I heard them
say she is floating. I rejoiced very much to hear, that we were off & I
thought, we should still be permitted to proceed on our way
but in a very short time I heard them say we are fast again. Had we
been off, we might have kept off had our Pilot been himself but
he knew no more what he was doing than a dead man & the
consequence was that we drifted three miles further on the sand &
again struck in the middle of the ship, while both ends remaining
loose & swinging with the tide. The same signals were made over & over

again but without success. In the morn. it was necessary for the Capt. & officers to hold a consultation to know what information to give to their employers at Calcutta. Dispatches must be sent immediately. The Capt. invited us to go on deck & take a view of the ship. We went up & a solemn scene presented itself. The middle of the deck was bulged a foot & a half higher than the ends both pumps pushed up so high above their usual place that they could not be worked the ships back broken & making 14 inches of water an hour. The fate of the ship now appeared inevitable. There were two native boats by the side of our ship but in consequence of the violence of the current they were of to do but little. We were somewhat apprehensive that we should be able to reach the shore, should it become necessary for us to leave the ship. The land was very near: perhaps 3/4ths of a mile but it was a land of Tigers. An American ship was driven on shore here in a violent gale of wind & a number of the wretched seamen were devoured immediately.

While we were sitting in this perilous condition expecting every moment to go over, the Steam Boat on her return to Calcutta came in sight & seeing us near the place where we were last evening supposed us to be in distress & came to us, or as near as she dared. She too was afraid of grounding, should she come very near. After inquiring of our Pilot whether we wished for their assistance & being answered in the affirmative, preparations were immediately made for throwing us off the sand. In the mean time the Capt. of the S. Boat came to consult our Capt. respecting the best plan to be pursued & likewise to invite us to take passage with him to Calcutta. He said no one could tell what would happen while throwing the ship from the sand & he was sure we should be more comfortable in the Boat. We prepared immediately but owing to the violence of the tide we did not reach the Steam Boat for two or three hours. In the S. boat we found the Rev. Mr Thomason Seignor Chapel of Calcutta & his lady & two or three other pious gentlemen who welcomed us as brethren & sisters & showed us all that kind attention

which is so grateful to strangers in a strange land. We arrived in Calcutta just at day light & were soon conveyed on shore. We all went directly to Mr Thomason's ~~[illegible]~~ where we received every kindness that we wished. Mr Newton our Agent in Calcutta came in to see us soon after our arrival. He appears to be a very amiable man & I think also very pious. Five o'clock P.M. Mrs Thomason has been all day engaged doing our work. She appears like a mother indeed. And Mr T. likewise is a very pious person. Every one speaks of him as being a very godly man.

Sab. ~~Feb~~ March 7. Attended meeting in the old Church in which Henry Martin preached while in Calcutta & now called the Mission Church. Heard the Rev. Daniel Corrie. His discourse was solemnly interesting. Br Frost attended at the new Church (Cathedral) in the afternoon where the Lord's supper was administered, but Sis. Frost & myself not being very well did not attend.

Mon. morn. 8. Have just received a kind invitation to dine with several Missionary Brethren at Dr. Mellis's. Dr. M. was one of the three pious gentlemen who were in the Steam Boat at the time our ship ground & accompanied us to Calcutta. We endeavored to excuse ourselves from going knowing that he was the principal Surgeon & a person in high standing, but he would not excuse us. However we had no particular aversion to going, because we hoped to meet those who were labouring in the vineyard of our Lord & who were like minded with ourselves.

Tues. 9. March. Yesterday At three o'clock P.M. we went to dine with our friends at the Dr's. Found the Rev. Mr Lynch, one of the Wesleyan Brethren from Madras, Rev. David Brown a Presbyterian minister & the Rev. Mr Schmid, Jun. Chaplain who with his wife have the charge of the Female Orphan Asylum in Calcutta. Mr Lynch & Mr Brown are Missionaries, & tho' Mr S. cannot strictly be denominated a Missionary, yet he is very assiduous in his endeavors to benefit the souls of his fellow creatures. At dinner we had much religious conversation which was a rich feast to us after being so long deprived of religious privileges. After dinner Mr Schmidt insisted upon our all going to take tea with him & several pious friends whom he said would be at his house. We all agreed to go. Mr S. left soon after dinner accompanied by the other brethren on foot & Sis. Frost & myself went in Dr. M's ~~[illegible]~~ but this were & was a long time finding this house.

of Mr Schmid for Asylum for he resides in the Asylum. Here we found sev
pious people & the celebrated Ramasohan Roy. Much time was spent in
arguing with him, but all to no purpose. He appears to me like one g
up of God to follow the wicked devices of his own evil heart. After tea
S. conducted us into the different apartments of the Asylum to see
children at their different occupations &c. I was surprised to see th
neatness & regularity of each room, especially since so much co
devolves upon one female. There are 75 females educated & clothe
at this Asylum, & tho' there are several girls old enough to assist
the management of the children, yet the principal care falls
Mrs Schmid. We attended prayer with them. The decorum which pr
vailed during the whole of the exercises was delightfully pleasin
Each child had a Bible & Hymn Book & sang with us. About 9
we took leave accompanied by Mr Schmid, but neither he nor Br. Fros
knew where to find our lodging place. So we wandered about from
Street to Street till about 10 o'clock at night & then came into a St
where was a most splendid wedding procession. I never saw any th
like it before. To attempt a description of it would require more tim
& paper than I have to spare. In this procession we wandered till near
12 o'clock. After some time we found a boy who said he knew where to find th
house we were in pursuit of. We gave him a pice or two & he set out but led us
astray several times before we found the house. Excessively fatigued with our l
ride & walk for I walked more than half the way, we were happy to retire to
Wed. March 10. 7 o'clock P.M. Have just returned from Mr Newton's where we
spent a most delightful day. Mr & Mrs Newton are really amiable
people & show us every attention in their power.
Thurs. eve. took tea with a number of pious people at the house of Mr
rington, one of the Counsellors. His lady is under serious impressions
mind & Mr Thomason has strong hopes of her, that she is a true convert
While seated at the table we received a note from Mr Newton inf
ing us that the Capt. of the Ship Elizabeth had engaged to take
us to Bombay. We all rejoiced much hoping soon to reach th
place of our destination. Friday spent the day at our lodgings
making preparations for our voyage. Last eve. the America

ship Factor from Philadelphia arrived & to day, the Capt. Supercargo & two other gentlemen came to our house & dined with us. O how pleasant to meet American friends! especially those who love our Lord Jesus Christ." I believe the Supercargo to be a real child of God. How pleasant it would have been could we have had his company across the mighty ocean.

Sab. 14. Attended meeting again in the Mission Church & heard an excellent sermon by Mr Thomason. Went directly home, with Mr & Mrs Newton, that we might be more retired than we could be at the house where we reside. Spent the afternoon in reading, religious conversation & prayer. Seven o'clock went to the African Church & again heard Mr Carrie. Hope I derived some spiritual benefit from his discourse.

Mon. 15. Rode thro' Fort William. This is said to be one of the most noble Forts in the known world. Spent the day at Mr Thomason's & assisted in cutting out garments for the poor sufferers in the African.

Tues. 16 March. Spent the day principally at our house in packing our baggage & preparing for sea. Dined with the American gentlemen at their own hired house & immediately after dinner prepared to visit Mr & Mrs Pearce & other Baptist brethren, according to agreement but could not obtain bearers for our Palankeens being a great Windoo holiday day, so we were disappointed. Riding thro' the street to day, I saw a great crowd of people & some person in the midst of them very much engaged in addressing them. My ear soon caught the sweet sound of Jesus. I turned to see the Speaker & behold it was not the face of a European. No, but a native convert. O how pleasant the sight in this dry & thirsty land to see any person preaching "Christ & him crucified," & especially a native of India. O may many such preachers be soon raised up to declare the truths of the everlasting to this wretched ignorant people.

Wed. 17. Left Cal. at 11 o'clock for Serampore. Mrs Coleman accompanied us a part of the way. She is highly useful in visiting & superintending schools & I believe a very pious woman.

Mr Newton provided a boat for us, so that we were very comfortable. We arrived in about two hours & were met by Dr. Marshman on the bank of the river who conducted us to his house, where Mr & Mrs Marshman, their daughter & two young gentlemen, the sons of some Missionaries who are dead; their names I have forgotten, were just sitting down to dinner. We received a hearty welcome. Drs Carey & Marshman had an appointment at Calcutta where they must go immediately. However they made an appointment for Br. Frost the same evening to preach in their Chapel. The Mission family with their, or Mrs Marshman's school children constituted the whole assembly. O how pleasant sitting in a Mission Chapel!!

Thurs. 18. Rose early & went out to see Juggernaut, or rather his temple. Returned & attended a prayer meeting in the Chapel at 7 o'clock. This is a weekly prayer meeting & always on Thursdays. The different families breakfast, dine & sup together. Mrs Jones, the wife of Mr Wheelock, the Baptist Missionary's wife who was drowned by jumping over board, called to see me. She is very feeble at present & suffers much from the climate in general. I have not time to be particular respecting what we saw. Their College is large, but is unfinished. I think there had about 15 boys in it when we were there. They are superintended by Mr Mac one of the Missionaries, but I believe they are principally bought by a Mr. Williamson who is pious, but who is not a Minister or Missionary. The printing establishment is enormous & contains many fonts of types. Their paper mill too, is carried on upon a large scale. We only spent a day & a half with them & therefore did not have time to visit any of their schools. Spent Thursday eve with all the Mission family ready to depart on the morrow.

Frid. Rose at 5 o'clock & left the Mission family to return to Calcutta. Spent the day in arranging our affairs ready for leaving early in the morning.

Sat. March 20. Rose again at 5 o'clock, intending to go immedi

the boat, which was lying very near ~~where we were~~, but were disappointed in consequence of a delay of our bearers. Mr. Newton's two did not come as we expected, so we lost nearly half of the tide before we could get away. About 11 o'clock we got under way & had as pleasant a time as we could expect considering the tide was not in our favor. We reached the ship about sun set the same day. It was about 60 miles down the river. We found all things much more agreeable than we anticipated after what Mr N. had told us. Once more we were happy in being embarked on the mighty deep. Not because there is anything pleasant in itself but because we looked forward to the time when our feet should stand once more on solid ground among our Brethren & friends.

Sab. 21. Last eve. the Capt. Pilot & officers attended prayer with us ~~at~~ this morn. none but the first officer was present. Excessively hot. Thermometer stands at 92 in my room. Derived very little benefit from the sermons which I have heard read to day. So oppressed with heat as to be very languid. O may God forgive my stupidity & help me to spend his holy Sabbaths hereafter to his glory!

Mon. 22. Weighed anchor early this morn. but in consequence of the haste & carelessness of the Pilot we ran aground & for a while expected to be detained a long time if we got off at all. In about half an hour after many efforts the ship floated but soon struck again. Here we remained a long time & all of us I believe fully expected that we should be under the necessity of returning to Calcutta by boat or some other way. But the Lord was exceeding merciful to us & we got off unhurt. O "bless the Lord my soul, & forget not all his benefits"

Tues. Calm all day. Thermometer, 94. May I have patience to bear all & wait the Lord's own best time to bring me to my desired haven. We have just passed the wreck of a ship. Perhaps this river is one of the most dangerous places in the world to navigate. Many ships & very many lives are lost every year. Wed. 24 the wind blows almost a gale from the S. W.

Thurs 25. Another wreck with only the tops of the masts out of water. Sixty lives lost in her. Ther. 84. at Sunset. I found a scorpion drowned in a vessel of water in my room. We expect there are many poisonous creatures here, for the ship is an old one. A very heavy sea.

22 Wed. 31. Seven o'clock P.M. Br. Frost saw a large Centipede just now in his room & this morn. Sis. Frost caught a scorpion on her bed. We are obliged to sl under curtains every night to keep off these poisonous reptiles.

Sat. 3. April. Have another admonition of my liability to death & o love call to be ready whenever God in his Providence shall call me My feet are dreadfully swollen & I can in no way account for the cause. Perhaps it is the dropsy. Or perhaps it is the effect of medicine

Friday 9. A large centipede killed to day. My feet & ankles still swoll

Tues. 20. Anchored before Madras. One month to day since we left Cal. We have had many calms & much contrary wind. A dreadful quarrel has past taken place between the Captain & first officer. The Capt. was so intoxicated that he knew not what he did or said. We have seen him the worse for liquor, two or three times before, but he has uniformly treated us with respect & attention to our faces; but the officer says he is one of the greatest swippers that he ever saw. The quarrel this evening was in consequence of the officer attending prayr with us. Sent 1st apprentice to Mr L. whom we saw at Cal. to say that we have arrived.

Apr. 21. Mr Lynch came early to the ship to conduct us to the Mission House. These affectionate brethren (3 in number) conveyed us to their house, with all the cordiality of natural broth They are all unmarried. In the evening Mr Lynch conduc us all into the town, to the house of a friend, where we met 12 foreign persons: spent a very agreeable evening & returned to our appointed lodgings.

22. Spent the evening with about 18. persons, mostly Missiona at Mr Traveller's. Mr T. was formerly a Missionary from the London Society, but in consequence of the evil reports one of his brethren he is cut off from that Soc. He appears to an excellent man.

Friday 23. Spent the evening at Mr Lynch's, with 19 Missiona ries, from different Societies & stations. I cannot express the satisfaction I felt after being so long a time deprived of the society of christians.

Sat. we attended a Class Meeting with the Methodist Brethren. Engaged myself very well & hope the evening was not wholly lost to

Sab. 24. Rose at day-light & prepared to go to Meeting 4 miles distant. It is the custom of the brethren here to commence their exercises at 7 o'clock & close at half past eight to avoid the sun. One of them spends his whole time in preaching to the natives, of course he attends no English meetings. I think him to be a faithful Missionary.

Mon. 25. Left the Mission house at 7 o'clock to attend a Missionary meeting. Eight o'clock. Sat down to breakfast with 13 Missionaries & the wives of 8, making in all 22. The meeting was opened with singing & prayer. Each Br. was to give a short account of the station to which he belonged. And to me it was a most interesting day. I have no time to relate any of the facts communicated by them. Here were Missrs from the Lon. Soc. Messrs Traveller Crisp, & Reeve. Church Soc. Rhenius Sawyer & Ridsdale. Wesleyan Soc. Lynch Hoole & England. American B. C. F. M. Mr Frost. Baptist Soc. Mr Leslie. Christian Knowledge Soc. Mr Hawbroe. Netherlands Soc. Kindlinger. The satisfaction of the day, was much interrupted by the sickness of my dear sister Frost. She was taken violently sick about 10 o'clock A. M. I was frightened at her appearance. May the Lord restore her speedily. At four o'clock P. M. thought it to be my duty go home with sister Frost, who was scarcely able to sit in the carriage this morn. Sis Frost some better. She had a very sick night.

Wed. 28. Received a note from the Capt. of the Elisabeth saying that the ship would positively sail on the 29 & that we must be on board either this eve. or early in the morn.

Rose on Thurs. 29 about two hours before day & sent off our trunks &c. to the harbour, or bunder. Had a pleasant drive to the bunder, 4 miles with dear Mr Lynch who has been unwearied in his labours of love ever since our arrival. May the Lord bless him & his associates & give them many souls from among the heathen as seals of their Ministry." Three o'clock P. M. one more on board the ship but our prospects are not the most pleasant. Our Capt. is constantly getting intoxicated, & we have but one officer at present & never know when any one is on deck, in a sit-

tiation to keep watch I mean when the officer is not on deck. He a professor of religion & appears always steady whether he professes religion or not. Our Capt. is now decid drunk, if I may be allowed the expression & here we are lying at anchor waiting for him to give commands to weigh anchor. Four o'clock the officer ordered the men to do their duty & they did so. We were soon on our way. Lat. saw Pondicherry, Cuddalore & several little settlements on the coast.

Thurs. 4. May. Last night had quite a gale of wind but the C. was in his bed all the night & till one o'clock to day. He then rose just long enough to drink again & vent his rage at the officer & men & then went to bed again. The Lord look upon us in mercy & preserve us from the dangers of the ocean at this inclement season. The S. W. Monsoon has fully set in here & we know not what may befall us.

May 26. Have been endeavoring to pass the Island of Ceylon since N. Latitude but cannot get past. Three days ago at twelve o'clock we were only 15 miles from it by the ship's reckoning & at 7 o'clock P.M. one of the most furious winds that I ever heard commenced blowing us directly towards the Isl. without our being able to steer any other course except to go straight on again. We had been almost becalmed all the afternoon or we should probably have seen land before night. Our C. had drunk so much sail out when the Hurricane commenced I call it a hur. because while it continued it appeared more like one than any thing else. However it lasted only about 10 or 15 minutes. We were probably not more than 5 miles from the land when it began to blow. The ship was put about & stood towards the North East. This course we steered all the next day & then attempted again, to run past the Island, but in vain. For just as we came near the longitude of it again another furious wind came from the land & drove us back. Thus we tried three days in succession, to pass but could not succeed. We were then obliged to run two or three degrees to the

thus to the south as far as about 9 degrees we then passed very near it. Indeed we did but just escape it, so strong is the current [redacted]. The Lord's mercies are very great. May I never forget from whence all my blessings come. But little occurred worthy of notice from this time till we arrived in Bombay except that the Capt. was intoxicated the most of the time while the liquor lasted. We arrived in Bom. on the 28 of June & I came immediately to Mahim to meet my dear solitary husband. I shall not attempt to describe my feelings upon the occasion, but leave it for my friends to imagine. There were some men making a few repairs on the house & these we had all called in immediately & in their presence gave thanks to God for my safe return. Thanks were returned in a Mahratta language.

I ought to have mentioned that on Friday morn. 22 of June one of the men died on board the Ship & his remains were committed to the deep, in about two hours after wards. He was a Mussulman. One thing more I forgot to mention in its place. It was this viz. that outward the steam-boat we had a prayer meeting in the evening which was very refreshing to us all.

Now my dear friends I shall only have time to mention a few general facts respecting our mission for should I attempt to relate particulars ~~[illegible]~~ I should do justice to none. I have much writing to do, & the ship which I expect will carry this will sail very soon.

The fact that we have a Chapel here, is very interesting. The first Sabbath after our arrival was our communion season one of very peculiar interest to me & I doubt not to the others. In the afternoon about 200 & 70 boys assembled to be instructed. Two or three other schools in Bombay did not attend for some reason or other but to see such a goodly number repeating catechisms & the word of God & singing His praises, to me it was an overwhelming sight.

26 I should have said that our monthly fast occurred on the preceding Friday. This to me was a very interesting day. I may such seasons not be lost to us. There are under the care of this mission, [illegible] schools.

My work principally since I returned has been visiting schools & conversing with the females a little as I can. I expect hereafter that the principal care of the schools in Mahim & the vicinity will devolve on me. About a week since we returned from a short tour on the western side of Salsette Island. It was very interesting to me tho' in the rainy season. Two of the schools in that region were in a flourishing state & gave us good reason to hope that they had not been established in vain. The astonished natives stood by us from morning till night not even giving us time to eat our food alone. And when it was bed time, I was obliged to go to bed before those who stood gazing at us. In vain did the sea-poy try to drive them away, so strange was it to them to see a female who could speak their language. In another place as many perhaps 2 or 300 continued their gaze at us till we left the place & then many of them followed us a long way. I should like to give you some account of our manner of riding from place to place, but I have no time & the excitement we occasioned. After the rains are over, we intend to remove from place to place, staying a short time in each place: say long enough to see what attention the people will give & ascertain where would be the most eligible situation in which to labor. In many places the people have met with attention & we have strong hopes that the seed thus scattered will one long spring up & produce an abundant harvest. Surely our friends at home will pray earnestly that the Lord of the harvest will thrust forth laborers into his harvest," for untill some more laborers are sent, much of the work needed to be done here, must be left undone. The translations, printing tracts, correcting proof sheets, aside from daily preaching, superintending schools &c. &c. forms a labor of which none but

those who are here can form any adequate idea. I often wonder that the brethren do not sink under it. I believe the members of this mission are tolerable, except Br. Hall's children who have been very sick for a long time & their oldest son was not expected to continue long, but I believe he is some better now tho' I do not expect the consumptive long in this climate. Mrs Hall has had great fatigue with them & of course is not very well at present. Mrs Nichols too has had an ill turn recently, but was better yesterday. My own health is tolerably good when I do not exert myself too much. My dear husband also enjoys better health than he did a year ago, but his health is not perfect. The children who were in our family before I returned to America are yet in the other families except those who were taken by their parents again. It has been thought I believe by my brethren & sisters that I ought not to have the care of them again, tho' I offered to take them off their hands. I believe 11 or 12 remain with them.

I think however that we shall shortly have two more from Br. Hall's. I am going to attend a little meeting this afternoon with a few females which I appointed long before yesterday. When I return I will say a little respecting my success. Adieu for the present.

August 28. I went out yesterday but did not find any person except the mother of our Puntoyee. I heard the boys in the school room, and then went & conversed with her, as much as I was able & taught her to sew very prettily. I hope soon to be able to prevail upon others to do the same.

The name of Jonas Loe has just been applied to a boy who has been in our family about three & a half years. His name is Angelo Francisco. He is naturally a very active boy, has learned to read & write both English & Mahratta with a good degree of facility. There is scarcely a sentence in the Bible that he cannot read & translate readily into English. If the Lord should convert him to himself we think he would make a very useful member of Society and perhaps a Missionary. But I must stop short for we have just learned that the ship by which we must send

our communications will sail to Maumee. I hope my friends will accept this hasty scrawl as a token of love till I can send them some thing more interesting.

I think our friends would not cease to pray for this wicked people could they witness what Mr Graves & I did this evening. In short one would have suppose that Satan with his legions had made his appearance in this place. O pray for us my dear sisters that the great Lord of the harvest would thrust forth labourers into his harvest." M. G.

Mrs. Graves' journal.
July, 1825.

Kottagiry, Neelagiry Hills, March 24, 1830.

My dear Sir,

Although the brethren at Bombay, in their joint communication, have probably mentioned my absence, you probably will expect some intelligence from me directly. After having been for many months troubled with a very strongly seated bowel complaint, which, though not acute in its effects, was obviously wasting me away, I was urgently advised to go to America; but as I declined that, I was still advised to go somewhere to sea. And as I was becoming too weak to be comfortable or to render it expedient for me to perform much missionary duty, I could not decline from complying with this advice. I was inclined to go up the Persian Gulf; but it was thought by our kind Physician that, at that season, it would introduce me too suddenly into too cold a region. It was thought better that I should proceed down this coast, & go round perhaps to Bengal. Having a strong desire to see our highly favored mission at Jaffna, I concluded that I might make a short visit there & return. I therefore with Mrs G. & Eliza Glasse (a girl in our family whom we could not well otherwise dispose of) took a small native vessel as far as Alleppie. There, not meeting with a desirable opportunity to proceed farther by water so soon as we expected, & having apparently received no benefit, we accepted an invitation from the Rev. Mr. Baker who was then on a visit at the Rev. Mr. Nortons in Alleppie, to accompany him to his family & their Mission at Kottayam among the Syriac Christians. His station & the ~~Syrian~~ College for the Syrians are about 18 miles inland to which there is a convenient water passage. We ~~stayed~~ there about three weeks. While there I thought my health a little improved, but felt no radical change. Knowing that Br. Scudder was at this place I wrote to him making some

inquiries, & such was the answer, & so many advised us to the measure, that we thought expedient to come here. The journey by land was rather favorable to my health. The cold of these hills much surprized us, and rendered us very uncomfortable especially for a time. Frost is not at all uncommon here between eleven & 12 degrees of north latitude; & the weather is astonishingly uniform the whole year round. I think the cold for a time was quite too severe for me & injured me; but ~~I am~~ after two months residence here, I am becoming more inured to it, and begin to hope that it is benefitting me a little. Whether this climate, which many ~~reckon~~ better for invalids than England or America, will be made the instrument of healing me or protracting my life I know not, but think it may be expedient for me to try its effects for a year, or nearly that time, if I am spared so long. Br. Scudder seems to be becoming quite well & he thinks Br. Woodward's life was preserved by residing here. The servants of most of the families that reside here, speak Tamul & the natives of the hills understand it somewhat; so that Br. S. has a congregation every sabbath of 50 hearers or more. It is probably well for my health that I have none. There are however a few individuals, with whom I can converse a little in Hindoostanee. These I endeavor or as I have opportunity to instruct. I have also learned the Canarese alphabet myself for the purpose of instructing a few natives who serve us, to read religious instruction in that language, which approximates nearest their own. The natives of the hills have no learning at all among themselves. I am able occasionally to look at our Mahratta translation, & to read in a few native Mahratta books which I have with me. I therefore hope that the time we spend here will not entirely lost, though it may be of a very trifling amount.

The missions we have visited since leaving Bombay, are those of the Church Society & in the Malayalim or Malabarese language which considerably resembles Tamul. Of course our ignorance of the language render

t improper to say much respecting the state of these missions; but we are certainly bound to mention the pleasure & encouragement we felt in viewing them. At Allepie Mr. Norton has a large dwelling house & a large church both built partly at the expense of the Society & partly by the favor of the native Government. The ground on which they stand is also the gift of the late queen. The church has a lofty bell gallery & an organ & resounds with Christian hymns in Christian tunes, & in the native language. The congregation consisted of about two hundred natives, & nearly half of them had been baptized. The day we attended, a Hindoo family was baptized & some from the Roman Catholics received. But all who are baptized are not received to the Lord's supper, nor supposed to give full evidence of a radical change. At Kottayam Mr. Doran instructs upwards of a hundred young men in the Syrian College mostly through the medium of the English language. As some of them have learned to understand English pretty well, the missionaries have one service on Sundays in English, the other in Malayalim. They have as yet no church but hold their meetings in the academy connected with the College. The congregation is about two hundred. The population in their immediate vicinity is very sparse. Mr. Baker has the principal care of the native schools & gives himself especially to preaching the gospel. Mr. Bailey had the principal management of the printing, typefoundery & bookbinding - had translated & printed the church service & the N. Testament. Some two or three books of the O. Test were also translated. But he was seriously affected with a chronic liver-complaint & we have just heard has gone to sea for his health. Mrs. Bailey was also in poor health. They have a large family of children, so have Mr & Mrs Baker. The latter have just sent their three eldest to England. Mr Doran is unmarried. They have three large dwelling houses - one of them erected at the expense of the occupant. Mrs Baker a grand daughter of the first Rev. Mr. Kathoof, she had a boarding school of about 40 native Syriana girls who work during a part of the day, & the other part are diligently employed in learning to read or in reading the Scriptures & other Christian books in their own language. Many of them repeated Dr. Watts' 2d Catechism very correctly. At Cochin the Rev. Mr. Ridsdale has an English, a Portuguese & a native congregation. In Portuguese he is assisted by a priest recently converted from Popery & instructed for a time in the Bangalore mission. Considerable attention & opposition have been excited among the R. Catholics of the place. The large Jewish town which is very near has no missionary especially designated to labour in it, & few of the inhabitants attend on instruction at Cochin, though Malayalim is the proper language in which to attempt their instruction.

On our way from Cochin to this place, we passed through a large town of Syrian Christians, among whom there is also one Roman Catholic church. The Syrians were finishing their Christmas holly days. The streets were filled with crosses, made of plantain stalks for the occasion, & at night illuminated. They had a costly & very noisy exhibition of fireworks. In the daytime also, there was a procession of perhaps two thousand people, conveying about 3 carved images. The priests wore a cloaklike upper garment, having a conical hood lying back on the shoulders, much ornamented with goldleaf; & one or two of them walked under a rich canopy carried by four men. For music they had singing, violins, drums, a species of tambarine & cymbals. I was able only to reprove a few of them for their idolatry in Hindoostanee, which only two or three understood but very partially. I however distributed many portions of the Malayalim Testament, & a greater number of religious tracts. Some of both of which received the violence of Antichrist, being torn in pieces, because they condemned idolatry & false mediators. I would there could be a prudent, zealous mission established there. We suffered more abuse from them than perhaps we ever had done in any other place where we ever stayed an equal number of days.

As to the additional allowances which the other members of our mission have recently proposed & I suppose drawn, were I guided by the support which other missionaries receive, or by what I suppose drawn, I should look to European living in this country, I might think it exercise, I should not object to them. Should I look to the natives, & those employed by us to subserve the same cause as ourselves, I should think them far too low, but on looking to the prophets, apostles & Christ, I cannot but feel for them, considering we are to love our neighbor as ourselves, & when I look to the prophets, apostles & Christ, I cannot but feel for the present at least, that our old plan is better for me, & I need no less now, than I should if more actively employed.

Yours in the precious Gospel,
With much affection & respect.
Allen Graves.

Rev. Allen Graves.

Oct. 18, 1830

Ackd. Feb. 24, 1831.

Journey—

Letter. Philadelphia recd 17 May 1831

Jeremiah Evarts Esqr.

Cor. Secy to the Am. Board of Foreign Missions

Boston

U. S. A.

21 MAY

CALCUTTA

To Capt. Shearing.

Dear Sir,

Pray excuse the liberty I again take of enclosing a letter to your care.

The one I sent before if still with you, may be destroyed, as I suppose the missionaries embarked for Bombay long before it reached you.

The enclosed I trust you will have the kindness to convey; or, in case an earlier opportunity, forward as circumstances permit.

We have just heard of the death of Mrs Allen, a missionary sister in Bombay deservedly regarded with great esteem & affection by us all. She died of child birth leaving a son & also the comforting evidence that she is gone to enjoy the Saviour in the rest that remains for the people of God. May you & I be truly prepared for the same

May you have a prosperous voyage & every needed blessing.

Yours truly

Khotaguiry Nedjiry Hills.
Feb. 18 1831

23FE23
1831

19 February 1831

Paid

Capt. [redacted] Shearing
American vessel Corvo.
Calcutta

In case of his having left, any other American Captain will confer a favor by receiving this & forwarding the enclosed.

Rec. After Graces.
Apl. 27. 1831.

PM

NOT ENTITLED TO POSTPAID

CALCUTTA G.P.O. 7 MAY 1831

No 5

52 Khotagirry Nilagirry Hills Jan. 29 1834

Dear Sir,

Having remained in this place a full year, I must be expected to give some account of the scenes through which I have passed. As my health was the object of our residence, I may speak of it first. Not long after writing my last letter to you, I became worse; but by the blessing of God on medical means, I soon recovered to a comfortable state, in which with few interruptions & a general improvement, I have been permitted to remain till the present time. Perhaps the cold here was rather too severe for me at first; but so far as I can judge, a wiser course could not have been pursued by me, than a residence here. I may well reckon it a special mercy to have lived through the year; but besides this protration of life, I have enjoyed a good degree of comfort & am permitted to commence another year, free from my bowel complaint, with my strength increased & my biliary system I trust considerably improved. Mrs Graves too, the greater part of the time, has been comfortably well with no severe illness. We are thus urgently & sweetly called upon for praise.

You may perhaps suppose that we ought soon to be on our way to our field of labour & spend no more of our precious time among a people whose language we cannot use for their instruction. On the question of our immediate return we would, if we could, gladly consult you; for we are ourselves in considerable doubt. The physician of this place thinks it our safer course to remain another year. And we must remain nearly that time, unless we leave soon; for the next rains on the western coast would, during their continuance, render our return quite impracticable. We are now anxiously waiting to hear the opinion of our Bro in Bombay.

As it respects exertions to communicate religious instruction to the natives of these hills, my circumstances have necessarily prevented my attempting much. There is but one small village near us. And, during the first part of the year, I was quite unable to walk to any other. I have kept no horse & have been almost wholly without any means of conveyance. There are a few servants of Europeans who understand Hindoostanee. While these were any of these to attend, I had a weekly meeting for their instruction. And through interpretation, I have usually read, every day, & explain a portion of S

to the natives who have laboured in the erection of our house, or have been otherwise employed by us. Very rarely also, when no missionary or catechist speaking Tamul has been present, I have by interpretation conducted the meeting, which has been continually kept up on the sabbath afternoon, for the instruction of those natives mostly from the low countries, who speak Tamul. There is one Mahratta man in this neighbourhood who has declared himself burdened with my instructions. I see however little prospect of his being savingly benefitted. Since I have been able, I have occasionally walked out one, two & three or more miles to the small native villages which surround us, & whose inhabitants use a kind of Canarese language. One of their own people, who understands Hindoostanee also considerably, & whom I employ attends me as interpreter. These people so far as I can judge are a very simple, honest hardy race, who live by cultivating the soil & rearing cattle. They are idolaters, but as such, I think, in a less degree than other Hindoos, & many of them are ashamed of their own their idolatrous symbols. They seem generally attentive to what is said to them of salvation by Christ. I do not find that one native on the twenty or thirty miles square of ~~the region of~~ these hills can read or write; All the natives that can do so are from the low country.* I have used various means to get a school into operation among them. The only Canarese school teacher whom I have been able to obtain has been now, (with myself many of the time) engaged for several weeks in endeavouring to collect children for a school & whether he will finally succeed or not is as yet quite uncertain. There are two other classes of natives on these hills, which are few in number, & have, it is said, quite distinct languages. Of these I know much less than of the others.

One English service for Europeans has been held every sabbath. This was conducted by Mr. Thompson while he remained here, & also a second service in the afternoon. He is a London Soc. Missionary at Jaffna. At present, Mr. Schmid ~~church~~ Episcopal missionary from Palamcotta conducts the service. At Cotacamund 10 miles from this place where there are I suppose 70 or more European houses, a church has been recently consecrated & a chaplain is soon to arrive. But at present Mr. Cooper from the Scottish Mission in the Southern Konkan, who is there for Mrs Cs. health, has religious worship every sabbath at his own house.

I have been able to spend a part of almost every day in translating a little portion of Scripture into Mahratta. I have thus finished the books of Exodus & Psalms. This work, should I be spared to revise it in the Mahratta country, will I hope not be lost. I have also looked over the book of Genesis & a small tract or two, & sent them to Bombay to be examined & printed. Should we continue here another year, & my health be equal to what it is at present, I could continue, to some advantage I trust, the work of translation, & should do more I hope, for the instruction of the people than I have

thus done. In translation though I have no Mahratta helper, I have not only
the previous experience & a Mahratta style, I trust somewhat matured by the three years
diligently spent in revising the Test. with all necessary help of Mahratta pundits, but
feel myself here more at leisure thoroughly to investigate the original as I pro-
ed, than I should probably do in the Mahratta country. I cannot but trust
therefore that whatever time I spend here, in the various allotments of Divine
Providence, will not be quite thrown away. Mrs. Graves it is true finds here means
of usefulness here much more circumscribed than mine. We shall both rejoice to re-
turn as soon as we shall discover that our duty calls us. I do not feel ill enough to be idle;
but I have doubts about the duty of returning immediately, for my digestion is rather im-
perfect, I have a weakness at the lungs unusual for me, not unfrequently copious hemor-
rhage from an old hemorhoidal complaint, some degree of fulness of the hands & obstruction in
the joints during the night, & I sometimes rest but poorly. However it may not be of very
great consequence where I am; in any place I can not expect a long protraction of
life. Oh that I had a greater degree of satisfaction in my past days, & preparation to enter
into the joy of my Lord. At the same time I would not undervalue the past mercy of so
long a continuance in enjoying the privilege of the missionary work, nor distrust the
power that can protract my days & mercies still.

We have just heard of, & rejoiced much in the arrival of the new mission-
aries at Calcutta. I wrote them a line but they may have left that place before
it reaches them. Postage here being so expensive, I have not had the privilege of hear-
ing your last letter received some months since. And some other pleasing & prof-
itable communications by our new brethren we must not expect to enjoy, unless per-
mitted to return to Bombay. Since our absence the brn have received several
new members to the church, one of them a hopeful convert from paganism.
The Scottish missionary, Mr. Wilson, has also baptized 3 or 4, besides several who have been received by his colleagues in the S. Konkan.
Our last letters from Ceylon also mention the commencement of what seems
a great revival in their mission, & in some others near them. I believe
that most missionaries in India are called upon by their success, to thank God
& take courage.

Feb. 15.

I have now received the letters from Bombay & as our brethren do not object to our
longer stay, & as Br. R. a pious friend of ours, strongly urges it, duty seems to require that we re-
main here, for the present at least. One subject now occurs to me which possibly some
of our number may have mentioned without my knowledge. We have often spoken
to each other with some surprise, that donations to the Board made in this country, should
not so particularly acknowledged at home, as those received there. Although we now sometimes
publish them here, their acknowledgment, there also, would seem not only an expression of proper feeling
on the part of the Board, but would be an additional proof that we rightly value & apply the charity of our friends.

* Since writing this, I have met with two natives of the hills, both of whom can read & write
Tamul & one of them Canarese also. They learned in the schools which Br. Woodward super-
intended while here. There have been schools here at different times for the Tamul servants
of Europeans, who are of course continually changing. But very few natives of the hills have ever at-
tended them for any considerable time. And they are all astonishingly disinclined to learn.

Perhaps you will have heard that Mr. Mitchell, a Church Missionary, having felt dissat
with our translation of the N.T., has himself made a new translation, or as I would express it, has
ed our translation of the gospel of Matthew, & it has been published by the B.F.B.S. It differs much in orthography, imitating, more than ours,
the of the S. Konkani, & is much freer in respect to the original than ours; & more so than
can think at all justifiable. However I have now no time for self justification or the censu
of a Christian brother. Still I may mention that he has rejected the punctuation & enclosu
custom of enclosing words not in the original. The version is on the whole a nearer resemblance of ours
than is either Dr. Carey's or Dr. Taylors. The latter is now out of print.

My intended Canarese School has at length failed, owing partly to the teacher's want of
& partly to his unwillingness (through unfriendly persuasion) to attend the sabbath Tamul worship.
attendance I could not cast out of my conditions. I have still hopes that one of the readers, mentioned in the note, will

Rev. Alden Graves
Kep. 27, 1834
Ans. Dec. 2

Jeremiah Evarts Esq.
Missionary Rooms, Hanover st.
Boston

This place is situated about 115 miles east from Calicut on the western coast; & its eleva
is about 6000 ft. In the month of January frosts are usual every night. But I think the m
dium temperature is from 58° to 62°. Rain during the year past, has been much less than
is usual at Bombay. Indeed the whole year usually resembles the most pleasant months in o
native country. Most European productions are here either indigenous or may be cultivated,
is the most common grain — rice never is produced here. The most common stones are gr
& laterite. The strata of earth are often a black soil several feet deep, then red earth, then yel
then white. There being no lime here the latter is used to white wash houses. The most common wild bea
are, elephants on the lower parts of the hills, tigers, leopards, bears, hogs, dogs, jackals & monkey
The venemous serpents of the low country, are not met with; a few other kinds however sometimes occur
As I can enclose a letter without surpassing the weight allowed, pardon me the trouble I thus
I trust this finds your health is comfortable your family blessed, & the church Zion prosperous.
I remain privileged still to be affec & respect

53 Khotgirry commonly written Khotegherry
Neelgirry (Blue Hills) com. wr. Neilgherries.
Aug. 11, 1831.

My dear Mr. Evarts,

As I am giving myself a vacation from my small daily task of translation, for the purpose of writing a few letters to friends in Amer. I must not forget yourself. Since I suppose you as author favored me with the Letters of William Penn, I feel myself bound by the love of my country, of Justice, humanity & Christianity, to thank you for the patient labour you devoted to the subject. From all I have seen in the Recorder, I fear that injustice & oppression have prevailed; but I cannot, with any composure, admit the thought that it should continue to do so. It is dismal to hear of dissension in our country, but much more so to hear of a universal consent to descend to the lowest depths of wickedness & disgrace. If no other consideration could operate, one would think that a sense of shame would horrify the heart & palsy the arm of oppressors. Who could avoid praying for the poor Indians against a father or brother inclined to do them such awful wrong? I cannot but hope that the mind of the nation will be so expressed as to take away this reproach, & make ample restitution to the sufferers if not to repay them fourfold. Otherwise surely an Almighty arm will sooner or later avenge their wrongs. The custom of ruling over slaves & subjugated people, has it seems a most pernicious effect on the character of many even good men, & often entails greater evils on families & nations than it brings to the poor sufferers. How many thousand times better to be oppressed than to oppress! But perhaps you may think I have forgotten myself as a missionary among the heathen, & so near my own final account. Let me then cordially thank you for

~~Thank you for~~ both the pamphlets you sent me, & utter a pray
for my infatuated country. Of course I trust you will not exp
my hasty expressions.

As to my own & Mrs G's health, it is not much different f
what it was when I last wrote you. I continue free from my bow
complaint, & my biliary system is undoubtedly improved. I now & then
have restless nights – my digestive powers are much impaired, & I am
daily more or less admonished of my weakness & danger. My lungs are somewhat affected & I have occasionally pain in my right s
But I am
able to sit at my study-table three or 4 hours a day & to ride
on my pony, (a gift,) from one to 5 miles a day, to preach the
Gospel by an interpreter. We had fully purposed to leave the
hills in about two months, i.e. as soon as the monsoon will permit
a passage up the coast; but the physician thinks it would be ha
ardous, & would probably bring back my bowel complaint. He the
fore strongly urges us to stay another year. There is no doubt th
Mrs G. & ~~I both~~ myself are both seriously affected with a ~~bo~~ chronic b
er complaint. And how near it may have brought us to dissolution
or whether a longer residence here would protract our lives o
capability of usefulness, is peculiarly uncertain. What we ought to
think of
doing, I know not, & shall not probably decide upon any course, till we
hear from the mission. I have also written to inquire of the Sc
of the Bombay Bib. Soc. whether they intend patronizing my translation
for if they do, I might possibly get a ~~[illegible]~~ Mahratta Munshi here to revise it
to correct heresies. If I do not this, & am not permitted to revise what I
have now translated, (Exod. Lev. Numb. & Psalms) & what else I may tr
late here, in the ~~Mahratta~~ Mahratta country, it may be usele
There are some party feelings operating against our Mush. N. Test
& were I not quite sure that my capacities, past labours & present c

cumstances require me to endeavour to serve my Saviour's cause by translating, I would, if I were to remain here but a few months only, turn my attention to the Canarese language, a dialect of which the hill people use. What little I have already learnt incidentally enables me to detect many errors of my interpreter. Although my present exertions are so sadly obstructed by my ignorance of the language, there is in many instances a most gratifying attention. And as the villages are extremely scattered I collect all the people, men, women & children that I can, when I visit them, & close my address by a prayer. If I did not not so, probably many of the present generation would never get any correct idea of Christian prayer. The people are all idolaters, but not so grossly such, as the nor given to so many vices, as the inhabitants of the plains. Several Tamul missionaries have been on the hills, but their labors, so far as their health permitted them to labor at all, were I believe almost wholly confined to the low country people employed here by Europeans. These speak Tamul — few others understand it. For these Mr. Kiddale from Cochin, has a service every sabbath interpreted from the Malayalee, the language which he uses. Mr. Sawyer, the present chaplain at Cotacamund 15 miles from us at a higher elevation, who was formerly a missionary of the Ch. of England, is I understand much engaged in imparting rel. inst. to the natives there.

You will, doubtless ere this reaches you, have joined us in mourning the great losses our mission has sustained, in the death of Brs Allen & Hervey, & of Br. Garrett. These were each of them truly precious members; The two elder esp. (for of course I never saw Bro. H.) were laborious, humble, patient & zealous. We are urgently called upon to consider our insignificance as well as defects. Mrs G. & I cannot but feel much for the Mahratta people, whether we ever see any of them again or not. All other further news from Bombay you will doubtless hear in a direct way.

Mrs G. joins me in aff. regards to yourself & family & all other friends.

Sincerely yours servant in the Gospel.

A. Graves.

different condition. They have received 61 hopeful converts this year, & hope to receive more before it closes.

If you could spare time to write to me, & if I am spared to read what you write, I should esteem it a great favor.

The Mahim house is I suppose likely to fall through, for want of repairs.

Yours as above A. G.

P.P.S. Should there be forwarded to your address two copies of Haugh's letters from the Nilgiries please accept one for the Board & forward one by private conveyance for Mid. College library. It might be directed to Rev. Wm. C. Fawler, Professor.

Rev. Alden Grant
Ceylon
Feb. 27. 1832.

Rev. Seth Swarts, Esq.
Boston Mass.
U.S.N.A.

Mr. Grant 25

P.S. Eliza Glass, the younger of the sisters, whom we took for a christian education, & who was with us here, is now also married & lives far distant at Sessor. Neither of them have given us much comfort, nor any evidence of piety! Mrs G. & myself are therefore solitary. But if we have no spiritual children here, we rejoice that our Bro. & Sis. in Ceylon are in

September. 20th.

although the Mission passed the resolve they did concerning the Books yet you may see by reference to the cover of the Oriental Christian Spectator (No. for September 1831), how much Bro Stone regards the opinion of his Brethren. Mr Coward refused to be employed by the Mission - and as he has to be at the printing office daily Bro S. has a list of his Books there & some of them as samples. Mr Coward sells the books but Bro. Stone gets the money, I presume. Scott's Bible $16 per copy is here advertised for 75 Rupees - more than double the prime cost. To whom does this go? Bro. Stone informs the Brethren that it is his; and he has a right to do with it as he pleases. The Board must decide this point, & W Board are bound to do it.

One subject more. At a Business meeting some time ago Bro. Garrett brought forward the motion that Bros. Allen & Hervey considering their situation should have the same allowed them while their children were sucking & needed a nurse, as if their wives had lived. By the death of their wives their allowances were reduced at once according to the regulation of the Mission, 46 Rupees per month. His object was to raise their salaries to the same with the rest - viz 136 Rs. Bro. Garrett, Bro. Read & Myself voted for it while Bro. Hervey & Allen were silent. Bro. Stone objected on the grounds that the same provisions were not made for the female in the case of her husband's death. The Mission did not see that there was, at present, any need for such a rule. Bro. Hervey has written upon this subject to you. I merely mention this because Bro. Stone said he would write to the Board and state his views on the point. You have mine. I think the resolve was righteous & necessary one.

These matters you see freely - I speak as things appear to me.

Yours &c W. Ramsey

Rev. Wm. Ramsay. March 12/32

Income of a Certain Missionary under the care of the A.B.C. in Bombay Ans. March 19.

Salary ---- Rs		per month
1 little girl board & schooling	25	"
1 little girl schooling	6.	"
1 little girl do	7.	"
1 little boy	3	"
Income	Rs. 41	per month + the Salary!!

Query. Do the Board approve of anyone of their missionaries besides the regular Salary accruing from the Board making this sum and in this way in addition? If so: say so: if not say so. It may be cheaper for the Board to say that the Missionaries shall support themselves here. Many no doubt can do it. Facts speak

Pr. Edward Va. Feb. 27, 1834.

My dear Dr. Wisner,

In common circumstances, I should censure myself severely for not answering till now the first kind letter you sent to us at this place. But I attended faithfully to all the requests it contained, unless the inquiry of my opinion in regard to Br. Valentine be an exception. But I suppose Mr. Goodrich informed you that I was desirous to have Mr. B. go to Bombay. I am in the same desire still; but think it quite inexpedient to urge any one to any particular station. He recently told me that he is thinking much of China, in consequence of friends having suggested to him the importance of that field. On receiving your second letter, for which I feel truly grateful, I read it before all the students & some others; & spent the whole evening in pleading in my way, for Bom. particularly in view some 3, 4, 5 or 6 of those, who had not yet made up their minds to engage in any foreign missions, to think of the M. people. The result I do not yet know — have had no favorable intimation yet; but have hope that some of them may, if not with me yet ultimately go to that country. I had also recently written to Mr. Crable of Washington city inquiring his final decision. His answer arrived this morning. He thinks at present that his field is too important to leave. So that as yet I know of none ready or likely to be ready soon, for Bombay. But this fact has led Mrs G. & myself to the inquiry whether, if none or not the whole number mentioned of mis.s can be obtained for Bombay, we might not propose one or two catechists or candidates for licensure, to accompany us — not to either of the stations now occupied without consulting the brethren now filling them, but to settle with us in some new station at Loonner or elsewhere near the Ghauts or on them. I have a brother looking to the missionary work & about to commence theol. studies. But I should not recommend him to any station till he shall have finished his regular course — he is somewhat different from myself. But I have a brother older, perhaps 32 y. of age, hitherto a farmer with a good common education. Who has recently sold his farm, with the purpose of preparing himself to labour for Christ in some humble sphere in our own country, & who I am sure would gladly go to the heathen if duty should seem to call him. I never proposed the question directly to him; but what if I should? His wife is a humble diffident yet zealous chr. Her health is indeed poor, & that in consequence of a liver complaint as some think. They have never had any children. They might perhaps if desired accompany us. Or perhaps one or two others may be hereafter met with by us, in like circumstances. Could any such persons be at all encouraged? I do not ask for the town of Bombay, but for some more retired station, among the poor perishing Mahratha people. — Mr. Goodrich & Dr. Baxter themselves preferred to write testimonials for students separately; & thought they might thus be more useful to the Committee. But I must give some account of myself. The main reason, & I trust a good one, why Mrs. G. started before receiving your letter which we both wished for, was, that then & then only could she have company. A man & his wife were going to Kentucky from this place, & were to be with her till they should arrive at Cincinati. We therefore & many friends here thought it best that she should improve the opportunity. And in no case would she have undertaken the journey, when it would have been likely to delay our return to India. We are again permitted, happily indeed, to meet in this place. The journey, owing to the worst of roads, was much longer in time & distance than we had expected, & attended with greater exposures & fatigues. But yet it has been accomplished with abundant mercies as well as with safety, & we trust with considerable profit in many respects.

Rev. C. Graves, Nagpur, Berar, via
Date Feb. 27, Received March 31st
Antwerp Mar. 12. 1848

We are now blessed with quite as good health as is usual for us. I have
felt the debilitating effects of an apparent early spring, & during very much
wet damp weather, has a cold & cough for a fortnight, but am now quite
recovered. I should not on my own account, think it necessary to consult
physicians, particularly, in regard to our return to India. But since it might be
more satisfactory to the committee & others, we will endeavour to be in
Philadelphia on or before the third Thursday in May to meet you there
& then after that, if nothing special prevents, we will endeavour to
visit some friends in N. England, & be ready to embark from Boston
at least as soon as the first of July next. — Having had an
invitation to attend the meeting at the organization of the central
Board of F. M. at Petersburg Va. on the last thursday in March, we
propose leaving this place about the 20th of March or perhaps sooner
& spending the remainder of the time before going to the north
there or near that place. If therefore you should favor us with
letters, they might be directed to the care of Rev. Wm. S. Plumer
Petersburg Va. or, if you prefer it, perhaps Rev. Shepherd K. Kollock
Norfolk Va. While at Petersburg, I hope to continue somewhat
the work of translation. In this I move very slowly, but have
recently finished the book of Joshua - I am hoping to go through
the books of Judges & Ruth before going to the N. to leave the
country. I hope the Lord will provide missionaries for the Mah. country.
Mrs Goodrich has been recently confined with a daughter & is very
weak. Mrs Cushing has been unwell most of the winter. Two sisters
have been obliged to leave, with bleeding at the lungs. Mr. Rice, who
was sick when you were here, has recovered. The rest of our friends
are I believe all well. This day has been an interesting one in
the concert for colleges & schools. I trust it will ultimately
yield more help to the Mahratta country. The Herald for
March arrived this morning. I have not yet seen it. If we are
permitted to return, we would hope it may be in a temperance ship
We should expect to do the more good, & be the more safe, as well as in more
suitable company. If a good opportunity should offer for our embarking sooner
than the first of July, & you will inform us, we will endeavour
to be there as much sooner as you request. We unite in kind re-
gards & love to all the Committee, their families & all other inquiring friends.

With respect & affection yours,
C. Allen Graves.

56 Ahmednuggur 26 Apr. 1832.

My dear Mr. Anderson,

I thank you for your letters to our mission of Aug. 20th & Dec. 1, 1831. & for that to me of Dec. 2, 1831. Probably the two former have been, or will be answered from Bombay. The brn. there are doubtless better acquainted than I am, with the views of the Bom. Bib. Soc. & with the preparations necessary to make, in order to commence the proposed new edition of the Mah. Test. I rejoice much in the extended operations of the Am. Br. Soc. & especially that it has remembered us. The new edition is much needed, & I hope it will be commenced soon; though it cannot probably be finished this year. If it is not lithographed, (this would greatly enlarge the size & probably increase the cost) we must I think procure a new fount of types. The revision too is no small labour. Though I have noted many corrections, & had it much in my mind. The Bomb. B.S. has printed a new edition of Mat. with my corrections & some others. They have also agreed to print a new edition still, of the same gospel in the Barbe bend, (the common) character. But they propose to have it quite new modelled; making our copy the basis, but borrowing largely from Mr. Mitchel's. I declined having any share in a version so free or loose as I suppose this is to be. But I have furnished the Committee with the principal alterations which I should wish to make from our version. The committee for revising translations consists of 2 Church missionaries, one Scottish, one American, & several ~~other~~ gentlemen who are laymen. The Sec'y proposes that I present to the Committee for revision what I have translated of the O.T. viz. Psalms & most of the Pentateuch. Accordingly I send for him to day a revised & transcribed copy of the book of Exodus. And I am now revising the book of Palms. This I shall probably soon lay by, & begin, if my life is spared, a new revision of the N.T. Soon after I received your letter, which was a week since, I wrote to the Secretary of the B. Bib. Soc. informing him of the proposal for a new edition of our N.T. & of the donation from our A. B. Soc. for the expense. I also communicated my expectation that we should soon commence the work, & requested that he would procure for me the remarks of the revising com-

mitted on our last edition & if possible also the remarks of others, in the same manner as if it were to be published by the Bom Bib. And I have engaged, if my life is spared to pay them all due attention. I have also requested remarks directly from some other missionaries desiring & hoping that the edition may be much improved, & rendered proper for the use of all in the Mahratta country. My present situation is favorable for discovering & removing those words & idioms which are but provincial, some of which may be found in the last edition. I ever the great objection ~~I feel~~, in the minds of some, is such that I never with a clear conscience consent to remove it, viz. a strict adherence to the original. This however is not greater than is exhibited in our english version, & is never intended to violate the sense, clearness & correctness demanded in the Mahratta language.

There are unhappy differences in respect to translations throughout India. Many missionaries & others misjudge of their own capacities & attainments — engage hastily & proceed hastily in correcting or executing translations, some relying wholly (or almost so) on the English or some other translation, & using native assistants who are mere provincialists, hinder. It must not be concealed that very many of us preach most awkwardly if not disgustingly in the native languages; & often are but poorly if at all understood when we think very highly of our performances & report them accordingly. These facts together with some sectarian & national prejudices ~~prejudices~~ & a natural desire to appear, will account for much of the unhappiness that exists. As a general thing, missionaries translate & compose too much, while they study the one language they should use, & speak the gospel in it far too little. But our time among the heathen is known to be short, & duties, cares & employments are very numerous & seem very urgent: what wonder if we sometimes mistake which to attempt first? And here let me say that American missionaries appear in this country in a very disadvantageous light from the often real rudeness of their English education, & their unchangeable provincialisms. Is it not to be supposed that if one cannot use his own language correctly, he will not learn to use any other so? But I am greatly wandering from my subject. I wish that missionaries poor as we are were increased a hundred fold. Their increase here

C. Allen Graves

would not prevent their improvement, externally & internally.

Mrs G. & myself enjoy on the whole a very unexpected degree of health; but the heat of this season & place is very trying & unpleasant, occasioning considerable derangement in our system. We are now living by the favor of Dr. Graham in a cooler residence towards two miles from the town. But I am able to ride to town daily in a conveyance of his, & to do as much as to preach one sermon to the people. I address 50 or 60 persons, employed by or near him, two or three times a week. I enjoy as much pleasure & hope, in publishing the gospel as ever I did. And the attention of the people in this place affords as much encouragement probably as in any place where I have ever laboured. But how long it may be expedient for Mrs G. & myself to remain here, if our lives are spared I know not. I would that we could attain the revival spirit which is blessing our land, & see the glory of God extensively displayed here before we are removed.

Should our two new brethren, whom your letter leads us to expect soon, shortly arrive & we all be spared awhile, it is possible we may think it best to occupy a third station, sooner, partly on the way from Bombay to this place. May they bring with them, retain with them, & be the means of imparting to us, that spirit of faith which we so much need.

If I should remain in this place, & my translations be printed it seems exceedingly desirable that we should have a press here, as has been suggested by some of our number.

If I proceed at my usual rate of revision, it will be nearly two years or more (should I live so long) before the translations which I have before me, will be revised. Of course I can not but be willing, & wish that persons properly qualified be employed in translating the other books of the O.T. As to the more recent members of our own mission however, many others have the advance ground, as to time, & acquaintance with the language. But I would hope that there is, & will be among all missionaries a disposition to help one another in this language especially.

Mrs G. joins me in much love to yourself & all Chr. friends.

Your servant in the Gospel.

A. Graves.

Rev. Allen Graves.

Oct. 5th, 1832.

Ans. Dec, 14

Rev. Rufus Anderson
Missionary Room
Boston

My dear Sir,

This letter was sent to me unsealed to be perused. As I did
exactly accord with all that is said about translation I perused the ly of it & fo
that though it is over not so questioned in it yet that the letter was designed to be
on it, not in anything to the spirit & organized so to ~~[illegible]~~ communicate this fact to your

57 Ahmednuggur May 18, 1832.

My dear Mr. Anderson,

your remarks on the uncertainty of life in your letter to our dear Br. Hervey, are now verified in his own death. Just as the last sabbath dawn was approaching to us, (the 13th inst.) he had revealed to him, as we believe, the glories of the heavenly state. His was a violent case of cholera, & the attack was unknown to any of us till the evening before his death. From that time till he expired, our kind friend & physician Dr. Graham was with him almost constantly. Mrs G. & I, living at present above a mile distant, were informed a little before 9 in the evening. I immediately went to see him, & was with him most of the time till his agonies ended. He had the most perfect use of his reason & could speak in a whisper, & with much effort, till perhaps half an hour before his death. He told us there to be more faithful than he had been; & said, "I have been a most unprofitable serv't." In answer to questions, he said he was willing to bear those pains & be rid of the world, also that he felt happy in the prospect of death. We all loved him - rejoiced in his commencing efforts to do the work of an evangelist to the heathen, & indulged many pleasing anticipations concerning him, that are now cut off. As he lived with Br. & Br. Read, & they were with him at times when I was out, they will probably give you further particulars.

Rev. Allen Graves
Oct. 5, 1832.

My longer letter, as the reply of yours to me respecting the donation of the A.B.S. to assist our mission, was dispatched hence some weeks since, but will probably never reach you. Should it however come to hand, you will doubtless keep it close, or destroy it. I think there was one mistake in it. I believe I mentioned several laymen when I should have said one. The Bombay B.S. is doubtless made well, & may it succeed well. In whatever particular way the donation from the A.B.S may be applied I rejoice much in the spirit which is thus exhibited. The more that society feels for the heathen, the more will God bless its efforts to benefit our own country.

My translation of the book of Exodus is now before the B.B.S & its revising committee. With what reception it will meet, I know not.

Mrs G. & myself have both suffered, and are still suffering much in health from this hot season, although by the favor of Dr. Graham we are enjoying probably the best house which this place affords. Should we be preserved through the approaching rains & a part of the next cold season, we must certainly remove hence to some cooler residence. Several eminences on the Ghats much nearer than even Mahabuleshwur, are recommended.

May the Lord bless his Israel.

Yours with affn & respect
A. Graves.

Jamestown S. Helena Nov. 10 1832.

My dear Mr. Anderson,

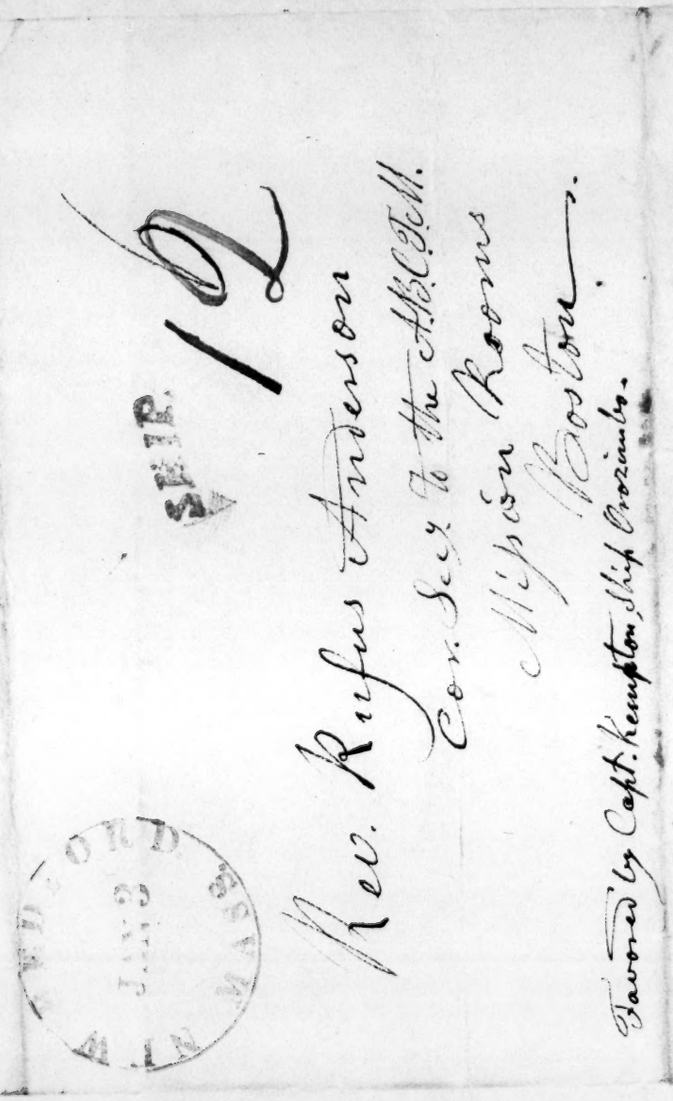
As there is an American ship here which (though her destination is too doubtful to favor us with a passage) may possibly reach Amer. before we do, I write this line to inform you that myself Mrs Graves & the orphan Wm Hervey are here waiting an opportunity to embark for America. We left Bombay on account of my health. I had a protracted bowel complaint, which though not removed is lessened especially since our residence here. We came hither 3 weeks ago on board the Jessie bound to Liverpool. As this climate is particularly mild & as it was thought by Mr. Carrol the Am. Consul that we could as easily procure a passage hence as from Liverpool we thought it quite expedient to stop here. We should probably otherwise have arrived in Liverpool in severe weather. And by our experience in doubling the Cape I dreaded the effect of severe cold weather on my health. We now live in the interior on the high lands where the thermometer is from 60 to 65 only & this cold is as much as perhaps my health at present requires. We shall however await the

first opportunity of proceeding to America. If the child were not with us, I should even hope that it might be expedient for us after a short residence here to return to Bombay. Our hearts are there indeed upon the missionary work among the poor Marathan people. But we would say, the will of the Lord be done.

In haste.
With Chn. Salutations to all Chn. friends

I remain
your servant in the gospel
Allen Graves.

Rev. Allen Graves
Jan. 4. 1833.



Bombay 12th July 1832

My dear Graham

Your letter of the 8th inst. I only got last evening and am very sorry to hear that Mr. Graves is so very unwell; and from my being fully congratulated with his case, I have not the least hesitation in declaring it as my opinion that no change of Indian Climate can now be of benefit to him, and that a further stay in India may very soon prove fatal; so I advise his immediate return to his native country as the only remaining chance of recovering his health.

I cannot recommend Mr. Graves to go home by the way of China as the climate is so very bad, besides all the ships of the season are now gone — it would be the last for him to go to England and from thence to America —

I

I am happy to hear that Mrs. Graham & children and yourself are all well; and may the Lord long preserve you to bless your little flock — Mrs. Maxwell has been ailing considerably of late but is now thank God better —

Give my united love respects to Mrs. Graham and to the Graves & Finds and believe me

Yours sincerely

J. K. Maxwell

R. Graham Esq.

he has been nearly 15 years in India, and as far as I can judge, no change in this climate will be of any lasting benefit to him.

A. Graham
Civil Surgeon
Ahmednuggur

Having been anxious to enquire personally into the cases of Mr. Rev. McFarlane & to see him occasionally of late, & from all the circumstances I am enabled to acquiesce in opinion as to the necessity of a through change of climate for his recovery, such as is recommended by Mr. Graham.

J. Murphy M.D.

Bombay August 11th 1832

Nuwaraeliya 17th July 183

The Revd. A. Graves arrived at Nuwaraeliya in December 1831, having, a short time before, returned from the Berlghany hills in some degree improved by residence at that place – during last hot weather he was often so extremely weak and exhausted as scarcely to be able to undergo the slightest fatigue or exertion in his missionary labours – he was at the time much afflicted with extensive discharges of blood from the haemorrhoidal vessels, and dyspepsia – Since the commencement of the rains he has suffered much from a severe complaint (under which he also laboured before going to the hills) which does not yield to any remedies, and which is gradually exhausting the remaining powers of the constitution and which, in this climate, in my opinion will prove fatal, as the only likely means of procuring permanent health I have recommended him to proceed to a cooler climate in order to recuperate the exhausted powers of the constitution; and as the only hope he has of regaining his strength and overcoming the present

his case

Circular to the Revs Messrs Allen Stone Ramsey & Read.

Dear Bren

As new communications were yesterday received from Amer. it is possible you may have experienced some change in your opinions respecting this Ms & my own voyage with Br. Hi child. If so pray be so kind as to inform us particularly & immediately, as our passage money is not yet paid. Shall we give up the passage & try some other means for my health? Or if we proceed shall the child go with us or not?

Yours affectionately

C. Graves.

Bombay Aug. 6 1832.

I see nothing in the communications which require any change of arrangement respecting Br. & Mr. Graves & W. Henry's passage to America.

C. Stone

H. Ford

I know of no objection to Bolz's appointment according to the arrangement that has made.

D. C. Atkins

Nov 3. W. R.

See nothing in the correspondence

Certificates of Physicians in India in Mr. Graves's case.

Jan. 11, 1833.

Read to Com. Jan. 15 –

Sigd. Wm. McNeill
Chas. Grant

Geo. Graham Surgeon
Cuid. Surgeon
Wm. Wallace Surgeon

My dear Mr. Anderson, 62

I now attempt a reply to your last letter & the inquiries it contains.

Although the last, & even the first, edition of our Mattree Testament was made, as I believe, with unusual care, faithfulness & propriety, I am anxious, if spared, to make the orthography still more uniform, & to insert some corrections & improvements in perspicuity & idiom. I shall therefore be glad, if Divine providence permits me, to give the whole testament & the book of Genesis, at least a cursory revision. I hope to begin on the N. Test. soon & prosecute it as attentively & speedily as possible.

Answer to the first inquiry. The whole of the N. Test. & the books of Gen. Exo. Lev. Numb. & a part of Deuteronomy, with the book of Psalms, have been translated by our missions.

2. We have published three editions of the book of genesis. The number of copies in each I do not now recollect, but should think that all together would amount to 6,000. Of the Old Test. we have printed no other book, or separate part of any one. The whole N. Test. has been through two editions, besides which the books of Mat. Luke, John & the Acts had two or more previous editions, & the short epistles were also once printed as one separate book.

So that reckoning the excess of some portions above oth-
ers, there have been printed what would ~~amount to~~
be equivalent to about 10,000 copies of the whole N. T.
And most of these have been put in circulation.
The auxiliary Bib. Soc. of Bombay, assisted I believe
as to paper by the parent society, has defrayed the
expense of all, except what we first printed. I be-
lieve that the first ~~two~~ editions of Mat. John & the Acts,
with the first edition of Genesis were printed solely
at the expense of our Board. The Bombay Bib.
Soc. has also printed, since our first edition, a versio
of Mat. by Dr. Taylor of Bombay, at our press; & o
more recently, a version of the same book by the Ke
Mr. Mitchell ~~of~~ missionary from the Episcopal Soc. of Eng
land.

3. I considered the book of Exodus prepared for publi
cation, & left it in Bombay to be printed, either by the
Bombay Bib. Soc. or by our mission. The book of
Leviticus I now leave here, to be forwarded to our
missionaries for publication at the expense of the
Amer. Bib Soc. Numbers & Deuteronomy I hope to
prepare for sending in the same manner, when
I shall have revised the N. Test. The book of
Psalms I left in the hands of a Scottish missionary
expecting him to revise & present it to the Bombay
Bib. Soc. for publication. I consider that all which

we have already printed, viz. Genesis & the N. Test. if they could not be revised, might, with the correction of typographical errors, properly be reprinted. But I have already made some further corrections, & hope still to make more in a cursory revision. But the Bombay B.S. has directed its revising committee to make such a revision of the N. Test. as will be nearly a new version, if not what I should think a kind of paraphrase. And the work has probably been commenced.

4. Concert with the Bombay Bib. Soc. would be exceedingly desirable provided it could be consistently maintained. If their committee will revise what our mission prints for the Amer. B. S. in order to detect errors only, such as can be made to appear, I shall much rejoice. But if they wish to remodel the whole, & make it as free a version as Mr. Mitchel's of Mat. Gospel is, I should consider the work as very injurious to the Word of God. I have seen some unfavorable indications on this subject; but our missionaries in Bombay will soon be able to judge better as to their proceedings, than any one can now do, in this country. They should therefore

no doubt be consulted.

6. I think the judgment of natives in India can by no means decide the merits of our translation. They know nothing of the original, & could not tell whether any book might be the Bible or not; much less could they judge of its accuracy. But if their judgment of its Mahratha character is wanted, even this it is difficult really to ascertain. Because they rarely attend to it sufficiently to give a correct view of its character. Almost any Mahratha boy will tell you that it is intelligible & correct Mahratha; & will prove himself true by giving you the sense it contains. And learned men that have paid the most attention to it, will assure you that it is intelligible & more pure Mahratha than their own books usually are. Yet there are: some learned native men who will revile it for the sake of speaking against our religion. But their opposition keeps them quite ignorant of both, & makes them poor judges. As to the eagerness of the population generally to obtain any printed book, it is commonly very great; yet usually not such that they will

purchase any book on the Chr. religion.

5. An estimate has been sent home, which would make the number of Mahrathee readers about 600,000. But I fear that this number is too great, & that not more than one in 40 of the whole population can read. Perhaps however, there may be 400,000 Mahrathee readers. But this is mere conjecture.

7. The extent to which our mission may distribute the S.S. is increasing, since they may employ faithful natives in the work, & may themselves make tours extensively, partly for this purpose. I should hope that each missionary might distribute with proper care, 2,000 copies or more every year, especially of the most important portions of the S.S. Some might, many more; & others might think themselves better employed in more stationary preaching, & might distribute a smaller number of books.

8. If the mission is supplied through the Bombay Bib. Soc. & there should be but one version circulated, perhaps a donation of 3 or 4 thousand dollars might properly

be given to that Society; since it furnishes also the S.S. in Guzeratee & several other languages. I should hope that if our mission consists of six or eight members they would not wish to expend less, if they print the own version, for themselves & for those who may choose to circulate it. But our missionaries may not be able at present to engage in prosecuting further the translation of the SS. both on account of their important other duties, & the fact that other missionaries are in advance of them, as to the time in which they have been familiar with the Mahrattee language. But on the whole subject you might do well to correspond with our mission & with Mr. Farish of Bombay.

I know not whether any other missionary has finished the translation of any one book into Mahrat'hee; but Isaiah & the Psalms had been commenced when I left Bombay.

Your aff. Br. in Christ.

A. Graves.

Boston Feb. 4th. 1833.

Rev. Allen Graves,
Feb. 7, 1833.

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Fairhaven Vt. Feb. 19, 1833.

My dear Mr. Anderson,

I have delayed writing to you, till we should feel a little more settled. We arrived here in due time comfortable, & well as usual. My constant cold continues, but as the weather is now milder, I hope it will be removed. My cough is less than it was. My general health much the same. Mrs G. is now gone out a few miles to visit some of our connexions. I shall keep pretty close, & be occupied with my revision of the Mass. Test. With my utmost speed, I can not finish it (though I should be favoured with health) till the last of May or the first of June, perhaps not till July. I should prefer to have it all by me till finished, but should an opportunity offer of sending directly to Bombay, I might divide it & send a part.

The accompanying remarks, please give to Dea. Noyes with Mrs G's & my own aff. regards to himself & family. I thought it unnecessary to send the book itself — the stage line is not direct, & I thought it would be more likely to miscarry than a letter.

On our way hither, we stayed one day at Col. Frost's, Mrs Stone's father's. They were all well. We saw there a map of the town & southern part of the island of Bombay, on a large scale & correct. Col. Frost said if it were desired for any use at the Rooms, he would willingly carr it, by sending it to the care of Mr. Lane in Boston to be returned on again. I am sorry that such a map, as is in the Report, should ever be published.

Please give Mrs G's & my own kind regards to Mrs A. & all our friends in Boston as you may have opportunity.

Yours, respy. A. Graves.

Fair Haven Ct
Feb 19

18¾

Rev. R. Anderson.
Missionary Rooms,
28 Cornhill
Boston.

Rev. Allen Greene.
Feb. 23, 1835.
Ans? April 11

This pile of books is for the Miss. Rooms.

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Also my things will be sent for to be deposited there; i.e.

- X A bureau in two parts.
- X A large tin case.
- X A broken writing desk
- X One teakwood chest containing the writing desk
- X One large black trunk,
- X One Medicine chest
- X One rough pine box
- X Two Mattresses
- X A bunch of keys

Memorandum of
baggage &c.

Feb. 27, 1833.

Fairhaven Apr. 23, 1833.

My dear Patron & Chrn Br.

I feel truly thankful for your kind letter of the 11th inst. But I feel some regret that our views of my duty so little harmonize. In respect to the revision, I wish, for several reasons, to do it completely & immediately. My belief is that the ease & correctness, with which I shall accomplish the work, will be much injured by interruptions. My impressions in memory of Mahrattee idiom & shades of meaning are liable to fade, & can with more safety be depended on now, than when a greater period of time & variety of scenery & pursuit shall have transpired. Besides I fear that what I shall think an incorrect & unworthy edition of the Mah. Test. is even now going forward, & may be so far adopted before this copy can reach India, as that this, if finished, will excite a party spirit worse than ever. I have now got nearly through the Acts, & hope with tolerable health to finish the whole Test. in the course of two months from the present time. I am aware however of your kind suggestion that my health may suffer. I watch on this subject by frequent relaxation. But this answers its object better by great frequency, than by a great space of time. I trust my health is improving — I have not yet preached & have thought perhaps I should not, till I shall have gone through the Test. I have recently had another bad prostrating cold & cough but am recovering. The greatest tax on my bodily system seems to be hemorrhoidal haemorhage. The greatest alleviation of this complaint, is perhaps moderation in every thing. I do not expect perfect health in any place or occupation. But I think the climate of the Neilgiry Hills, & most of the year that of those nearer Bombay, better for me than that of this country, especially in the cold of winter. If I am to have but a year or two on earth I would like that time in the Mahrattee country. I know not however what the committee think of the expense of our voyage back. But if I did not think my duty lay in the Mahrattee country, I should still dismally dread another cold winter here. I must therefore hope that Divine Providence will permit

our return to India in the fall. And I can not but hope that there
be found some missionaries to accompany us. There are females enough wh
would, I have no doubt, be eminently useful. As to my health I have
several times consulted a good physician here, & I hope hereafter to giv
you his opinion on my case. Mrs J. is pretty well. After I sh
have finished the revision, I hope to travel some & to labour
somewhat in this country for the missionary cause. But this i
not the feild where I expect much usefulness or enjoyment,
I never have looked upon it as such, & I cannot suppose my capacities lead
to this course.

You mention the map; I believe we have no copy here. But
I can not (should you send it) think of correcting it from memory. I mig
point out some errors, but so few that they would be of no account
Col. Frost's map is no doubt pretty correct. But if you wish for grea
assistance, pray send a copy of yours to the mission in Bombay, or
another map directly from that place.

As I wish to write considerably respecting expenses, I trust c
Will will accept it here, as if written directly to him. An ob
of about 20 $ the amount of which I realized before leaving this country by
favor of a friend I find was never collected & is never likely to be. This
fore I wished to refund. I wished also to pay a moderate sum for
board while we are stationary. For our relatives though they mou
glad if possible to favor us, the Board are not in such circum
stances that I can think it possibly our duty to live on them gratuit
for any considerable time. We therefore pay 2½ dollars a week. M
J. wishing to visit some of our friends, has been to Connecticut. We
not a few postages — a physicians bill — & must now & then get an artic
clothing — here then is my apology for having drawn thirty dolla
from the Treasurer of the auxiliary soc. of this county. I request
the Treasurer of the Board or the Committee will inform me wh
they think I may properly receive. It is unpleasant at any ti
to be expending at uncertainties, & is much more unpleasant, w

me is liable to encroach on property so sacred as the funds of the Board. Perhaps it may be expected that I name some sum, that I may think necessary for our support. I say therefore that while we are stationary & our board no higher, I think we may do with 20 a month. But with this support we cannot travel much if any. And what may we take then in addition for this purpose? We shall probably wish to visit friends, & that perhaps where we can do nothing directly for the Board. We have relatives, for instance, in Michigan. Can we see them? Could I on so long a journey have leisure or opportunity to do any thing for the funds of the Board? And should I receive ever so much (on Journeys) for the B. it is all theirs & not my own. What then may I expend? I do not wish to trespass, or incur a heavy debt on myself; nor would I exhibit a bad precedent for others.

For the sake of the past & for the making out of a statement, I will just now call the allowance for our support 20 $ a month & set down travelling expenses separately. But in regard to this & future expenses both I must beg for explicit directions what I may & what I may not charge.

NB. Mrs G received some assistance in clothing in Boston & we both received our board there in January & which I have not credited.

A.B.C.F.M. Dr.

Support of Mrs G. & myself in the months of Feb. Mch. & Apr.	$ 60.00
Travelling expenses fr. Boston to Vt.	19.31
Do. of Mrs G. thence to Conn.	14.86
	98.17

A.B.C.F.M. Cred.

Mr. Chapman's bill for articles rec. by me in Boston	24.01
Rec. of Mr. Hill on leaving Boston for Vermont	50.00
Rec. of J. D. Butler Treas. to the Co. Aux. of Rutland Vt.	40.00
Rec. by Mrs. G. on her journey to Con. of Rev. Isaac Knapp of Westfield Mass. from	19
individuals in his congregation	4.25
Of indiv. in Colebrook Con.	2.43
Of Ladies in Rupert	1.00
Of Mrs Whiton Salem N.Y.	3.00
Of individuals in Troy N.Y.	1.75
In articles of clothing	19.62
	133.63

17.87

Cr. 133.63
Dr. 98.17
Due from me 35.46 to A.B.C.F.M.

Apr. 1833. E. E. A Graves.

Mrs G. joins me in very aff. regards to Mrs Anderson, Mr. & Mrs Hill & all other inquiring friends.

Your servant in the Gospel A. G.

Rev. Allen Greaves,

April 26, 1833.

Ans.d May 13 —

$17.87 Dona.
Ent.d July 17.

15 3/4

Franked
April 27 - 23

Rev. Rufus Anderson
Cor Sec. A.B.C.F.M.
24 Cornhill
Boston

66 Fairhaven Vt. May 18, 1833.

Rev. R. Anderson
Cor. Sec. to A. B. C. F. M.

My Dear Patron & Chr. Bro.,

Your kind letter of the 13th inst. is just now received. Its main subject is one of the deepest interest to me. I am far from willing that charity should be detained from its proper application. Still I cannot now give my decision either in favor or against a version of the N. T. which I have not seen. In the main I approve the principles of the Bombay B. Soc. But the success of their application must depend, you know, on the instruments employed. These might be the best, & yet unfit. I would fondly hope for their success. But when I know that the young man, who will be their principal dependance, has been but four years in the Mahratta country, I may perhaps be allowed to fear, & to think it possible that he may make such a use of our 20 years labor as may approximate to the wasting of it. However, till I see their first sheets, which Br. Stone has promised to send me, I will hope. Afterwards I may write you again. At present I object nothing to the Resolutions of the Prud. Com. They may be necessary. But I fear that their publication just now might give such a current to the sentiments of the christian world in regard to the Mah. version, as greatly to embarrass those Missionaries, who may hereafter conscienciously propose another revision or another version. I think it very judicious that the committee propose to have the donation from the A. B. C. F. M. Soc. expended gradually in purchasing portions of the S.S., rather than to have it wholly transferred at once as a donation to the Bombay B. S. & I should be sorry indeed to have our missionaries prevented purchasing as much of their version as they wish for immediate distribution. But as a guide to them, ~~missionaries in Bombay~~, not for immediate publication, I venture to propose the inquiry whether the Prud. Com. may not properly make one additional resolution, to the following effect, that in case the Missionaries of the Board,

in Bombay, after having received & carefully examined at least one book or more of the version produced by the Bombay Bible Society, should fully decide that they cannot conscienciously distribute it, they be at liberty to appropriate the remainder of the donation from the Amer. B. S. or if necessary the funds of the Board, to ~~the~~ print the revised copy of our 2. edition of the Mahratta N. Test. May none of us however be influenced by party feelings or self-conceit. It is certainly desirable that the revising Committee of the Bombay B. S. have my revision as soon as possible; but I wish that it may be sent to the American missionaries first, & that it be kept entire, & receive no corrections in itself (if ever used) except with the pencil or a different colour ink. I have proceeded as far as to the Hebrews — hope to finish it in the course of three weeks or less. How shall I send it to the rooms?

I do not object to the method of my support, & would be thankful that we are so well provided for. We shall keep & render a faithful account of all pecuniary donations. Since I last wrote I have received three dollars designed as a personal gift, for travelling expenses. We have received several letters from Bombay, also Br. Allen's letter enclosing ten dollars, (14 days after its date). If he is with you, will you say to him that if he should receive any money on my account it will probably be better to pay it into the treasury & have it credited to me, rather than to incur the expense and risk of sending it here. We have also received the Rep. of the Bombay Bible Soc. forwarded by him.

Mrs G. continues for the most part pretty well — desires her kind regards to Mrs A. & yourself — hopes her letter, written some weeks since, was received. I trust my own health is considerably improving. I feel some nervous debility, & now & then a little bilious derangement, which I hope will be relieved when I shall have finished the revision.

As to our return I do not wish it to be premature, or the expense of it should fall on the Board without any fruit to the cause

christ. But I have some fear that a winter residence here, by exposing me to a pulmonary complaint, would be dangerous. My bowels continue in a pretty regular state. I have often, & recently especially, thought that possibly we might return nearly as cheap by way of Syria & the Red sea, spending the winter months in the former place. I have often desired, in view of the translation, to attain some better knowledge of the natural history of that country. And might not my health be thus more favored than by remaining here? You are acquainted with voyages up the Mediterranean, & would much oblige me by remarks on the propriety or impropriety of the Board sending us that way. Should we at that season be likely to be exposed to the plague, or improperly to other dangers? Should this course be inexpedient, still I cannot but feel a great preference to leaving in the autumn, rather than remaining here another winter. Whenever we return to Bombay if we should be privileged to do so, I should desire liberty to reside most or the whole of the time on some high region of the Ghauts probably not far from Joonnur: Or I should even think the Neilgherry Hills nearer our place & affording much more of our proper work than this country. But I have no doubt that the remainder of my imperfect life, whatever it be, will be allotted by infinite wisdom & goodness. Oh that it may turn to better account if continued, than it has done as yet. Perhaps I have erred by devoting too much time to translation. But I believe my conscience has been my guide.

We wish & hope to visit some relatives in Rupert before Br. Bardwell arrives here.

Please remember us affectionately to all our friends who may be with you. With very affectionate regards yours in the Lord

A. Graves.

Rev. Allen Greene,
May 23, 1833.

FAIRHAVEN, Vt
MAY 20 1833

18 3/4

Rev. Rufus Anderson
Secretary of the A.B.C.F.M.
Missionary Rooms
28. Cornhill
Boston

Single.

67 Saratoga Springs 10 July 1833.

My dear Mr. Anderson,

Mrs J. & myself have been here 9 days. I scarcely know that I am improving in health by the use of the water. Yet I am at least not evidently worse than when we first came. I had hoped ere this to receive a letter from you approving my proposal to spend the winter if permitted in some favorable climate on our way back to Bombay. But as I hear nothing, I conclude you do not favor the measure. We have therefore nearly determined on starting for Michigan to visit relatives, & think that perhaps it may be expedient for us either to remain there, where the winter is milder than here, or to proceed thence farther south. And should I survive & be as well even as at present I hope the Board will be willing to send us to our station, if it may be the next summer, or autumn at least. But I would entrust all future events concerning ourselves & the missionary cause to Divine goodness. I have begun to preach some & wish I were more able in mind as well as body to accomplish some good in this way. But I would rather, if I could, be preaching to Mahrattas from morning till night than to

address an assembly here half an hour.

It seems to me important for the Board & myself that I be furnished with some document authorizing me to receive donations for them. There is not that I know any receiving agent near this place & I should prefer to receive my own supplies by little & little rather than to draw on Mr. Butter of Rutland or on the treasurer of the Board for a lasting supply at once. I yesterday borrowed money, not having received donations for our support, & not liking to ask them of unknown individuals without showing them something to prove my right to receive for the treasurer. Will you not write to me? If you can do it immediately you might direct to this place, as we expect to be here 8 or ten days hence, & to start from here for the west after having gone to Rupert.

We are boarding ourselves to save expense. Mrs G. desires her kind regards to Mrs A. & yourself. We did not observe that the sum of 7.18, received by Mrs Graves from Rev. Isaac Knapp of Westfield, Mass. given by children of the sabbath school in his society, was mentioned in the Herald. Other donations of a smaller amount I acknowledged at the same time. I have heard also that ~~the~~ monthly contributions (or remittances from them) have not been always observed in the Herald as we expected. I have no doubt however that Mr. Hill is extremely careful.

Any new plan respecting the distribution of SS. in Bom

or respecting catechists, or ~~females~~ single females or other things in reference to our mission, I hope you will inform me of. Does Mr. Bardwell go? Has the Testament been received by you?

But I would not trouble you now, only that I must have some money soon, either by drawing on Mr. Butler or by being authorized to receive donations.

Mrs G. joins me in kind regards to all our friends in Boston.

Yours respectfully,
Allen Graves.

The donations from Westfield, Colebrook, Rupert, Salem & Troy will be acknowledged in the Herald for September. I should be very glad to know of any donations which have been made & not acknowledged. The amount should be stated, & also the time when & the person to whom they were paid. It is very desirable that any omissions should be pointed out.

H.K.

Rev Alvin Crosby
July 15 1833
Answered July 17

P. Paid PAID

Rev. R. Anderson
Missionary Rooms 28 Cornhill,
Boston.

SARATOGA JUL 11 SPRINGS

My dear Mr. Anderson,

We have been favored by several interviews with Dr. Wisner. He informed us of your very serious & painful accident. Be assured of our cordial sympathy & our earnest & hope of your speedy & full restoration. Your letter addressed to me at Rupert, from which I thank you for extracts, will probably be detained there for me as we were expected there about this time. And perhaps it is best that letters for me should be directed there to the care of Rev. David Wilson, for the month to come. With Dr. Wisner's advice we have resolved to defer our visit to Michigan for the present, ~~but friends advise~~ & go directly from this place after remaining perhaps a week longer, to Utica to travel a little only & visit Mrs Garrett & others, then returning to Rupert & the vicinity for a little season. We shall probably arrive there, if no special occurrence prevent, in the course of three or four weeks. My lungs seem to me weak & irritable but without a ~~f~~ cough, & my biliary symptoms seem to me quite stationary, though I take now & then a blue pill, & daily ~~sufficient~~ enough of the water to ensure a sufficient laxness of the bowels. My face seems a little bloated sometimes in the morning, & my feet at night; but friends who meet me after a few weeks or days absence usually say that I look better.

Mrs Garrett wrote us recently & she seems as usual in poor health & low spirits. It is rumored that Mrs Knight (formerly Mrs Nichols) is expected to return to this country. I doubt not some good results from the return of missionaries, but I fear on the whole more harm. Our work while it is faithfully performed not only keeps from evil but better than all things else sustains & delights us.

Mrs G. joins me in kind regards to Mrs Anderson & yourself.

Yours truly Allen Graves.

Ga July 25.

Rev. Allen Gracey
July 30 1833

Single.

13

July 30

~~Henry Hill Esq.~~

Missionary Rooms 28 Cornhill,
Boston

SARATOGA
JUL 26
SPRINGS

Short account of a tour in the ~~Deccan~~ Mahratta country:

Bombay Feb. 17. 1829.

As three rainy seasons had already passed by since Br. Hall's death, it seemed necessary in order to retain a knowledge of the place where his remains were deposited, that something should be done without further delay. And this being the cool season, the most convenient time for travelling, I set off, with the consent & advice of the mission, on much the longest tour I had ever taken by land in this country. We had provided a marble slab with an inscription intended to preserve the memory of our departed brother & give an admonition to those natives who should read it. I was attended by one of the lads who was with Br. Hall & who might remember the place of his grave. My health being not perfect, it was thought expedient for me to take a conveyance from this place; accordingly I took a kind of sedan chair & eight bearers. While passing by an unfriendly Mahometan in the town, he told my men in my hearing to carry me far, far off & throw me away, hoping no doubt that I should die as Br. H. did & return no more to disturb them. But I committed myself to God, knowing that if He pleased He would bring me back in peace; & that if He should not, it would still be well. We went on board the passage boat, when by the way I addressed the passengers at considerable length & then arrived at Jannah about midnight. From this place Br. H. wrote me his last note.

Wednesd. Feb. 18. — Went into the fort to call on Mary Anne Glasse, a member of our family & now about to be married. I then spoke to some people in the town — distributed a few tracts & wrote a note to Mrs. G. Then about noon went on board the passage-boat for Kulyan, but it did not leave Tannah till about 3 in the afternoon. I addressed the gospel to the passengers largely in the afternoon & evening. Almost all were very attentive. One was much inclined to oppose; but through Divine goodness he was almost entirely unable to do so. Attended evening prayer in Mahratta.

Th. 19 Feb. We landed at Kulyan early in the morning. — I addressed some of the people — distributed some tracts, & by preparations to proceed was delayed till afternoon. Then proceeding, stopped at two places before night. At one of the places a very proud & ignorant deaf brahmun encountered me with great feeling. He was quite offended with my bearers that they, being Mahratta men, would carry me about. He complained of europeans, for their cruelness; & of the Government, for not strictly maintaining marriage obligations among natives, & not enforcing the payment of ancient debts. I said I did not doubt that the government intended to maintain justice, but might occasionally err; & where is the Government that does not? The brahmun utterly refused the tracts, but many others received them with eagerness. In the evening I invited people together — communicated the gospel to them & prayed with them.

Frid. 20. Proceeded on our way early — stopped at several wells & when the cold of the morning gave place to equal heat, we stopped at a considerable town, where it proved to be a market day. Great numbers were present from the surrounding villages, who heard the gospel attentively & received probably about a hundred tracts

The native collector of about a hundred villages, who resides here called on me & heard the gospel, as he had before done in Tamrah. He urged my accepting one of his 50 or 60 attending soldiers, as a guide till we should pass the limits of his region. I could not excuse myself from this favor, & yet my bearers thought we must still have the customary guide to the next town. We halted at two other villages, where I addressed some of the people. At the next village we stopped a little before sunset to lodge. I invited & addressed the people as usual.

21st Sat. Spent the hottest part of the day at a small village near the foot of the ghauts. Here I spoke to many of the people & gave away several tracts. In the afternoon, owing to the extreme roughness of the way, I was obliged to ascend the ghauts on foot, & without an umbrella, to screen me from the sun, not knowing the state of the way had sent this important article forward. I however arrived in safety at the summit, where I met with Thomas, who had missed of his horse & keeper. So to favor him I still walked a considerable part of the way to the first village, where we spent the Sabbath. I was too much fatigued to invite the people to hear the gospel that evening.

L. D. 22. Went early in the morning to the residence of 25 or 30 soldiers & their families, who are connected with the fort which is itself too inaccessible & high to be inhabited. They complained much of insects infesting their houses, & falling down into their food. They heard the gospel under the shade of a tree with great attention. Three or four could read & ~~were so~~ I supplied them with tracts. After I returned to the village a large present of rice & eggs was urged upon me. Here I addressed the people at some length, & being visited by a reader from another fort, I gave him a Gospel & one or two other tracts.

Monday 23. Called at two villages & then towards evening arrived at Joonnur, which is about 70 miles, nearly east of Kulyan, which

we had left on the preceding Thursday. This is a large mud-walled town near the ruins of Nurmmerahpoor. We have had a school here for several years, by means of which natives in the vicinity have had ~~been supplied~~ with an opportunity of applying for, & receiving religious books. The school now consists of about 60 children, nineteen of whom repeated the ten commandments & our catechism. But considering their numbers, & very few of them could read with ease the Bardabud character, which is that of our printed books, ~~with ease~~ I addressed considerable numbers in the town, & invited the people to the schoolroom in the evening. The room was scarcely filled but I communicated the gospel to them as usual.

24. Tues. Spent almost the whole day in distributing tracts & addressing the people in the town. Was much fatigued & hoarse yet invited the people in the evening & addressed them at the schoolroom. During the day, I visited an independant native school of 70 or 80 ~~ch~~ boys; also two small schools belonging to the School Soc. in Bombay. I purchased two native books written here, to learn the provincial differences of orthography. The two nights which I spent here were very uncomfortably cold.

Wed. 25. We were about to proceed early in the morning but were hindered by a difficulty in getting conveyance for our things; most of the horses were occupied by men sent in search of robbers, who, the night after we left the village on the ghauts, had committed great depredations there. At length having procured conveyance, we proceeded about 7 miles. I was so hoarse with a cold as scarcely to be able to speak a loud word, but I endeavoured to communicate some knowledge of the Gospel where we stayed. Gave away 6 books.

It is now wheat harvest in these parts. They have extensive fields of wheat, among which is often also sown, thinly, the saffron plant (or a species of it) which matures a little after the wheat. The oil of the seed they extract & eat; they also cultivate flax for its seed only, which they bruise up with pepper & other spices to season their rice & their bread. Neither of these plants ~~are~~ is cultivated in Bombay.

Thursday, 26. Passed over very rocky & rough ground, almost equal to the ghauts. Inhabitants few. Tigers & other wild beasts pretty numerous. A government bounty of ten rupees is paid at Jooner for tigers.

Friday, 27. After passing one village where was no reader, but some interested hearers of the gospel, we stopped at Daivstan, a considerable village. The houses, as usual in this part of the country, have terraces of earth instead of roofs & are very low walls, near the ground, of stone & above of bricks usually unburnt. Temples in this region are often of hewn stone & usually have one side quite open. They serve as lodging & cooking places for all classes of travellers. It is no offence here, ~~for any one~~ (as it is in the region of Bombay) for any one to go into the temple & that even with shoes on, unless he approach near the idol; in that case he is expected to take them off. But I generally manifest no curiosity in regard to their temples, or idols, or worship. On this tour we have often slept under their roofs – invited the people there to address them; & I have there often prayed with them, to the God of heaven & the saviour of the world.

Almost all the towns & villages seem in a state of great decay. The walls of many are more or less washed down by the rains.

Many houses are in the same state & the number of inhabitants seem much less than formerly, owing it is said to former pillages, by various classes of robbers. And even now distances from this source are not rare. A company of wedding guests, near where I passed, were just robbed of clothing & jewels. The people who commit such depredations are mostly a poor wild race inhabiting the mountains & living partly by hunting with their bow & arrows. In many places small detachments of soldiers with European officers are out in search of them. When taken some of them are hung & some are encouraged to engage in more proper employments — some are employed on public works with a small compensation.

About 18 days since in this village the natives say there was a hailstorm which whitened the ground. And a little distance eastward they say one stone fell which was two & a half cubits square, so heavy that one person could by no means lift it & was five days in melting. However, exaggerated reports abound among the credulous natives; & perhaps it fell in smaller pieces which rolled together & congealed. But they affirm several persons were killed by the hail. Rain scarcely ever falls at this season, & the people have scarcely a name for hail.

The rains of this part of the country are said to be extremely light, compared with those of the Konkan. The soil being very loose & light is much washed by the rivulets from the mountains. And in many places there remains a land which the rivers have literally spoiled.

Friday 27. A little before sunset we arrived at Sāpoor, probably between sixty & seventy miles northerly from Joonnar, whither my lamented brother was travelling. But here his body was to rest,

& here no doubt a heavenly country burst on the view of his soul. Thos readily recognized his grave; & so did some of the people. yet he was scarcely known here in his missionary character as he arrived but late the evening before his death. I lodged on the very spot in the temple where he died. Here for several days together, I invited the people & endeavored to instruct them in view of the eternal word. Here I endeavored to offer up many prayers with them & for them. Here I witnessed their superstitious worship & usually, before or after it, admonished each of his error - told him of the Saviour & the true God. Nearly the last words, which our departed brother uttered, were not as I had before understood "glory to God" but simply "glory" "glory. I therefore believe that he had such foretastes of heavenly bliss, into which he was about to enter. We are thus bound to give glory to God on his behalf, & consider his a triumphant death. In the course of a week after my arrival I was enabled to procure the work of inclosing the marble I had carried with me, into a square of hewn stone, about a foot in height over his grave. And during my stay, I procured the most learned brahmun of the village, whose ancestors belonged there & who himself had always lived in that region, to read with me in the Mahratta N. Testament & point out any difference of idiom & orthography from that, to which he was accustomed. I also procured a considerable number of Mahratta letters which had been written there & in that region. And by these means with all the discoveries I could make during my tour of a month my impressions were strengthened in regard to the general intelligibility & propriety of our translation of the N. Testament.

Saturday March 7. Left Sapoor early & came still on the Nasseek road to Shinnur; a large walled town, where Br. H. spent his last sabbath, which was also his last day of missionary labor. He was remembered here by many. He had given away many tracts & imparted some knowledge of the gospel both to those who assembled at his lodgings, & to others in various parts of the town. But I perceived no special effect from what he had done except that the people were peculiarly ready or rather urgent to receive tracts.

We took up our lodging for the sabbath in a small village where but very few attended my invitation in the evening to hear the gospel; & those few retired soon & abruptly.

L.D. 8th In the morning & towards evening, I was enabled to speak the word freely, & to gain more attention both about their own dwellings & at my lodgings; but the people were much occupied in their secular concerns.

Monday 9th. Arrived at Nasseek, or as it is sometimes written Nasuck; but the proper pronunciation is Nasheek. It is by far the largest place of any on my present tour, situated both sides of the Goda or Godavery river which they here call uniformly the Gunga. It is thickly lined with temples & reckoned a very sacred water. The place is a stronghold of idolatry; & I here witnessed greater opposition to the gospel than I had done in any place except Bombay. Their intercourse with the latter place had rendered the people generally aware that there are certain persons endeavoring to introduce a strange religion into the country; & vast numbers have imbibed far stronger prejudices against us & the Christian religion from report than they would have adopted, had they heard the gospel directly from us.

Br Hall himself saw many tracts abused & destroyed: & I saw several, which I had given away, torn up & strewed by the wayside. Many proud self righteous Hindoos vented their spite in abusive language, without giving any opportunity to speak a word of conciliation or explanation; while many others after hearing a few sentences & learning that the weapons of our warfare are not carnal, were induced to attend with interest, & some with astonishment to what the babler said. And notwithstanding the opposition of a few, such was the eagerness of large numbers to obtain tracts that, although I never gave two tracts to one person, & scarcely ever one without strict injunctions & corresponding promises, & during the latter part of my stay refused all the applications of children, I could have given probably twice the number of books that I had with me; but I thought it necessary to reserve a few for the remainder of my journey. I stayed three days - had many favorable opportunities of declaring the gospel to listenening crowds, & regretted that I could not stay longer.

(3 Sheet)

I then turned my course southwesterly, towards home, taking, most of the way, the new built road to Bhewandy, which is perhaps about 90 miles distant. As the famed excavations near Nasseek lay almost on the road, I turned aside to see them. They are doubtless of work of the same age, or nearly so, with those near Joonnur, & on Salsette & those called the Elephanta near Bombay. The inscriptions are in the same character as that of those on Salsette, but these near Nasseek are far the most extensive, & the excavated temples are larger than those, if not quite so numerous as they. I copied off one line of the inscription over the front pillars of the largest temple. Specimens of the

of the same character are given in the fifth volume of the Asiatic Researches. But the marks are drawn extremely crooked as with a palsied hand, while the engraving in the rock is in letters generally fair & true. The explanation of these specimens also in the A. R. is not satisfactory. But the natives, in the vicinity of these places, uniformly ascribe these works to Pandoo, whom they consider a god. And they call the inscriptions the writing of the gods.

On my way home I had many favorable opportunities for declaring the gospel, but had almost no tracts to distribute. I saw some which were distributed by Br. Hall & some which had been recently given away by a pious officer. But the greater part of the people had of course not before heard the Saviour's name. The population directly on the road from Nopeek is small, yet many interesting villages may be met with, by going a little distance from the public road.

When I arrived at home I found Mrs G. & our little child with the other members of our mission in comfortable health, & felt that we had much occasion to praise the Lord for his abundant goodness to us, amid such an extensive field of ignorance & wickedness.

Bombay, May 13, 1829.

P.S. My dear Mr. Evarts,

With Mrs G. & our little one I am alive & able to do much as usual in all the duties in which I engage. But I feel so enervated that I cannot walk any considerable distance even in the town. And as Mrs G. must have some conveyance to visit the female schools which she superintends, I have at length purchased another horse & chaise. I can thus go with Mrs G. when she goes to her schools & while she is occupied in them, I can be addressing the people. By this means I can generally go out both morning & evening. Each family now has a conveyance, though we cannot keep them & live in our manner without being in debt in our amounts. Whether, if our stipend were increased, we should succeed any better, I know not. For my own part, I dare not ask that it should be increased. Even now when I look at the distinction between us & the majority of the natives among whom we labour I am almost frightened & I should be ashamed to have that distinction increased. For the purpose of lightening the expense which I so uselessly occasion the Board I have taken ground by rent & built a very cheap house upon it. It is on a pretty high hill for the sake of the air, yet it is very near the body of native population. It was built by consuming the deposit I formerly made in the mission treasury, 1500 Rs.

Our excommunicated persons do not yet return, but we have some hope of the one who resides in Bombay. As yet we hear nothing good or bad of Kaderyar. I think it not improbable he may be dead. Perhaps he is enjoying the heavenly rest with our brethren. We have been encouraged by the special seriousness of one of our school teachers, but as yet he is so overawed by his relatives, that he does not

~~yet~~ publicly separate himself from idolaters. One of the persecuters who was a member of our church, who was ~~early~~ hopefully converted by Br. Hall's instrumentality in the early days of his trials in this country, died a short time since, leaving a creditable evidence of piety. He was a German & learned to read English after he entered on a serious course of life, & became a diligent reader of the Bible & many other religious books. His companion, a Dane, who always lived with him after his seriousness, became thoughtful at the same time, & by the same means, & learned to read English for the same reason, is still living, a member of our church & much occupied in religious reading, though quite advanced in life. Mr. Baker one of the four who recently joined our church, shares in a high degree our christian confidence, but is obliged to leave us on account of impaired health. He is the bearer of this, & attends Mr & Mrs Crawford of the Scottish mission in the S. Konkan, with several children sent thence to England. Mr. Crawford is seriously affected with the liver complaint. The Scottish mission recently received two hindoos to the ordinance of baptism, & reckons two or three other serious inquirers. They are about to dismiss many of their eighty schools, thinking they engross too much attention from direct missionary labour, & hoping that superintendants may be sent from their society to revive them again. We regret however that they discontinue almost all their female schools ~~as they have for the most part~~, on account of the difficulty the missionary sisters find in keeping them up without large presents. We have recently received 294 rupees from four gentlemen to promote female education. It seems important that when donations are published with such particularity, those received here, should be copied from our regular accounts & published in the Herald. Our sisters in the mission are about to open several new female schools to be supported by the Bombay committee of the Soc. for promoting christian knowledge. These however may be discontinued at any time or be taken directly under the care of that Soc. whenever they may have persons to superintend them.

The new edition of our Mahratta N.T., now advanced only to the latter part of 2d Cor., occupies, you know, a large share of my time

& of my solicitous & often sleep-disturbing care. And my charges for pundits wages (not defrayed by the Bib. Soc. here) are almost wholly on this account. Yet the present & former edition meet with objections from some very respectable gentlemen acquainted with Mahratta; principally if I mistake not, for admitting no greater freeness, & too adhering so closely to the original, so as to induce too great obscurity in Mahratta. I have good reason to think that the obscurity is much diminished in this edition, & I could never consent to paraphrase while professing to translate. Should my life be spared a sufficient time, I should rejoice to hear your remarks on the propriety of continuing or offering to continue my exertions of ~~with~~ this kind by undertaking any part of the Old Testament, or of turning my attention wholly & directly to the preaching of the gospel. I feel ~~seem~~ at different times strongly drawn to both employments.

A new translation of Matthew has been made, I am told, & not yet printed, nor submitted to the Bib. Society. There are & must be a variety of opinions on the translation of almost every passage of Scripture.

I know not that any one is yet paying any special attention to any portion of the O.T. in ~~the~~ way of translating it. And our 2d. edition of Genesis is quite exhausted. It is often sought for by the Jews as are other parts of the O.T. & the whole is wanted for converts. The Surat mission has far advanced in ~~their~~ its 2d edition of the O.T. in Guzeratta. We too might hasten, if it were best for us so to do.

But I must now close; assuring yourself & all inquiring friends of Mrs G's & my own affectionate Regards, I remain,

Your servant in the Gospel

A. Graves -

Please read, if you wish, the letter to Mrs H. then forward it to her.

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Your servant in the Gospel

A. Graves.

Please read, if you wish, the letter to Mrs H. then forward it to her.

Rev. Allen Graves
rec Aug 1833

Rev. Allen Graves
Rec'd. Aug. 1833

Rev. Allen Graves. 70 Fairhaven, Sep. 9, 1833.

My dear Mr. Anderson,

Sep. 12, 1833 Mrs G. & myself returned day before yesterday from Utica & many other places, which by pursuing a devious course we took on our way. We have been absent about three months, spending commonly but a day or two in a place, excepting the month which we spent at the Saratoga Springs. I think our journeying, though on some occasions it has been unpleasant fatiguing & injurious, has on the whole been more beneficial to me than the use of the Spring water. I have generally preached once on the sabbath & spoken often on other occasions without injury. I feel so well now as to wish ourselves in Bombay. My voice however is still not strong, & I feel the cold so sensibly, & have such a liability to colds, that if I spend the winter in this country I desire to do it at the south. I thank yourself & Prof. Goodrich for the kind provision made for us: But I think as a duty & also a means of support, I should seek to preach in some destitute congregation that might be small — perhaps however only once on the sabbath, devoting most of my time to the revision of some of my translation, especially that of the Pentateuch & perhaps to the composition of some Marathee hymns for worship. Perhaps before our arrival at Prof. Goodrich's, I might meet with some place in Virginia where I might be so employed. But as we expect to leave this place immediately on our way to Philadelphia

I think I will not write to him or fully decide whether we go east or south, till the meeting of the Board. On that occasion we may be favored by an interview with yourself & other members of the committee, & afterwards acknowledge the favor of Prof. Goodrich.

In your previous letter directed to Rupert, which I received but a few days since owing to our wandering condition, you speak of catechists. And I think it a very important subject: I cannot yet find any minister willing to go with us to Bombay, but I could find I believe many pious youngerly men & their wives, & many more single females who would be glad to go with us, & who I think might learn the Marathee language & be useful if sent into that country & properly directed. You will have seen Br. Reid's account of the reorganization of the church at Ahmednuggur. This was sudden & really a little unpleasant news to me; for as yet I am a congregationalist or nearer that than a presbyterian. But on other accounts it may not be best that I ever live at the town of Bombay, or Ahmednuggur either. Possibly if circumstances should require me at the former place, I might live there in the cold season. But I have thought it more likely if I am spared ~~again~~ to live in India again, we should act more discreetly to take up our residence at Poonnar or some other place near ~~or on~~ the Ghauts to which we might remove conveniently every hot season; or else live on them permanently, hoping to make tours into the more populous parts of the country every cold season: And at any station where I may be permitted to be, I am sure I shall always favor the residence of male or female catechists, single or married

But on this subject ~~to~~ I hope to converse at Philadelphia.

Mrs G. is tolerably well & joins me in affectionate regards to Mrs Emerson & yourself

Yours respectfully

Allen Graves.

71 Prince Edward, Va. Oct. 21, 1833.

My dear Mr. Anderson,

We arrived here in much mercy, & both of us in comfortable health, a little more than a week since. We are pleasantly situated at Prof. Goodrich's house — find many good friends of missions in this vicinity, especially at Richmond. Last week the West Hanover presbytery met near us, at Farmville. Two sermons were preached daily. There were I believe more than 25 ministers present. The revival of religion in this place has mostly subsided, not however without leaving its fruits. And it still continues in a few places in this region. I preached in Richmond — have preached once here, & I gave some account of our mission at Farmville. I have begun the revisal of the book of Numbers — gone over 5 chapters.

Br. Johnson is here & will I suppose take on this letter & several others which we send for Bombay. Br. Stone in his letter mentions having sent for me the sheets of Exodus. Should a good opportunity offer, you will oblige me by sending them. I have had a slight cough for a considerable time, but impute it to a cold; & we both hope to embark for Bombay in the Spring.

Present our united kind regards to Mrs A. & other friends.

Your affec. Chr. Brother
A. Graves.

Rev. Allen Graves.
Nov. 12, 1833.

Rev. Allen Graves
Nov. 12, 1833

Jesse Fenn

To Rev. R. Anderson
Cor. Sec. to A.B.C.F.M.

Malcolm Pairth (commonly Peth) Maha-
burleshwur Hills, Nov. 3d 1834.

My dear Sir,

You will be informed by other communications that our passage to Bombay was comparatively short & pleasant. Till we doubled the Cape of G.H. I thought my health improving; & I divided my time between teaching our company Murathee, & translating the book of Judges & part of Ruth. They all learned as much of the language as could be expected. In the cold weather & storminess of the Cape I was suddenly taken ill with fainting. I continued quite ill, being able to walk a little daily till our arrival; & afterwards I felt some better as I thought for a few days, till the heat caused a return of my old settled bowel complaint. This continues still. I was becoming gradually worse & worse; & during the hottest part of every day I felt peculiar exhaustion. Therefore with the advice of physicians & the concurrence of the brn in Bombay, I removed here with Mrs G. & my sister about three weeks ago. Had the brn not decided against establishing a m. station in Poonar we might perhaps have gone to some of those hills. But there is there nowhere any preparation already made for the residence of invalids; it was therefore no doubt best that we came here. Hundreds resort here during the dry season only; but during that time, Government has a regular establishment here for its invalids; & there is quite a town of natives, besides two or three small villages a few miles distant. Houses also may be hired of Govt or of individual owners: Or they may be bought occasionally, or built. Government having obtained the ground of the Satara Raja, gives building spots to applicants gratuitously. We have taken a house for the season at 300 rupees consisting of 5 rooms & two small piazzas. It is for sale at 700 rupees & I should have bought it no doubt for myself or the mission with their consent, had there been not restrictions of the Committee, or had I had

Before & especially after we doubled the Cape Mrs G. spent much of her time in teaching Murathee, so that my illness was not much hindrance to their progress.

private money sufficient. I must despair of ever living in the low
country; but should I survive here till the next rains, must remove
as every one says & stay during their continuance in the Deccan. The
most convenient place is perhaps Satara about 30 miles off. These
removals are very expensive & unpleasant. The climate here is now de-
lightful — Thermometer between 60 & 70. We need a fire & our cooking
stove is useful for warming ourselves, though there is one fireplace
in the house. My bowel complaint is rather milder here & I am relieved
from the oppression & exhaustion, which every day in Bombay brought with
it, almost to the threatening my life. I am able to go nearly every day
among the natives & converse a little with them. I have also been once in a palan-
keen to the native village Mahabaleshwar, & once on horseback; this how-
ever was quite too much for me. The distance is about 3 miles. We have
today engaged two schoolteachers from that village for this place — one for a
male & one for a female school. Mrs G. & my sister may perhaps do the most
in superintending both. I have a hope that I may be able to have a pundit &
revise what translation I have already made, although I should make no more.
But my hands are bound, ~~for~~ at least as to the publication: for a part of
the brethren have understood by your vote to have the mission use the do-
nation of the Amer. B.S. in purchasing the publications of the Bombay B.S. for
distribution, that it must all be so used & none devoted to the printing of any
part of the S.S. by ourselves. But is it so? Have the committee & the Am. Bible Soc.
no confidence in my knowledge of Heb. Gk. & Mrathee? Have I studied & used these
languages 15 or 20 years quite in vain? Shall I die weeping over confidence a-
buused, expense wasted & the N. Test. in ten thousand copies perverted & opera-
ting evil in the Mahrathee country? Since I embarked for America
the Bombay B. Soc. has published only Matthew & Mark. They may
indeed hereafter to get on faster: But how much? Perhaps they would be
ready to print a book or two of the O.T. in the course of two years
or ~~And~~ if they finish the whole N.T. first, not so soon. We have I believe
all of us more or less objections to their editions or translations as they are
called. But admitting them to be great improvements upon our own, how
long shall we wait? Here we are, almost without any portions of the
B. to distribute. For a long time not a copy of the whole N.T. could be spar-
& we cannot expect to have any short of two years.
In this state of things, so contrary I know to the wishes of the Amer. B.S. & of the

Prud. Com. as well as of ourselves, the Bom. in Bombay proposed to have me revise & publish my translation of Psalms, ~~but~~ expecting the exp. to be defrayed from a part of the donation of the Am. B.S. But the Bom. in Nuggur thought we had no authority to do so; & they seem to think too that the funds of the mission must not be so used, & that my translations not yet printed of Lev. Numb. Deut. Jos. Jud. Ruth & Psalms must come under the review of the Bombay B.S. in MS. perhaps some 5 or 10 years after my death. Now supposing I am only fit to make rough outlines for them to work upon & polish, why not print them & let them have a number of copies, & let a few others look at them too? This I thought would be the most convenient way & the most acceptable way of putting my translations into their power. This has been the way hitherto. But is it so very unsafe, that the fountains of life must be closed against the Mah. people for 10 or more years to come? The truth is, that notwithstanding the display & the delay which the B.B.S. make in their publications, the final corrections & most of the alterations depend entirely on the choice of one single man, who has been in the country now 5 or 6 years only. And his productions are far from satisfying many of the Church & Presbyterian missionaries & friends who have been in the country longer, & have been looking at the native language longer than he. I wish not indeed, at this time of my life especially, to slander anyone. I know that he means well, & in many things does well, but that he is not above human liabilities. We use his publications. I myself distribute them, both the SS. & Tracts. But I am unwilling to think that any one person engrosses all the knowledge & judgment accurrent. Now therefore may it not be proper that in some way, should I survive long enough, I should be enabled to publish my translations & put them thus completely into the power of all? And did you not mean by the vote of the Committee, still to reserve to our mission the ~~power~~ liberty of using the aid of the A.B.S. in printing their own translations, especially when those parts of the Bible must otherwise be shut away from the people for many years. Pray let us open the wells of life when they are ready to burst. Do me the favor to present Mrs G., my sister's & my own affectionate regards to Mrs A. to all the Com. & their families, as well as to all inquiring friends & kind benefactors. We thank & love them all.

Yours aff.

Allen Graves.

Rev. Alan Evans

Date Nov. 3. 1884.

Rec'd March 23. 1885.

Ans May 13. 1885
D.S.

Phila Corro
Cath. Gore

Rev. R. Anderson
Cor Secretary A.B.C.F.M.
Missionary Rooms
14 Cornhill Boston.

Dear Sir, I am sorry to inform you that I cannot hope
they will, I trust you will send at least one single female to assist & buckle me.
ced Miss Fanny. Her countenance shows her in a Christian & humble state of health,
incapable really of all the labour she now performs & there is work enough besides in
either of our stations & all other Places in the M. country for single females as well
as married. We, who are acquainted with Miss Preston of Richmond, think that
if she could be obtained, or rather could gratify her desire by coming to us. Should
mand, to all human appearance, be an excellent helpmate to Miss Fanny.

Yours as ever A.E.

P.S. Should the com. be able to send us a reinforcement soon, as I earnestly hope
they will, I trust you will send at least one single female to assist & buckle me.
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mand, to all human appearance, be an excellent helpmate to Miss Fanny.

Yours as ever A.E.

73 Satara Sept. 29, 1835.

My dear Mr. Anderson,

Since my second arrival in India, another year has passed away; & I am, to the wonder of many, & of myself in no small degree, still preserved; not only in life, but under most of the responsibilities of a missionary. It is almost a year since I have seen any of our mission except our own family; but by correspondence I am called upon to act respecting, perhaps, so many of its concerns. And for far the greatest part of the year, I have been so well as to conduct the usual concerns of a separate missionary station; i.e. preaching every sabbath & daily, distributing SS. & tracts & occasionally visiting our school. The expense of our coming to this place, & of our return to the hills, was defrayed, by kind christian friends, who felt that it would be very dangerous to my health & life, to remain there during the rains. They are now over, & Mrs G. & my sister have already returned; I too am soon to go — am only waiting a day or two for our house there to get a little dried. We have had great occasion, so far as appears, to rejoice & praise the Lord for our residence here. The distance is only a little more than 30 miles; but the rains are very light, & though occasionally the heat is oppressive (Therm. at 80 or more), the greater part of the time the rain or clouds & strong westerly winds have rendered us comfortable. We have lived in the military lines of the residency; & besides the population connected with them, I have had frequent opportunities to labour among the people of the town, & sometimes even among the people of the neighbouring villages, with as much freedom as if they had been under the Company's government. We have had, at our daily Marathee prayers in our own house, from ten to twenty or more, & as many at a second service on the sabbath, besides Mrs Graves school. This school too, collected almost incidentally, has proved a great encouragement to us. It has consisted of about 40 girls, whom Mrs G. & my sister have instructed without the help of any native, & the greater part of them have made such progress, in less than a year, as to have read through the Gospel of Mark; though they began with their letters. And Mrs G. has been enabled to impart to them daily much direct religious instruction. Many of them have also made good progress in plain needle work. A considerable number of them, we expect, will follow us to the hills, & there, with other girls, constitute a

Rev. R. Anderson

Cor. Secretary to A.B.C.F.M.

Missionary Rooms

28 Cornhill, Boston.

Ship Corvo
Capt. Gale

Ala. Mch 13. 1835

Ala. Mch 23. 1835

Ans. Apl 9. 1835

P.S. Should the com. be able to send us a reinforcement soon, as I earnestly hope they will, I trust you will send at least one single female to assist & relieve the said Miss Fanny. Her constitution shows her in a precarious & feeble state of health, incapable really of all the labour she needs in this M. country for single females as well as others. We who are acquainted with Miss Preston of Richmond, think that if she could be obtained, or rather could gratify her desire by coming to us. That she would, to all human appearance, be an excellent helpmate to Miss Fanny.

Yours as ever A.S.

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My dear Mr. Anderson,

Since my second arrival in India, another year has passed away; & I am, to the wonder of many, & of myself in no small degree, still preserved; not only in life, but under most of the responsibilities of a missionary. It is almost a year since I have seen any of our mission except our own family; but by correspondence I am called upon to act respecting, perhaps, too many of its concerns. And for far the greatest part of the year, I have been so well as to conduct the usual concerns of a separate missionary station; i.e. preaching every sabbath & daily, distributing SS. & tracts & occasionally visiting our school. The expense of our coming to this place, & of our return to the hills, was defrayed, by kind christian friends, who felt that it would be very dangerous to my health & life, to remain there during the rains. They are now over; & Mrs G. & my sister have already returned; I too am soon to go — am only waiting a day or two for our house there to get a little dried. We have had great occasion, so far as appears, to rejoice & praise the Lord for our residence here. The distance is only a little more than 30 miles; but the rains are very light, & though occasionally the heat is oppressive (therm. at 80 or more), the greater part of the time the rain or clouds & strong westerly winds have rendered us comfortable. We have lived in the military lines of the residency; & besides the population connected with them, I have had frequent opportunities to labour among the people of the town, & sometimes even among the people of the neighbouring villages, with as much freedom as if they had been under the Company's government. We have had, at our daily Marathee prayers in our own house, from ten to twenty or more, & as many at a second service on the sabbath, besides Mrs Graves school. This school too, collected almost incidentally, has proved a great encouragement to us. It has consisted of about 40 girls, whom Mrs G. & my sister have instructed without the help of any native, & the greater part of them have made such progress in the Marathee lang., as to have read through the Gospel of Mark; though they began with their letters. And Mrs G. has been enabled to impart to them daily much direct religious instruction. Many of them have also made good progress in plain needle work. A considerable number of them, we expect, will follow us to the hills, & there, with other girls, constitute a

female boarding school. The expense, though considerable (for they being mostly very poor have received a large part of their support through us) has been defrayed by private & liberal donations. By means of the same, & other benefactions we hope to build & furnish for them a house on our own premises at the Hills. My sister has been engaged most of the time with a native ~~pundit~~ teacher in studying the language; & has, I believe, made at least tolerable progress in preparing herself for usefulness. She has also had, the latter part of the time, a class of boys every sabbath, whom she has heard read in some scriptural or religious book in the Mharathee language. Besides our other occupations on the sabbath, we have usually been privileged to attend two public services in English, conducted by ~~the~~ the Rev. Dr. Carr.

As to my health here, when we first came down, I was for some weeks much worse, & ultimately had a severe & dangerous attack of the dysentery. But I was mercifully restored from that, & have since been considerably better than before. Though I still suffer more or less daily from my old disorder of the bowels, & the weather having now become hot I am, I fear, getting rather worse. But I have for the month past had a native pundit to labour with me in the revision of the book of Leviticus not yet printed. And I have been pretty particular, having looked over but about a third of the book. This constitutes nearly all the labour I have performed on translations, since my return. For my health & other circumstances have, as I thought, excused me from engaging in any labor for or with the Committee of the Bombay Bible Soc.

This is a grievous subject to me, & matters no more to my mind than when I last wrote you. But were the "new translation", as it is now with some propriety called, ever so good, when are we to get it? We have as yet had nothing of it, but three gospels. I can, by means at all, join in the avowed sentiments of one, that we have as much of the SS. for distribution as we need; or with those of another in our number, that some of the pentateuch is not yet needed for distribution. Surely I think these really horrifying sentiments. I could not have previously believed that they could have been found among us. I believe that "all scripture is given by inspiration of God & is profitable". How long shall our Mharathee converts be without a whole Bible? And how long shall we be obliged to tell those, who are curious to see the whole Bible in their own language, as they see the whole in that of others, that we have it not: No; not even a copy of the N. T. or of the book of Genesis, that we can possibly spare. I did not know, before, that we had ~~before~~ so much of Popery about us; or that we ourselves as ~~and~~ Bible messengers, could obstruct its circulation & shame our own Bible Society, & act so much against its hopes, its benefactions, its entreaties of us, & its prayers to God. I thought, & think still, that you had previously given our mission leave to print any part of the Bible, at the expense of our A. Bib. Soc. i.e. with the donations it had so kindly voted to the Mharathee mission. And I am sure, by what I hear

that, in your more recent communications, received I believe nearly a month since & which I regret much not yet to have seen, you have expressed yourself more plainly still in giving us the views & expectations of the American B.S. Yet after all, a recent proposition in our mission to print my tr. of Leviticus with the funds of that Soc. was rejected by a tie; & that, while there were no objections made to the translation. Such being the case, I have resolved to endeavor to have it printed by & by, at my own expense. I should have undertaken Psalms, but that, as I hear, the Church mission is about printing an edition in the prayerbook at their own expense. & the translation is also by one of their own number. Perhaps with my edition of Lev. I may if spared, have the book of Hebrews printed & bound up.

And now let me come to the great errand of my letter, viz. I must request you to write, (if you are as I believe authorized so to do, by the Bib Soc.) so plainly ~~that~~ as not to admit the possibility of being misunderstood, that our mission may if it choose print any or all of its own translations with the donations remitted from the Amer. Bib. Soc. And since our number is to likely to be divided, I wish that you would kindly say whether any members of our mission may or may not use the donations of the B. Soc. to print what they may translate. I know indeed that the American Soc. ought to have some proof of the measurable correctness of the translation. But if it be circulated among the whole, or even a certain number of our mission, who may have been in the country a specified time, will not this be sufficiently satisfactory? I trust that I have no improper feelings towards the Bombay Bible Society. But truly very few of its members can judge, & they should not be expected to judge of translations ~~as~~ into Marathee, any better than any member of the Amer. Bib. Soc. or any other stranger to the language. They must therefore depend on the judgment of a few. So they do, & on as few as the members of either of ~~the~~ these missions. Indeed they seem to me to defer mainly, for the present, on one person, who is now one of their secretaries. This may not be strange, & may not be easy for them to avoid; it may even be necessary. And more good translations than one have been made by one individual. But I refrain from further remarks, & may the Lord bless & guide this & all other Bible Societies.

Will you, dear Sir, gratify Mrs G. & myself by requesting Mr. Hill to pay out for us, & charge me with the amount according to the rate of exchange, 100 rupees, as follows; 80 to the American Colonization Soc. 10 to the Boston or New-york Magdalen Society, & 10 to the Massachusetts Peace Society, as from Friends to the objects, without giving our name if you please. I do indeed wish that every slave holder would instantly change his slaves into free labourers, & give them all privileges which would result from loving them like himself, but still I am a true friend to the Col. Soc. And though we have no oversupply of money, as I charge but the old rate of allowances, we had a desire to express, before our death, more attachment to these objects than we have hitherto done. We are anxiously expecting the arrival of the new missionaries. And hope that there may be a new station formed either here or at Way, in connection with the Hills. Pray remember My sister, Mrs G. & myself to the Com. their families, & all recognizing friends. With much regard

Yours very affectionately

Rev. Allen Greaves,

Dated Satara Sep. 29, 1835,

Rec'd. Feb. 29, 1836,

Dated March 15

✓ donations

✓ Translations.

Rev. R. Anderson

Corr. & Abs. Com.

Boston

FOREIGN MISSIONARY SHIP FEB 26

Mahabuleshwar Hills, Nov. 28, 1836.

My Dear Mr. Anderson,

Your letter of March 15th ~~the~~ received Aug. 24, I have delayed answering till now, in order to have the result of the last general meeting of the mission. I have now just seen their minutes; & they will probably reach you as early as this, so that I need not epitomise them. I did not attend the meeting, though I have much to be thankful for on the account of health. I am rather better, I believe, than I was a year ago; but the meeting was at Ahmednuggur, a great distance, & in October a bad month for me to venture that way. Journeying is dangerous to me at any time. At this time, I should have been exposed to take fever, & the heat was greater than usual. I was dissuaded from going by the physician of this place. And just before the time for starting I went part way down the hills, on a preaching tour, partly to try my health & the heat. The latter was oppressive; & the journey of a day in a palankeen fatigued me much, & convinced me that my duty required me to remain here. Besides I had written previously immediately after the reception of your letter, a circular to the mission, containing, as I thought, all necessary concessions & explanations. The meeting consumed 20 days in session; & I should have lost nearly or quite 2 months of my own time & of the pundit, in revising Deuteronomy. I was afraid too, that I should do some evil as well as good. I do not like to engage in self vindication, & begging & vindicating personal rights. Without supposing any one should see in darkness, I have, too, more confidence in the Bro. than some may think. I believe that I am usually, on all subjects of common concernment & responsibility, quite ready to submit to the majority. The inquiry, by which I may have been supposed to betray a spirit of insubordination, I believe respected a case wherein the opinion of different branches of the mission was different, & in which I felt a confidence that the Bud. Com. & the Am. B.S. would have been on our side of the question. But since that time, the Bombay Bible Soc. has voted to print a small edition of all the books of Ss. which I had translated in Manuscript, & the majority of our mission too afterwards agreed to enlarge the edition a little, by using, to a small extent, the funds of the Amer. B.S. In compliance with these votes, Leviticus ~~Psalms~~ bound or rather stitched with a new edition of Hebrews revised by myself, & Psalms (& Numbers now nearly finished) have been published. The remaining books included in those votes are Deut. Jos. Jud. & Ruth. These last, in consequence of your letter & the late decision of the brethren, ~~superseded~~ are setting their previous vote, I intend to revise & commit entirely to the Bombay Bible Society to be published with their own corrections in their

own time & way. Although if I should see some or all of them published in a state very dispalisfactory to me, & so as to amount to new translations, I am not sure but that I shall ask the privilege of acting again on the above mentioned votes of the B.B.S & of our mission. Perhaps not however, & perhaps the revision of these books will be as much as I shall live to accomplish, or if not, perhaps as much as I shall think it expedient to attempt or to disturb others by translating. Deut. is now nearly 2 thirds of it revised & copied.

But now let me say a few things in regard to my supposed crime of withholding the translations of the mission. Did you not know that when I went home I revised & corrected my translation of Exodus, according to the proposed alterations of most of the B.B.S's committee, & left the copy in their hands? It was accordingly published by that Society with still further alterations, which I did not expect & some of which I have good reason exceedingly to regret. Yet it passes as my translation. It contains also not a few bad typographical errors. Did you not know too that I sent the Book of Levitiens from America to the discretion of the mission, to be revised by it, & by the translating Com. of the Bombay B.S. This was so written in the copy, & only this reserve expressed "that they would not change the orthography or punctuation but only correct errors that should be well ascertained." This Book was not however then published. In what I have recently published, I have thrown aside the proper Mahrathee punctuation & adopted the English, & in very many words given up my former orthography, merely to meet the wishes of the B.B.S. Committee. You knew also that I sent the whole Mahrathee New Testament from America revised, to the care of the Mission either to publish itself or to commit to the B.B.S. They committed it to the latter Society, which had the free & full use of it. Divided it into parts & portioned them among their committee & circulated them as they chose. It was with this in their hands that they made what is called a new translation of several books. This was one reason why I have, since my return, asked my revised copy back & taken it into my own hands. But other more important reasons were that the revision I made in America was made without native help, & I now wished if I could, to make it better by revising their revision with the help of a native friend. And I had no reason to suppose that it was reckoned of much importance to them. I have not yet revised it, but only inserted some new corrections as they have occurred to me. And I am afraid, if I spend my time in a new revision of it, that my labour would never be really used, unless I or the mission should publish it nearly entire. The Bomb. B.S. has still enough copies of our version, & no restrictions have ever been imposed by me or the mission in their use of it. I have not hitherto given my translation of the O.T. books into the hands of the B.B.S. partly because they were not revised, copied & ready to give. And partly because, seeing what little use was made of our N.T. I was not convinced fully what course would be expedient. And then ultimately because the B.B.S & our mission voted to print them under my own direction. But I shall as I have said, hereafter not avail myself even of these votes.

Some in our mission seem to think that I have been the guilty cause of our translation being undervalued, by my reserve in not previously giving the books of the O.T. into the hands of the B.B.S. Committee. But for reasons above mentioned & for others I cannot think this is the case.

Another of my faults is reckoned, I suppose, my not acting as a member of the translation committee, since my return to this country. I have never been appointed as such a member. It is true membership was once proposed to me, or rather spoken or written of to me by the 2d Secretary of the Bible Soc. and I declined the honour & labor at that time. I really felt that the labor & perplexity of examining all their translations & correspond-

discussing questions & answering objections &c, &c. was too much for my health, & would too much interfere with the missionary duties which I felt to be pressing, important & too much neglected. And I thought too that the Society had treated my former opinions & labors with too little regard to render my future efforts very valuable to them. For they had even published in one of their reports the discussion of a doubt, whether the former translations (including mine of course) were better than none. And they had previously issued what they called new translations, still perpetuating many of my real errors. For these reasons I felt justified in my course. Perhaps it was wrong, but how so, or how much so, I dare not now even for myself attempt to judge. I have not now the offer of a membership in their committee & I am quite sure I shall not solicit it. And were it offered, I am not quite certain whether duty would require me to accept it. The truth is, that too many, if not all missionaries, are too anxious to grasp at certain labors that are rather prominent & not so vitally important as others; while we often no doubt misjudge our qualifications & our duties. I have latterly especially wished to have, if it might be, all my remaining strength & time, to publish the gospel orally among the poor ignorant people of these hills. There are many small villages which, from my present residence, are accessible by expense of conveyance & some indeed, owing to the dreadful descent accessible only on foot, which I much pity. They are greatly shut out from the world, & almost the whole of them have not a single reader among them. It is a great object of desire with Mrs G. my sister & myself to get one or two of their children capable of reading the Bible to be disposed to read it to their neighbours. Some of their children, from two or three of the villages, have made a beginning in Mrs G's school.

As to the boarding & day school of my sister & Mrs Graves, it has been, I am sure, their greatest, their most laborious, & their most anxious missionary effort; & I think I may add their best one, conducted with much trouble difficulty & doubt, yet with the purest motives & as it were relying on Divine providence. Yet the brethren, without consulting or reproving Mrs G. or either of us directly, have wounded us more deeply than in any thing else which we can lay to their charge — passed a public vote of censure & sent it home. The only charge which we have heard, is that the school has been got up & sustained by public solicitations or circulars & appeals. Truly there never was a soliciting circular sent from either of us to my Europeans whatever. All the contributions here (though liberal) have been made without any solicitation. And certainly I never knew such a derogation from the proper business of a missionary meeting, as when the school was censured. The ladies of Philadelphia have contributed much to the school. But now, Mrs G. & my sister have been thinking to try to sustain its whole expense themselves. The building for it, cost about above 300 rupees, but was what we chose to make without any aid; & it answers for me a chapel every week day, & every sunday. But Enough. May all our faults find mercy in the last great day of trial, rapidly to us approaching.

Mrs G. & my sister join me in much love to Mrs. A. & to all the Committee and all our friends in Boston. Should Br. Read be there, & wish to say me any thing, he may give it to Mr. Hill, for the papers we take. With love to Mrs R. & himself with all the members of our mission here & there, I am

Yours with love & high regard.
A. Graves.

Rev. Allen Graves.

Dated Nov. 28, 1836

Rec'd. May 10, 1837

Ans'd in G. L. July 19.

Rev. R. Anderson
Sec'y. of the A.B.C.F.M.
Missionary Rooms
Boston.

Favor of
the Capt. of
the Shepherds.

Extracts from my Journal. Ap. 1830.

Mond. 5th. Spent the day variously - principally however in preparing articles for the Spectator & in giving instruction to natives who have called at my house. Eve. / Our united monthly prayer-meeting at the chapel. The Rev. Mr. Cooper of the Scottish Mission at Harnee was present & offered the last prayer. The other services were performed by Br. Allen & myself. Several Europeans united with us in this season of prayer. These concerts are peculiarly interesting to us - the associations produced in our minds, & the spirit we are imbued with on these occasions, animate & encourage us in our missionary labours. How can it be otherwise, when we feel assured that our prayers ascend up before the throne of God, co-mingled with the fervent aspirations of ten thousands christian hearts in various parts of the world for the same great object - the salvation of the heathen world. Tho' the seed we sow may long lie beneath the rubbish of superstition, still we have no fears of its being lost, so long as it is watered with the prayers of christians, for we are assured that praying breath is not spent in vain. Success is certain & it will come in

April. 1830.

proportion to the strength of our faith in prayer, It is to be feared that the great body of christians have not yet attained to that faith in the promises of God respecting the universal reign of Christ's Kingdom on earth, which it is their privilege to attain, & to which they must attain ere it shall take place. The generality of christians are looking forward to future ages for the accomplishment of these precious promises - After all they do & say respecting the success of the Gospel among the heathen, they do not expect the heathen will be given to Christ for his possession till they have sunk to their graves. & of course they offer no prayer of faith for the immediate accomplishment of these glorious purposes of God, O that the pastors of churches in christian lands did but feel sufficiently strong on this subject to draw them to the monthly lecture - and O. when assembled did feel that they could not not let the angel of the covenant go without granting their request, then they might soon expect to hear of the triumphs of the Gospel in all lands - then we should hope to send them cheering tidings from this land of darkness

Thurs. 8. Eve. The Ch. Spectator's Editorial meeting at my house. These meetings are opened by invoking the guidance of the Holy Spirit - then the matter is selected for the next number & arranged. & the meeting is closed by prayer. We regard the little time we devote to the Spectator, as well spent - probably, it will do more towards diffusing the spirit of the Gospel thro' India than the same portion of time devoted to missionary purposes in any other way. The C. Ch. Spectator has thus far been well received by this community. & has already excited a spirit of inquiry among christians to know what they can do for the salvation of the heathen around them.

Fried. 9. Morn. visited & examined schools - thro' the day engaged as usual in missionary labours - Eve. preached at Mr. Howards Mazagaon -

Recd a letter from Br. Graves who is at the Neilgherry Hills for his health. He thinks his health, on the whole, is gradually improving. Mrs G's health is quite restored. Mr. G. thinks, that climate is more favourable for the restoration of his health, than the climate of either England or America would be, as it is more

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equable, & sufficient cold for those who have resided long in India. He complains of the cold most bitterly, says, with woollen clothes he cannot keep from shivering - even when the therm, stands at 40°. This may seem strange to our N. England friends, who are accustomed to the pinching cold of Dec. But such is the effect of this climate on the human constitution, that ~~the~~ ~~what~~ the variations of the temperature of the atmosphere which would scarcely be perceived in temperate climates are very perceptible here. At 70° I am very comfortable in woollen,

Sat. 10. The brahmin inquirer said to me to-day, that there were many Hindoos, who believed the Christian religion to be true, but for the fear of their caste dared not to profess it publickly. He says were it not for their castes, multitudes would come into the Christian religion. I have no doubt of this - If there were no greater obstacles in the way of the heathen's changing their religion here, than in those pagan countries where no caste exists, multitudes would ask for baptism, & perhaps by attending more constantly on the means of grace might be really converted. No person residing in a Christian country can form

any idea of the sacrifices a Hindoo must make to become a disciple of Christ. & to make a public profession of his faith in him. Yet thro' the grace of God many even in pagan India have made such a profession, and we doubt not that, thro' the same grace, the number of those who shall make a similar confession before their country men will be increased yearly, till the iron chain of caste is broken. & all the millions of India brought into the liberty of the Gospel, (singular) the day has already come when instead of tens, hundreds are converted yearly & the day is rapidly advancing when instead of hundreds, thousands, & instead of thousands millions will be annually ~~be~~ brought into the church of Christ in India. yea, the day is not far distant when pagan India shall be known only on the page of history. Seeing the church looks for such a day what efforts of prayer & benevolence should she make to accelerate the ushering in of its full glory.

Nov. 12. Went to Mohim - examined the boys school there - Heard the first class read the 3d ch. of John & repeat the catechismse. They read - write. & answered questions proposed with a readiness & accuracy which was truly satisfactory. Several of the scholars whose

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parents are Roman Catholics were about to attend one of the idolatrous festivals of their saints, visited several native families & gave them instruction. It was gratifying to find that most of those, who could read printed books, had been instructed in the mission schools under the care of Brother Graves, while he resided in Mahim. They were apparently more favourably disposed to receive Christian instruction than the other natives. They spoke of Br. G. with considerable respect. Hope our number will soon be so increased as to enable us to reoccupy that station. One of our recent letters from America states that two missionaries have been ordained in Boston, who are designated for Bombay. May they find a speedy passage ~~to us~~ & come to us in the full blessing of the Gospel of peace.

Tues. 13. Br. Garrett received a letter to-day from Henry Hill. Esq. dated Oct. 12. 1829. We are greatly disappointed in not finding any mention of missionaries being destined for Bombay. We console ourselves with the hope, that as he wrote merely on business & in haste, his not mentioning them is not because none are thus designated.

Prescribed for two sick natives, one of whom is a brahmin.

Wed. 14. Early in the morning the brahmin for whom I prescribed medicine yesterday, came with great anxiety of mind respecting what would be the result of his sickness - his disease is a severe bilious cholera. he had taken the medicine I gave him with some relief. I gave him more, but assured him that without the blessing of the great Physician of both soul & body, my medicine could not cure him. This led me to preach to him that great Physician, who by a word healed the sick, gave sight to the blind - raised the dead &c. - and, having shown him that a worse desease cleaved to his soul than to his body, I exhorted him to apply to that physician by repentance & faith for a cure of both soul & body. He listened attentively. I said he greatly needed such a physician. I would encourage to seek him. I told him how he must pray. It is not enough to tell them heathen that they must pray to God, for they will tell you that they abound in prayer, but you must tell them how to pray to pray. They have no idea of praying to God in spirit - their prayers is all lip-service, & their efficacy is supposed to depend on the number of times they repeat them over, ~~their prayers~~ I have some fears as to the result of his case. O that the compassionate Saviour would interpose & save his soul,

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P.M. went out among the people - addressed about 30 persons at two different places, - gained a hearing ear, which is not always the case, One very respectable native manifested special interest in what was said - he asked for books, I gave him two tracts, which he promised to read in his family. The second collection of natives whom I addressed had assembled in a square formed by between four native bungalows, to listen to the idolatrous songs in honour of a ~~[illegible]~~ shamelessness goddess. The singers were seated on a kind of a little throne, elevated a little above the hearers who were seated on a mat spread upon the ground, - the singing was accompanied with instrumental music, whose harsh & discordant notes were in perfect harmony with the sentiment of their songs. On my approach I made my salam, i.e. a respectful salutation - the music was immediately suspended. In reply to my inquiries respecting what they were doing, they said, we are celebrating the praises of God. Not so, I said, but of a base idol, and if you will lend me your ears (to use a native phrase) I will tell you good tidings, & how to celebrate the praises of the

only living & true God. Contrary to my expectations they with one voice said speak on we will lend you our ears. I preached to them the true God, who created, preserves, & governs all things // that he is omniscient & omnipresent, taking cognance of all our words, thoughts & actions - that he is just & holy & can not regard sin but with displeasure - how he made man in his own moral image - holy & happy. - how man apostatized & involved himself in guilt & ruin - that all mankind are their degenerate offspring, & therefore sinful yet brethren - how we should love one another // how God loved the world & gave his Son to die to redeem man - how great compassion Christ manifested towards them, that while they were his enemies & deserving the wrath of God he died for them + how he commanded his disciples to preach these glad tidings to all nations - assuring all men that every one who should repent & believe in Christ & obey his Gospel should be saved but all who should neglect this great salvation would die in their sins - sink to hell & suffer eternal punishment. // I explained to them what is implied in repentance & faith in Christ, & exhorted them to weigh well the things they had heard, &

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to renounce their idolatry & believe in Christ as the only Saviour of sinners. One old man rose up & began to cavil, I soon perceived that he was a Gooroo. i.e. a spiritual or religious teacher. He was afraid that the people would believe what I had said. & therefore he should loose his tythes. fixing my eyes steadfastly upon him I said. friend you are teaching the people the false doctrines of men, & not the true word of God. & you teach them from selfish motives - you care nothing for their salvation, your only object is to fill your belly, (to use the natives expression for obtaining a livelihood.) He replied not so. I am a true gooroo - I teach the people true sayings. I asked are you not sinful. no, he replied. I am divine i.e. holy, freed from all sin. dont say so my friend, I said. for God says that you & I & all men are sinners. I asked what sin is - he did not attempt to answer, I then said sin is the transgression of the commands of God - I repeated the ten commandments to him & asked if he had not violated them - he said he had. & confessed that he was a sinner & that all kind people broke these commandments. I addressed him

with more warmth than I usually do the natives, for my spirit was stirred within me by seeing him endeavouring to turn the people away from the word of life. He softened down very much, & asked for books. I said he would read more about these things. The other natives acknowledged their conviction of the truth of what I said, & seemed to loose their reverence for their gooroo on hearing that he possessed no more divinity than themselves. How dreadfully deluded are these poor. they are taught to believe that a frail worm of the dust, sinful like themselves, has a divine nature, which renders him incapable of being guilty of sin, tho. he commits the worst of crimes, they regard their gooroos in the same light as they do their gods, viz. because they are gods they cannot commit sin let them do what they please, - According to their own shastras their gods are guilty of lying theft, adultery, murder &c, but still this is not regarded by the people as sin in them, because they are gods. Bishnoo is represented as having violated the chastity of 9,000 milk maids during his incarnation. but this was perfectly justifiable in him because he was an incarnation of God. so in Bombay gooroos of the most profligate character are reverenced as holy & divine.

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Thurs. 15. During my conversation with Bapoo the brahmin inquirer, respecting the sanctification of the Christian Sabbath, he remarked, that the scholars in one of our schools asked him if the Padries as they call us, kept the commands of God, referring to the ten commandments which they had just recited to him. He said he told them they did. – they replied they violate the fourth commandment, which says "thou shalt not do any work, – nor thy cattle", but the Padries put their horses into their gardens to carry their families to meeting. I explained to him the meaning of that prohibition – that it did not mean that cattle should not be used on the Sabbath, but that should not be used for worldly purposes. He also asked if the man whom Christ healed on the Sabbath did not break the fourth commandment by carrying his bed. Such like inquiries show that the natives are not indifferent to our instructions, nor to our practice, that they are a thinking & observing people – that they sentinize the conduct of professed christians to see if their precepts & example correspond, and consequently show us the vast importance of living blameless lives. The natives, on becoming acquainted

with the doctrines & precepts of Christianity, usually acknowledge their excellence, but their salve for not receiving & practicing them, when driven from all other refuges, is that pious do not obey them, they are so punctilious in observing the rights of their religion, that they cannot believe that those who profess to be pious, yet neglect to obey the precepts of Christianity, do really regard it as true. ~~the~~ It must be acknowledge that there is a far greater consistency between the faith & practice of Hindoos, Mooslemans - Parsees, Jews &c, than that of professed Christians in Bombay. It is this glaring inconsistency between the faith & practice of professed Christians, (by professed Christians I mean not only those who unite themselves with the church but Christians in opposition to Heathenism.) which opposes one of the greatest obstacles to the progress of the Gospel here.

Sat. 17. On conversing with Bapoo this morning respecting his faith in Christ, I found his mind in about the same state that it has been for several months past, excepting a gradual progress in knowledge. The fears he expresses of becoming an outcaste & of the persecutions he must consequently suffer, should he be received publicly into the church, lead me to suspect his heart is not right in the sight of God,

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His being embarrassed with debts, as most of the natives are, gives poignancy to his fears. For the moment that he violates caste by professing the religion of Christ & observing its ordinances, his creditors will, or at least they threaten to seize all his effects & cast him into prison, & thus reduce his family to penury & distress. How strongly has Satan riveted his galling chains around the necks of his willing vassals in this darkened region of his empire! But glory to God there is one mighter than he, who has begun to dispute his claim to this empire of souls, & who will ere long break his long supposed inviolable chain - Hindoo caste, & let the captive souls go free. This brahmin is an interesting character he is apparently examining the subject thoroughly seems jealous of his own heart - like a wise master builder he is counting the cost. - fears lest he should prove like some others, who having begun to build without sufficiently counting the cost have not been able to finish, but made shipwreck of their faith. What will be the result of his inquiries I know not. The Lord knows. to him I commend him in prayer & in instruction.

Sab. 10. Tidings of Mr. John Baker's death, ~~who left us in May last~~ have just reached us. He left us in May last on his return to America via England for his health. He died about a fortnight before the Ship arrived in England. His disease was a gastric worm & scurvy. He died in peace, trusting alone in the merits of his Saviour for salvation. He took charge of a large parcel of letters &c for our friends in America. We were flattering ourselves of his having safely arrived in his native land, & was visiting our friends, cheering them with a relation of many things respecting us. & the operations of the mission which we could not commit to paper, tho. in the providence of God he was not permitted to visit his native country, we trust he has arrived safely in a happier clime, where he will be forever free from those waves of adverse fortune on which he had been so long tossed.

A letter from Rev. Mr. Stevenson of the Scottish mission at Kurnee, brings us the painful intelligence, that Appa - a native whom he baptized last year in our mission chapel & admitted to their communion had been excommunicated. His crimes are intoxication by the use of opium -

lying - and illegitimate intercourse with a polluted female, How melancholly to contrast the fall of those concerning whom such high hopes were entertained. The same letters states that the missionaries at Hunnee have cases of inquiry. May they count the cost, & build upon the Rock of ages.

Sun. 20. Called at Rev. Mr. Carr's to see the Rev. Mr. & Mrs. Mitchell. of the Church mission at Bandora. Mrs M. is in very feeble health. Her physicians advise her immediate removal to England or the Cape. I think, from the nature of her complaint she will not be any better while she remains in this country. That providence of God, which calls so many missionaries from this great field of labour soon after they are prepared for service is involved in mystery inscrutable to mortals. They must bow & adore - and it should deeply impress on our minds the insignificancy of our instrumentality in the sight of God, in carrying on his glorious work.

Friday. 23. Wrote a letter to Mr. Goodall at Malta which I forward by James Taylor Esq; who leaves Bombay to-morrow for England. via. Red sea & Malta. Mr. Taylor expects to open a direct communication between India & England via. Red sea & Malta

by steam vessels & canals across the Isthmus Suez. Should he carry his project into effect, as he confidently expects, we shall be near neighbours to our Brethren at Malta - only 26 days distant. And as these steam vessels are proposed to run between India & England twice a month this will be the most direct way to communicate with America. Called at Mr. Howards, furnished him with a quantity of Marathee books for distribution among the natives & gave him directions for the regulation of his missionary excursions among them. Had 20 hearers at my Eve. lecture at Mazagaum Mrs. Stone attends these meetings with me to aid in singing & to encourage females to attend. Black clouds lay on the mountains in the East in which the lightenings play most sublimely & which tell us that the Madras monsoon has commenced.

Sab. 25. Have been rather indisposed for several days. the atmosphere continues very sultry & oppressive. took Calomel last night - feel the debilitating effect of it this morning. —— Without doors all is bustle & business thro' this great city - within our dwelling all business is suspended & the sacred stillness of the Sabbath prevails. Our sweet babes begin to mark the returns of the Sabbath - Elisabeth unites

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in the devotions of the family with pleasing seriousness, and she attends the morning service at the chapel with us,- she sits very still. I feel the importance of teaching children to observe the institutions of religion more than ever, in consequence of see the influence on the feelings & practice of these pagan children by their being early taught to attend all their superstitious rights. Pagan children here of three or four years of age, would consider it one of their greatest crimes, & most deserving the displeasure of their gods, to neglect to attend their publick festivals & temple services. "Train up a child" says Solomon, "in the way he should go, & when he is old he will not depart from it." I fully subscribe to this sentiment and as fully subscribe to the sentiment, train up a child in the way he should not go, & when he is old he will hardly depart from it. It is this thus training up these heathen children in the rights of idolatry, that makes them incapable to the influence of the Gospel. How vastly important, then, that christian schools should be multiplied in this heathen land, & how desirable that we should have christian to teach them.

Thurs. 29. Forwarded 6 numbers of the C. Ch. Spectator to America via. China, & wrote a note to Mr Hill.
Frid. 30. Wrote part of a Monthly sermon on the parable of the stewards & the talents – Towards Eve; as usual went out among the natives, – collected between 20 & 30 persons – They asked me many very sensible questions respecting the way in which sin could be pardoned & sinners saved. Most of them had heard considerable of the Gospel from time to time – they acknowledged their conviction of its truth, but they have no hearts to obey it, as it would expose them to be outcaste & the most violent persecution. One of my hearers was a religious devotee, who had just returned from a pilgrimage to Kashee (Benares) where he had been to have his sins washed away by ablutions in the sacred waters of the Ganges. He is now regarded by the superstitious natives as a holy & sacred person, whose merit entitles him to their reverence & alms. On ascertaining his ability to read, I presented him the Gospel of John, & two tracts, one on the true atonement, the other on the true way, & exhorted him to peruse them carefully. Then he would find that all his labour of going to Kashee for the remission of his sins & the purification of his soul was vain, & that he brought as a polluted soul & a more heavy load of sin back – then he carried them,

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Sat. 1st Not very well - completed my sermon in Muratpee. Towards Eve walked to Moovee Clave temple, found a large collection of natives setting in the verandah of the temple listening to the reading & expounding of their shastras by their Goorooos. (spiritual teachers, or guides) As their Shastras are written only in the Sunskrit language which is understood only by the learned brahmins the people generally, like the Roman Catholics, must form their faith as to what is contained in their Shastras, on the sleeves of their Goorooos. I ascended two or three steps, & stood leaning on the railing to hear what was said; but I was soon surrounded by natives, who solicited books I gave a few, which they began to read - this attracted the attention of those, who were listening, to the instruction of their Goorooos, I was then very uncerimoniously ordered to depart from the verandah of the temple, because they said, I interrupted their goorooos. I obeyed, and went about two rods & stopt, - the people followed me, I preached to them the sinfulness of man, & the only remedy which God had provided to take away sin. The brahmin, who

had the oversight of the temple, endeavoured to drive me from its enclosures. I expostulated with him on the unreasonableness of the demand - alleging that I had left the verandah of the temple that I need not be accused of interrupting their preaching; and I now claimed the same privilege for myself. I added as he was rather strenuous to have me go, that I had received a commission from the Lord Jesus Christ to preach his Gospel to every person whom I have the opportunity of addressing, and as I had more than an hundred persons assembled about me, who were desirous to hear, I should obey God rather than him. When he saw me determined to preach & the people to hear he desisted, so I continued my discourse till dark. I felt some inward satisfaction, I must confess, to see the brahmin priests obliged to suspend their lectures for want of hearers. Two of them followed their hearers to me, to whom I had the privilege of testifying the glorious Gospel of Christ. At first they opposed me with virulence, because I had drawn away their hearers; but on my addressing them with much tenderness as brethren & assuring them that my only object in declaring to them the Gospel of Christ was to do them good, they cooled

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down & conversed very candidly. - On taking leave of them they asked for books which I very gladly gave them. Tho. the learned & thinking class of natives have stronger prejudices against the reception of the christian religion, on account of the emoluments & honours they realize from their distinction of caste, still I have more hopes that good will result from the books we give them to read, than those we give to the lower & less thinking classes. But without the divine blessing they will not prove effectual to the salvation of either class.

Sab. 2d. Morn. preached to the natives at the chapel. 10 O.C. attended divine service at the Scotch Kirk & heard the Rev. Mr. Lawrie preach a good sermon. At 4 O.C. P.M. preached to the seamen on board of the Ship Bencoolen, Capt. Miller, - had about 30 hearers - Eve. preached in English at the chapel. I feel completely prostrated by the services of the day. O that some soul might be savingly benefitted by them.

Mond. 3. Feel the debilitating effects of my labours yesterday. It being our monthly fast spent the principal part of the day in my study. A native female was executed this morning on

the jail gallows for the murder of her master, which she perpetrated with a sword. During her confinement in prision by the request of the Rev Henry Davis the chaplain to the jail, she was frequently visited by Mrs. Allen & Miss. Turner. She confessed her crime, & acknowledged the justicy of her punishment. At times she manifested some contrision for sin & listened to Gospel truths with much interest — She said, if she had in her childhood received the instruction which native girls are now receiving in our mission schools, she should never have committed murder.

A mahomedan servant of a widowed lady, who is now residing in Br. Garrett's family, was drowned in the tank in our compound this morning. How suddenly & unexpectedly was this poor deluded follower of the false prophet ushered into eternity — not to appear in judgment before Mahomet, but Christ whose name they blasphieme.

Mond. 10. Ram Chundra, the baptised brahmin called on me. He had a conversation with my pundit respecting the divinity of the Hindoo ~~avatars~~ mysteries (incarnations) & their various expectants for the remission of sin. He maintained, that as all the Hindoo ~~avatars~~ mysteries were guilty of base crimes, they were impure, & of course were not true avatars of God.

Lucumun. (my punchit's name) maintained, that the Hindoo ~~great~~ ministers (gods) tho. they were guilty of those crimes, which would be sinful for men to commit, yet that did not prove them sinful, because they were gods, & as such had a right to do what they pleased, & consequently it was no evidence against their divinity. As Ram Chundra pressed the absurdity of his reasoning upon Lucumun, he became angry, & called Ram Chundra a fool - a liar - an outcaste, & told him if he had become a christian to take of his topee, i.e. a kind of a turban which the Hindoos wear on their heads, & cast it away, & no longer wear the Hindoo dress. I interposed, & told Lucumun not to be angry - nor abuse his antagonist because he had the better of the argument, but to discuss the subject coolly - he became more enraged, said, I was partial to Ram Chundra - and that he would not remain in my house, nor my service any longer, & rose up & went away. The sole difficulty was he found himself in close quarters in his attempt to defend Hindooism against Ram Chundra, who was equally well versed in their shastras as himself. Lucumun has

too much knowledge of christianity to presume in maintaining that hinduism has equal claims to divinity as christianity. He is speculatively, probably, more thoroughly acquainted with the doctrines & precepts of christianity than any other hindoo in western India. He has been employed in the service of the mission eight years - and considerable part of the time, in translating the Scriptures with Messrs. Hall & Graves. But as he is more acquainted with the spiritual & holy nature of the christian religion, so his proud, unhumbled heart is more opposed to it, than those less acquainted with it. May the Lord Jesus, who has the hearts of all in his hands, & who, once to the glory & riches of his grace, & furtherance of his kingdom on earth, converted a persecuting & angry Saul, have mercy on my poor teacher humble his proud heart, renovate his soul - & make him a chosen vessel to bear his name among these Gentile Hindoos. He would make a fearless & zealous champion of the cross, his Sir his learning - his ardent temperament, his untiring perseverance, & many other natural traits of character. He resembles Saul of Tarsus. Should he be converted, & these natural endowments

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consecrated to Christ, is it not reasonable to suppose that he would resemble Paul, in humility in self-denial - in labours - in sufferings, in zeal - his motto would be I am not ashamed of the Gospel of Christ? Christians do not pray enough for those who are brought up at the feet of Gamaliel, especially for those who are our pupils. Jas. M. Lingamun, who left me so abruptly & in so violent a passion yesterday, returned to-day & said he would continue his services as a teacher longer if I wished. He acknowledged that he was very angry, but thought that Ram Chundra gave him sufficient provocation. As it is thought desirable to retain L. in the employ of the mission on account of his superior ability to prepare & correct matter for the press, I replied to him, that he might act as he pleased - continue with me, or take his discharge. He prefers to remain.

Ram Chundra addresses the teachers of our school at the Chapel in the afternoon, from the 13. ch of Jn. He spake with great fluency & to pretty good purpose. He has made laudable progress in Scripture knowledge since he was in Bombay last year.

Eve called at Mr. Randolph's & Mr. Howard's two members of the mission church, who reside at Mayaguarim in houses opposite each other. In consequence of some trifling misunderstanding, they have for a few weeks past endulged very uncharitable & unchristian feelings towards each other. I brought them together & made investigation into their difficulties, & found them to have originated in a trifling circumstance, altogether unworthy of a christian's notice. — I exhorted them to mutual confession & forgiveness — I read the 4th ch of 1 John & prayed with them. They promised to cast the mantle of christian charity over the past, & to cherish fraternal feelings towards each other in future. May the love of God dwell in their hearts, purifying them from all selfishness & suspicious feelings.

Thurs. 13. — Translated thro. the heat of the day. Towards Eve. went to the great bara & preached the Saviour to several shop-keepers who showed me much respect. they said my words about Christ appeared very good to them — but alas — before they were done sounding in their ears, I had the mortification of seeing them hurrying away to the temples of idolatry, to perform their evening worship. I distributed the few books I had with me.

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Sab. 16. Ram Chundra, the baptised brahmin before mentioned addressed our native congregation at at the chapel in the morning. He expounded the parable of the sower with much ability, & exhorted his deluded countrymen to forsake their vain idols & to serve the only living & true God. Several of our pupils showed their contempt of him, by turning their backs to him, while he addressed them. They cannot endure to be instructed by one who has, by forsaking the religion of their forefathers, become an outcaste, or [illegible], i.e. an apostate.

Jun. 10. A letter was received to-day from the Rev. Mr. Bridgman, a missionary of the Am. Board to China. He states that he left N. York Oct 1829. - had a pleasant passage, & arrived at Canton Feb. 1830. He met a cordial reception from the venerable Dr. Morison. He is accompanied by the Rev. - Abeel, who is sent out by the Am. Sea. Friends Society to preach to the sailors in the port of Canton. He says the Board were about to send a good reinforcement to Bombay. We rejoice to hear this & hope our expectations will not be disappointed.

Wed. 19. Arrangements were made & agreed to by the disputants for a publick discussion respecting the evidences of the divinity of the Hindoo avatars or gods. Sunnunun my pundit, & Ram Chundra a converted brahmin are to be the disputants. R. T. Webb Esq. & two learned brahmins are to act as umpires & to keep the disputants to the point. The discussion is to take place next Friday at the house of the Rev. Mr. Wilson of the Scottish mission, in whose service Ram Chundra is. Such a publick discussion of the claims of the Hindoo deities to worship was never held in Bombay, & probably not in India. Hope the discussion will be conducted in such a manner as to result in the conviction & conversion of multitudes to the faith of the Gospel.

Eve. prayer meeting at my house. An European soldier, who has recently experienced religion as he hopes, attended.

Thurs. 20. Had an interesting discussion with a brahmin of much celebrity among the natives as a physician, respecting the way a sinner can obtain pardon & justification with a just & holy God. I say the discussion was interesting, because he was very candid & fair in argument - had

discernment to see the force of an argument & candor to admit it, when perceived. - qualities rarely to be found among the nations. He began by proving as he supposed, that that the various religions among men, were all given by God & therefore should be followed, & from this inferred that the different expedients contained in their different scriptures for the remission of sin & justification with God, were efficacious to those who observed them. He illustrated his position by the example of a parent, who should have 10 sons. - He would appoint one son to perform one piece of work, another a different kind - another a different still &c. and if they ~~should~~ all were faithful in discharging the duties of their several callings, they would be equally accepted of their father. I remarked that the simile did not apply in the present case, and asked if a good & just father would require one of his sons to love him with all his heart, & to obey his commands, and if he did not, he would disinherit him - and require another to hate him - forget him disobey him, & to serve & honour another, more than him. & if he did not, he would disinherit him. The brethren saw the absurdity of

such a supposition & of course, of his position. & acknowledged that it was absurd to suppose that God had given opposite religions to his intelligent offspring in this world. But various & opposite religions do prevail among men. The question then resolves itself into this, I said, which religion is true, & consequently what is the true atonement which God has appointed for the remission of sin. We agreed that God would not appoint any atonement for the expiation of sin, but that which should honour him - secure the safety of the universe, & the happiness of man; We considered the various atonements required in the Hindoo Shastras, but found they were all inefficient to secure these objects. We then considered the atonement which Christ had made to take away sin, & he acknowledged that it seemed to secure the glory of God - the safety of the universe & the happiness of man. The discussion continued nearly three hours. On taking his leave I gave him the tract on the true way. He said he must think more concerning these things, and would call again.

Fried. 22. The publick discussion mentioned above was held at Mr. Wilson's at 4 O'C. R. T. Webb Esq presided. Nearly 200 natives were present

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Ram Chundra maintained that the profligate characters of the Hindoo writers, i.e. incarnate gods, prove them false. The brahmins maintained, that, as they were gods, they had a right to do what they chose. & so doing they did not commit sin &c - taking for granted what was to be proved. The discussion for a time was temperate - but before it was half thro. the brahmins became very violent & boisterous - & the whole assembly became very tumultuous. In seeing the tumult, & fearing a bad rather than a good effect would result I left the meeting. I hear the discussion is to be resumed again to-morrow at 4 o'cl.

Sat. 23. P.M. 4 o'cl. the discussion was resumed at Mr. Wilson's - not so many natives as yesterday - the more learned brahmins did not make their appearance. Sircarmen complained of unfairness in discussion & left the meeting. The meeting closed as on the preceding day very tumultuously. The books which Mr. Wilson gave to the natives were torn before his eyes & scattered to the winds of heaven. I am informed that another meeting is appointed to be held on

Tues. next. I think the sooner the discussion ~~the~~ discussion is closed the better, for the natives do not attend to be informed, but to cavil oppose & ridicule. — and Ram Chundra's knowledge of Christianity is not sufficient to enable him to answer the cavils of those who are so well acquainted with the doctrines of the Gospel as some of his antagonists, and Mr. Wilson is not sufficiently versed in Mussulman to enable him to express clearly the ideas he wishes to communicate.

Mond. 25. Received from the brahmin, with whom I held a discussion on Thursday - the following questions, viz. 1st Who created the three worlds, heaven, earth, & hell, & all things in them?
2. For what purpose were they created?
3. Who is the creator, the preserver & the destroyer of every minutia of matter?
4. For what reason were all things created - for what purpose preserved, & why will they be destroyed?
5. Who is the author of happiness & of misery?
6. Who gives to all a good or evil mind?
7. Who is the author of holiness & sin - of virtue & vice?
8. God has given his law to all - if any violate it

are they more powerful than God? If not why does he permit them to violate it?

9. Is the wounsh. (i.e. a fraction of God) in every thing?

10. Did God create all things that exist in the three worlds, or did another create something?

11. Besides the five elements, viz. fire, earth, water wind & light was any other kind of matter created?

12. What evidence is there of the truth of Christianity

13. What evidence is there that all other religions are false? The above questions contain a summary of the Hindoos creed respecting God, nature, virtue & vice. I shall endeavour to give them a conclusive answer.

Wed. 27. — Went to our grave-yard, & made arrangements with a few, to erect a small monument over the grave of Br. Trost, agreeable to the request of Mrs. Woodward, at whose expense it is to be erected.

Thurs. 28. — Visited a small village of cultivators. about a mile from the great native town, & the same distance from my house. Addressed about 30 men & women. who were very

attentive – several elderly women listened to the word of life with much eagerness. I found that most of the people there had heard something about this new-religion from the girls who attend Mrs. Stone's native female school in that village. What they had heard reported, had evidently excited their curiosity to hear more. I was enabled to communicate divine instruction to their darkened minds with more satisfaction to myself than usual. At the close of my discourse to them, I catechised them respecting what I had spoken; and from the answers they gave, I have reason to believe, that in the short space of an hour & half, I gave them a pretty clear view of the apostacy of man & the method of salvation thro' Jesus Christ. They said the tidings, I published to them were good tidings. May they prove to be so, even to their salvation. But alas, untill the Spirit is given, Paul may plant & Apollos water in vain.

Sab. 20. Preached to the natives from 1 Kings 18 ch. Showed that the controversy between God & the Israelites, & the cause of the grievous famine they suffered, was their having forsaken the true God, & become worshippers of false gods. – That Ahab, not Elijah was the troubler of Israel, & that the famine could not be averted till the false

prophets were slain. & idolatry destroyed. Applied the subject. by showing that God has a controversy with all idolators. & unless they renounce their idolatry & turn unto God. & worship & serve him alone, his anger will burn against them forever in the fierce flames of hell. — —

Tues. 1st Received letters from America via Calcutta. per ship Cursor from Boston in Jan. Mrs Stone received one from Mrs Anderson date Jan. 6. 1820. From which we regret to learn that our parcel of letters. & my journal from Boston to Bombay, which were sent via. China in August 1828 had not been received.

Esq Events writes that the Rev. Messrs. Hervey & Reed are designated for this mission & will embark with their wives in the spring expd. We hope they are already on their way.

Wed. 2. I shall not write a description of my daily excursions among the natives for it would swell a volume, & the sameness would cease to interest. I wish to have it understood, that, what I note down from time to time is generally exclusive of my regular missionary duties. Paid off our puntojies. this is an unpleasant task as they are seldom

satisfied with their just due. — Went to the grave-yard to see the monument just completed over Mr. Knott's grave. It is a very neat appropriate one — Its dimensions are 2 ft in ground — 3 ft long & 1½ ft thick, — above ground it is 2½ ft long — 2½ high & 1 ft thick, with a 4 cornered conical top 2 ft high. It is built of stone & chunam of polished whiteness. A marble black slab, on which an appropriate inscription is engraved, is embedded in the front side of the monument. The whole expense of which, including the slab & lettering, is Rs 84. which is cheaper than grave-stones could be obtained here.

Sab. 13. P.M. & Ob. Preached on board the ship Circassian — was accompanied by R.T. Webb Esq. & Capt. Jacobs of the Engineers. In addition to those two gentlemen, my audience consisted of the officers of the Ship — the Captain's Lady & 15 sailors — I preached extempore from Luke 14. parable of the supper. The sea being boisterous we had a most unpleasant passage to & from the Ship, which was anchored nearly a mile from the bunder — got finely sprinkled with the spray of the surges, that rolled across the harbour. — on leaving the vessel I vomited violently from sea-sickness. On board a large English Ship which has recently

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arrived. the 1st & 2d Officers & 27 of the crew have died of the Cholera within 40 hours - the remainder of the crew will have removed to-day to Butcher's Island, & the sick to the Hospital. The scene yesterday morning on board the Ship was appalling - 15 lay dead on the deck at the same time. tho. there are about 70 vessels in the harbour. this dreadful disease is confined exclusively to this vessel. But it rages terrible among the natives - corpses are continually keeping ~~Thurs 17~~ to the place for burning them - some are escorted by their wild & doleful music - others merely by the wailings of a few hired mourners.

Thurs. 17. Rain fell copiously tho. the night - & in showers tho. the day. The monsoon has fully set in. which has within 40 hours produced a very grateful change in the atmosphere. The Therm. has sunk from 82° to 72° a greater change than is usual in the same time.

Mon - called to see sick native a young man about 20 years of age - found him speechless & quite insensible - he died an hour after I left him. Eve. called to see the afflicted family his mother met me at the door & with hands up

raised wept most bitterly - She said her son - her only son on whom she leaned for support & solace under the infirmities of age was dead - & I am lame & have no parents, brothers nor sisters, husband nor children to give me my bread - O what shall I do? I endeavored to administer to her Christian consolation, by assuring her that God had called her son away - & that he could do more for her than her son could were he alive, & that if she would forsake her vain idols & put her trust in the God who made her, & preserves her, he would provide for all her wants. But alas her mind was to dark & her heart too depraved to receive consolation from the Gospel. - she continued her wailing smiting upon her breast a for a considerable time. Having become a little more composed, she asked me to go in & see her son's widow, who was also sick - I entered her hut, which was thronged with friends who had assembled to bewail the dead with her. They made way for me to the place where the sick woman was reclining on a miserable couch. Here I found a young widow of a bout 14 years of age, who by the laws of her caste must live in widowhood till her death. Her countenance appeared more interesting & intelligent than most females of her caste. - she was quite calm & sedate.

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she has a bad cough & pain in her right side her liver is evidently affected. – having prescribed for her sickness & directed her to look to Jesus the Great Physician for support & comfort, I turned to the weeping friends of the deceased & addressed them – I told them that sin was the cause of all the woes which men suffer in this world & the world to come – I told them of a Saviour who had provided a remedy for their deliverance from sin & hell, & exhorted them to forsake their idolatry & repent of their sins & look to Christ alone for salvation. While I spoke they ceased from their wailings & gave an attentive ear, but on my leaving the house they resumed them. May a saving blessing attend the word spoken that they may find it to have been infinitely better for them to have come to this house of mourning, than to go to the house of feasting.

Sat. 19. Morn. again visited the afflicted family found the medicine I gave had operated favourably & the sick woman some better, on conversing with her found that she was the daughter of the teacher of our mission school at Jaffna, & that she had acquired considerable knowledge of the Christian religion, by hearing her father

reads the Christian books, we furnished him for the school. From the following remarks of hers, I think it will appear, that the little instruction she received in this incidental way had no small influence on her tender mind & moral feelings. On my saying to her you must worship & pray only to one God - she replied with much emphasis, yes, for there is but one living & true God - all others which are called gods & worshipped as such are no gods - they are vain - no good comes from worshipping them. She said she did not pray to the Hindoo gods but to the Christian's God. She appears like one enshrouded in thick darkness, who sees a faint glimmering of light at a distance - just enough to make the darkness appear awfully appalling, but not sufficient to guide him out of it. The case of this interesting woman, or more properly girl affords another proof, that the happy influence of our native schools is not limited to the teachers nor the scholars, for this girl had not belong to the school. Eve called again to see her with Mrs. Harper, on arriving at the house of her mother in law's we were informed that she had been removed to the house of a kinsman's of her fathers at a dis-

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tantes part of the town. After giving the mother of the deceased & others who had assembled to weep for the dead, some suitable instruction, we went in pursuit of the widow. Her symptoms appeared more favourable - gave her more medicine, preached Jesus to all in the house where she is lodged, & returned home. So from day to day, I go about, endeavouring to do good to both the body ~~the~~ ~~to~~ & souls of these poor pagans, for whom degraded & depraved as they are, I feel all the sympathies of a brother. But alas! how little do I do, compared with what I might do for their salvation, had I more love for their souls - more faith - more self-denial - more of a spirit of fervent prayer.

Mond. 21. The Rev. Mr. & Mrs. Mitchell of the Church Mission, with their three little children embarked today for England on account of the feeble health of Mrs. Mitchell. They were thus advised by their physicians. & had the unanimous approbation of the Committee of the Church Mission in Bombay.

Thurs. 24. Rain continues incessantly - shouldst it fall in such torrents in N. England, the people would think that the fountains of the great

deep were broken up. & the windows of heaven again opened. - the streets & peaceful fields are deluged. — Had the following short dialogue with a proud brahmun who called on me in the morning.

Brahmun. - Good morning, Sir. I understand that you have come to this country to teach the people a new religion. & I have come to talk with you on the subject.

Missionary. - It is true. I have come to this country to teach the people not a new, but an old religion - the only religion which God ever gave to men -

Bram. So your Shastras say which I have been reading. but your Shastras are not true. I dont believe them.

Mis. — Who was the author of the Christian Scriptures?

Bram. - Man - not God.

Mis. — Who who was the author of the Hindoo Shastras?

Bram. God. Mis. — Why did God give them to men?

Bram. That men might know how to worship & serve God, in order to obtain his favour & eternal happiness in the future world.

Mis. — Is it necessary for all to worship the gods as your Shastras teach, to obtain eternal life?

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Brem. To be sure.

Mis.- Do you not wish to have all men saved?

Brem. Yes. to be sure.

Mis.- Why then, do you not send missionaries to England, America & other countries, ~~who know nothing of your~~ to teach the people residing in those countries how to obtain salvation, for they do not how to obtain it, as revealed in your Shastras?

Brem. Their religion is good & true to them, & ours is to us.

Mis.- But you have already said that the Christian Scriptures were not given by God, but by man - how then can they be good & true for us. If man be the author of them, how then can they be the word of God, as they profess to be, & how can they be true?

He saw the dilemma in which his question had involved him, & remained silent.

Having mentioned the principal evidence of the truth of Christianity, I proceeded to prove to him that their Shastras were false from the character of their gods - the nature of their doctrines & the inefficacy of the atonements they require to take away sin. In regard to

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the inefficacy of their atonements to expiate sin for they have many, he acknowledged that some of them were, but maintained that others had an efficacy to propitiate the favour of God.

Mis. — Who appointed the atonements required in your Shastras to expiate sin, which you acknowledge are inefficacious?

Bram. — God, of course.

Mis. — Did not God know when he appointed them that they would be ineffectual, & if so, why did he appoint them?

Bram. I know not — but God knows, & that is enough. (This is their great salve when pressed with the absurdities of their religion.)

Mis. True, if God has appointed them, & requires men to observe them, then this is reason sufficient why men should observe them; but what proof will you give me that God has appointed them.

Bram. — Our Shastras say so, & that is proof enough.

Mis. — If you will prove to me that your Shastras were given by inspiration of God, then I will acknowledge the validity of their testimony.

Bram. Our fathers believed them to be the word of

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God, & this is sufficient evidence.— But if what you say be true, then our fathers have all gone to hell — for they worshipped idols & practiced idolatry. Mis.— Such is the testimony of the Christian Scriptures, (the truth of which I have given you), for it is written in them "idolators" shall not enter the kingdom of heaven. He concluded by saying that, to forsake the religion of ones ancestors is the greatest of all sins. I replied, then ~~I replied~~ the Hindoo people were the greatest of all sinners, for they had forsaken the religion which God gave to their forefathers, & so the discussion ended.

Jund. 25.— // Visited one of the female schools — some of the girls in the first class read the Scriptures, with more fluency & correctness, than any brahmin I have ever heard. Addressed the great truths of the Gospel to a large number of natives & gave books to such as can read — among whom was an aged man of the Toolinga caste — to him I gave a copy of the Gospel in the Toolinga language, which he received with great joy. He immediately put on his spectacles & began to read — a knot of Toolinga people soon clustered around, who seemed no less joyful than he

himself to hear the word of God in their own language. About 5000 people of this caste reside in Bombay very near the mission premises. As Hindoos they are very industrious, hard labouring people - keep their clothes & houses more neat than the other natives. They are, generally, men & women workers in chunam or masonry. Very few among them can read either the Mhrattee or Todinga language - the most of them speak both imperfectly. We have one school among them, in which about 40 children are taught Mhrattee. They value these books in their own language more highly than those in Mhrattee. I have received a box of the Gospels in the Todinga language from the Madras Bible Society, which I give to them as I find readers. // Several Parsee lads of the higher class accompanied me home to receive books. One of them said, his father drank claroos brandy & got very drunk. I asked him if that was right. No; it is very bad he said, for it makes him a very bad father - he gets angry & beats us. The Parsees are noted for gambling, & some of them drink to excess, & in this way loose their fortunes & health. I believe however, that but few among them are drunk-

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To-day for the first time I found several Hindoos playing cards for money - but I have frequently seen them gambling at other games. I asked them what benefit they derived from gambling - they replied, आपचा पोट भरते दोन, ie it fills our bellies. Not so I replied, it fills the belly of only one or two & starves the rest. True, true, says one, we all hope to fill our bellies, but one gets all the money, & makes the rest of us poor. I expostulated on the sinfulness of spending their time so, in robbing each other, & bring their families to want so. And left them as I found them. Stopt at the bungalow of an European pensioned soldier, who has a native woman for his wife, & three children - they all speak English. The father & eldest daughter of 13 years read English quite well - he ~~is~~ appears more respectable than most of the pensioned soldiers. He promised to send his daughter to our house Sab. afternoons to have the S. give her instruction from the Bible, and also to attend with his family divine service at our chapel Sab. Eves. ——

Sat. 25. Thieves were prowling about our house last night but did not gain admission - they stole two - ducks from the duck-pen: & several small articles left out of doors. This is the second time they have taken any thing from our compound. Many houses are broken open & robberies committed during the dark-rainy nights of the monsoon - bags & the discharging of guns in the house during the night are the most effectual safe-guards. // Gave instruction to 100 or men beggars at the chapel. I conversed individually with all who understood Marathee. // The communication of instruction to them in a catechetical way, is the best method to enlighten their darkened - sluggish minds. Tho. many, who have received Christian instruction on these occasions more or less regular for years, are almost entirely ignorant of the most simple religious truth, yet I am happy to find that several elderly blind & lame ~~or both~~ Hindoo women have obtained sufficient knowledge of the Gospel, to become wise unto salvation ~~&~~ thro' the teaching of the Holy Ghost. // On inquiring how they spent the Sab. days, they said they went to the fort to beg. I told them, they must not go about the streets on the Sabbath to beg for the body,

but should come to the Chapel & seek spiritual food for their souls. Several of them promised that they would attend the Monthly service at the Chapel to-morrow. I think is vastly important to teach these poor creatures to observe the Sabbath, & lead them to the house of God - It is like putting the leaves into the pool when the waters were troubled by an angel.

Sab. 27. I was happy to find that those blind & lame natives, who promised me yesterday that they would attend the services at the chapel this morning, had fulfilled their promise. They took their seats on the floor according to their custom, near the pulpit where they could hear distinctly. In time of prayer & singing they rose up, & joining their hands before their faces stood in a very reverential & supplicating attitude. To appearance they were very devout worshippers - I know not but what some of them were spiritual worshippers. They profess to have renounced the worship of idols, & to depend on Christ alone for salvation.

Only 26 girls belonging to our native female schools attended the service at the chapel in morning. I think greater efforts should be made

secure the attendance of all the larger girls in the schools to their services. To habituate them to come to the chapel on the Sabbath is the most effectual way to teach them what is implied in keeping holy the Sabbath day, & to lead them thus to observe it.

Sat. P. Mom. - gave instruction to the poor at the Chapel - Have adopted the plan of registering the names of those, to whom we give rice - their caste - age - place of residence - disabilities & state of their families. We do this to prevent that discription, which is practised on these benevolent gentlemen, who give to all who apply indiscriminately, by numerous ~~fake~~ objects of charity. Received the publications from America, forwarded, ~~forwarded~~ from the missionary rooms Sept 1829. They have been more than three months at Calcutta & on their passage from there to Bombay. We regret exceedingly to find our file of the Boston Recorder so deficient. Think the gentlemen at the missionary rooms very negligent. If they knew with how much interest we read the Recorders, they would not send so defective files. Some months one, two, or three numbers are wanting. We wish much

to receive the Christian Almanack - the National preacher & the Journal of the Am. Bd. Society.

Wed. 7. Mr. Christian a member of the mission church, died this afternoon. He had been infirm several years - yet he was able to walk about & to attend at the chapel till about three weeks previous to his death. He was hopefully brought to the knowledge of the truth thro. the instrumentality of Mr. Hall, about the same time that Mr. Shaw was. whose death ~~whose death~~ was noticed in our last Report. They were both received into the church at the same time, we hope they are now united to the church above,

Wed 9. Bapoo the brahmin inquirer returned from Tamwell where he has been to visit his family - a brother-in-law came with him purposely to receive Christian instruction.

Rec'd a letter from Br. Spaulding. Leylan.

Sat. 11. Had a very sick night - fever attended with violent headache & pains in back & bowels - great nausea - slept none. About 3 O'cl. took a large dose of Calomel & Antimonial powders, which was ejected soon as taken,

very sick thro' the day. Our friend Dr. Margoll being unwell - he advised to call Dr. Smytten who came & bled me copiously from the arm, which afforded some relief to my head. He thinks I have a severe attack of the bilious fever, & consequently has put me on a course of Calomel.

Mond. 12. Had some sleep, not in night - Dr. Smytten called in morning, & ordered the Com. Cal. Pill - Pain in head - back & bowels somewhat abated - On the whole have had a comfortable day compared with yesterday.

Tues. 13. Had much disturbance in night from the effect of medicine. Not so well thro' the day as yesterday - Pain in right side - back - head & bowels - nausea - no appetite. very weak. Dr. S. ordered me 10 grs Blue Pill at night till gums affected. // My Pundit came to see me to-day - he says 2 or 300 persons have died in Mahim where he resides within a few days, of a spasm of the cholera. Some families of 8 or 10 persons have been all swept away & their houses left completely desolate.

Wed. 14. Rather better than yesterday - pain still continues in right side & head - no

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appetite. - drink rice-water, bve. prayer-meeting at my house, I was unable to take any part, but enjoyed the season. Thro. the day my mind has been in a calm, & contemplative state.

Thurs. 15. Had a more comfortable night - morn. took Inf. beaste ℥ii. which produced some little appetite. - No dejections - pain in side continues rather obtuse - tongue coated - limbs feel more natural. Very rainy - Dr. S. has not called - Examined a proof sheet - gave instruction to a few natives, who called to see me. - I am admonished to improve what little strength I have, to work while the day lasts - how soon it will fail, & the day be gone, I know not.

Frid. 16. Some pain in side & bowels - tongue coated - weak - Dr. Smytten called - said he hoped I should get along without taking much more medicine. He has been very kind & attentive.

Sat. 17. Slowly improving - rode out a little distance in P.M. - got some wet. Even more pain in side. Br. & Sr. Allen. Miss Turner & Mr. & Mrs. Wilson spent the eve with us. The object of the interview

was to confer on the subject of native female schools & to adopt some regulations for conduct them which may prevent any collision between the schools of Mr. Wilson & those under our care. Our teachers complain very much of the unfair means which the teachers of Mr. Wilson's schools are using to draw away their scholars. I am happy to find that Mr. & Mrs. W. give them no countenance for so doing. The interview was protracted to a late hour - which has completely exhausted me, Prot. B. had a better night's rest than I feared, Bapoo, who has also been unwell more than a month called this afternoon, & said he came to have prayers with me. He says. God assisting him he is determined to obey the Gospel, for how says he can I do otherwise; I am fully convinced there is no other Saviour than J. Christ. & there is no way to be saved but him only by obeying the Gospel. I asked him, if he had disclosed his feelings & intentions to his brother-in-law who is now in Bombay. he said he had, I inquired, what he said? he replied, he says O! do not forsake the religion of your fathers & become an outcaste, for if you do, you will bring a great disgrace upon your family & friends - & they all will forsake you & forsaken you, Bapoo said. I told him, I had rather

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be an outcaste from my caste & the Hindoo religion forsaken & persecuted of my friends, than to be an eternal outcaste from God - forsaken of him, and be eternally persecuted by the infernal hosts of hell, he added. I told my brother to take the N. Testament which you gave him the other day, & read it through carefully & pray to God for his Spirit to teach him, & then say whether I shall act wisely or foolishly by becoming a christian. I am more & more pleased with Bejoo's appearance. For nearly two years he has been searching the Christian Scriptures - counting the cost of changing his religion, & now seems to have come to a full conviction of the truth of christianity, & a determination to choose his portion among the people of God. I think the history of his religious experience affords evidence of his having been under the teachings of the H. Spirit. Tho' he is established in his mind as to the truth of Christianity, he has done so to the spiritual illumination & renovation of his heart. We trust he will ere long feel it to be his privilege & duty to make a public consecration of himself to the Jehovah. Father, Son & Holy Ghost, by receiving Christian baptism & uniting with Christ's visible church

Feb. 18. Tho. thro' bodily indisposition I have been deprived of the privileges of the Sanctuary of the Lord's house, I trust I have found a sanctuary in my own soul for communing with him. He is not confined to temples made with hands - the humble & contrite soul is his temple - purchased by his own hands & beautified by his grace - In this he delights to dwell whether it be in a Christian or pagan clime in the assembly of his saints, or on the lowly couch of sickness. Yet the gates of Zion to which the holy tribes resort from Sab. to Sab. to pay their vows - to hear his word - to chant his praise in Zion's sacred songs, are the galleries of his grace, the banqueting house of his love. So the pious psalmist thought when he strung his lyre to these charming notes "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord's house. So later saints have thought when exiled from the courts of the Lord's house. So responds my soul. Read to-day the Missionary Herald for Feb. 1820.

March 19. Severe pain in right side - applied Hyd. Mag. Nit to side & take Blue Pill ~~gr xii~~ at bed time. Toward a bundle of O.Ch. Spectators & a few letters to America via Charleston. // Rebor

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left Bombay to-day - to go & spend a few days at Panwel for the benefit of his health. I furnished him with a bundle of books for distribution among the natives. & cautioned him against being seduced from his faith in Christ by the influence of the brahmins - to look to God daily for grace to enable him to witness a good profession before his heathen friends there. He appears to regard the Hindoos with right feelings. He says he regards them as immortal beings on whom the wrath of God rests, & who are rushing on to hell under a dreadful delusion. & that he exceedingly desires their salvation. May such feelings be daily encreased & he become a fervent preacher of righteousness to his countrymen.

Sues. 20. Pain in side not quite so severe as yesterday - strength increasing. Mr. Shepherd of Mazagaon called on me. & requested the privilege of uniting with our church. He said he regarded it his duty, & thro' the grace of God his privilege to make a public profession of his faith in Christ & to partake of its ordinances. He is an Englishman by birth, but has resided in India ~~nearly~~ 43 years. His age is 63 years

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He has, till about a year past, lived in the entire neglect of religion. He began to attend my third Eve lectures at Mazagaum more than a year ago. There has manifestly been a great change in his religious views, feelings, & practices. His acquaintance & daily associates say he is another man. Some of them say he has become religiously deranged by the missionaries - & advise him no more to attend their instruction - his reply to them is, by their instruction thro' the blessing of God I have become religiously sane, & to my right mind, & his conduct bespeaks him so. I gave him Dr. Spring's Essays on the evidences of grace, & our confession of faith to read, & appointed next Thursday to call & see him at his house. He brought a request also from Mrs. Rufus, a Malay woman - formerly of the Moosulman faith, to be received into the mission church. She has attended my lectures at Maz. more than a year. & has had them at her house one in 8 weeks. Her husband, an European is absent in England for his health. As she understands English but imperfectly & speaks it more imperfectly

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it will be difficult to form an opinion of her christian knowledge & experience. May the Lord direct us & them in the path of duty.

Wed. 21. Pain in side about as yesterday - took blue pill at night & used mercurial friction. Studied 2 hours - examined proof sheet - &c - Eve. At the prayer meeting at Br. Garrett's I baptised their infant child, Samuel James, bearing the names of Rev. Samuel Newell, & of his father James Garrett.

Thurs. 22. Agreeable to my appointment called on Mr. Shepherd, who requested to be received into our church. He gave me the following history of his life. He was born in London 1767, received infant baptism according to the right of the Episcopal church - he had God-fathers & God-mothers who solemnly promised to see that he was brought up in the nurture & admonition of the Lord; but who, he said, like most of these professed God-fathers & God-mothers took no thought for his soul. He was left to grow up like a heathen, ignorant of the very first principles of Christianity. At the age of 8 years he was put on board a British man of war

I served 7 years in the West-India fleet. On the fleet's return to London he deserted & concealed himself 9 months. After that served an apprentice 5 years to a watchmaker. At the age of 20. he enlisted in the service of the Hon. East India Company - He served before the mast as the gunner's mate 8 years for Rs 8.i.e. 84. pr month. On the death of the gunner he was promoted to his station. in which he served 16 years, receiving from 16. to 40 Rs pr mth. For the last 20 years he has been employed as an overseer in the Dock Yard at Mazagaon, receiving Rs 63. pr. month. He has always been strictly temperate in his habits - never drinks any kind of spirits or wines, which is an anomaly among those of his profession. Says he always had from a childhood such an aversion to ardent spirits - that when a boy, on board a man of war rather than drink his allowance, he submitted to a severe flogging from his comrads. For the offence of not drinking the allowance assigned him he received on dozen lashes & shouts have received more had not the officers interposed. He told them he would die rather than drink. A noble resolution - to prefer to die by the hand of man rather than by the hand of ardent spirits. The companions of his youth who indulged in drinking their daily allowance

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have long ago sunk to their graves, while he remains a hale man of 63 years - even beneath the India's enervating clime. He affords a powerful argument for entire abstinence from ardent spirits. While serving on board the Company's ship in the Bombay service, while in harbour, he says to his shame, like all others, who were able, he kept a mistress, who spent for him, in about 8 months more than Rs 800, all that he had laid up from his little pay for nearly 20 years service. Some time after this he married a mussulman woman who had been a kept mistress to one of the celebrated Nesbit family in Bombay - with her he received Rs. 18.000. From that time (now 24) years, he has maintained the chastity of a husband. According to the English law respecting marriage, persons must have been baptised before they can enter into lawful wedlock, therefore, as she was of the mussulman faith & not having been baptised, in order to her marriage with Mr. Shepherd, she submitted to this ordinance, & was baptised in St Thomas' church in this place. After their marriage she was afflicted several years with ~~with~~ fistula lachrymalis, which being improperly

treated by native doctors. both her eyes became so inflamed as to drive her mad. In a paroxysm of madness she smote her forehead with her fists, at the same time seizing both her eyes tore them from their sockets & cast them on the floor. Since which time of course she has lived in total darkness. Br. Shepherd says, for months together she will not speak to him, yet if he is absent from her long at a time she is raging. (by long I mean longer than his usual time for attending to the duties of his station).

Thus he has sustained what is here called an honest upright, moral character. - he has lived without God in the world - nearly as ignorant of the character & law of God, & the salvation of the Gospel as the heathen around him. He says, however, that about 6 years ago, he began to think that he was not prepared to die, & that he must do a little something to atone for his sins, & obtain the favour of God, - he began <u>surreptitiously</u> to read the Bible, but as he could read but very imperfectly, & had no one to explain it to him, he understood but very little what he read - it had no practical influence on his conduct. For nearly a year he has been a regular attendant on my Tuesd. Eve. lectures, & for several months has

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attended the service at the chapel Sab. Eve — There has obviously been a great change in his religious views, feelings & practice — this is acknowledge his acquaintance; but still his views of the doctrines of grace are very obscure.
His christian experience & knowledge are not so satisfactory as to enable me to say unhesitatingly, I believe he is prepared for admission to the church or that he is not, I told him we did not consider persons proper subjects for admission to the church of Christ, till they gave satisfactory evidence of their possessing virtue & piety. Having given him such instruction as his state of mind seemed to require, & directing him to search the Scriptures & to look to God for the teachings of his Spirit. I commended him to God in prayer. — Letter on the families of Messrs Bowen & Rendalls — hope they are growing christians. On reaching home found my strength completely exhausted.
Frid. 23. Not so well as for three days past. have taken some cold — head much stuffed — joints unstrung — Read over a proof sheet — examined a manuscript copy of a tract to be printed — heavy rain day & night — Therm. 76° — quite cool for Bombay at this season

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Sab. 25. very rainy - Hindoo festival - but few natives attended the service at the chapel. My soul has been unusually drawn out to God in fervent prayer - that this day might be memorable in Zion for the displays of divine grace, in the conversion of sinners & the edification of saints throughout the christian & the heathen world. As a divine influence inspired the prayer so I trust, it will ensure the blessing supplicated. How consoling the promises of God to the the tempted - tossed missionary!

Tues. 27. Mr. Wilson informed me that a letter received from Ram Chundra the baptised brahmin dated at Tanna, states that 17 natives have been condemned to be executed, & 60 others to be banished for life for the following crime, viz, Report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who under the demoniacal influence had committed murders, robberies &c.
The people being alarmed for their safety repaired to their temple to ask counsel of their god. The response of the idol to their anxious inquiry was, that four young men must agree to be possessed of the devil at the same time, & so di-

-vide satan's power into four parts, which would so enfeeble him as to enable the men to overcome him & bring him to terms. Not doubting but what the counsel of their wooden god would prove true - four fine, healthy, strong young men were selected to grapple with the power of satan. The devil acceded to the terms & dividing himself into four parts, (for satan like their gods can divide himself into as many parts as he pleases) & entering the men commenced the combat.. but instead of being vanquished he conquered, & drove the men mad - thus instead of verifying the counsel of their god, proved him a liar. The people full of alarm for their safety again repaired to their temple to inquire of their idol what could be done to dispossess the devil. The idol replied, there is no other way but by killing the men possessed. Under the information of this oracle two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings supposed to be possessed of Satan, & actually killed two of them, & seriously injured the other two, before the mob could be quelled by the proper authorities. The dark places of the earth are filled with the habitations of cruelty

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Sab. 1st. Thro. the divine goodness my health is so improved as to enable me to testify the Gospel of the grace of God again to the natives at the chapel. I preached from 1 Tim. 1:15. "This is a faithful saying & worthy of all acceptation, that Jesus Christ came into the world to save sinners." – Considered. – 1st The character of Christ, 2d Why he came into the world – 3d How he saves sinners. & 4th Why ~~this is worthy~~ salvation of the Gospel, is worthy all acceptation. – Inferred the importance of believing in Christ – The happiness of those who believe in him; – and the certain doom of all who do not receive him as their Saviour. Was favoured with unusual freedom in preaching Christ to these poor pagans – & fervency in praying for them – & confidence in commending them to the mercy of God. Gained an attentive audience the understanding heart be given – "Jesus came into the world to save sinners". O, what a glorious theme for a missionary – it is the substance of his preaching to the heathen – it should be his introductory – his daily – & his farewell sermon to them. How worthy of all acceptation yet how few esteem it so. – but the day is surely coming when all who despise or neglect to accept it, will find it so!

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Mond. 2. Mission fast - united prayer meeting at chapel Eve. - but few attended, it being very rainy.
Wed. 4. P.M. to Nagagaum to see Sajeeba the teacher of our native female school in that village who is now sick. - More than a year ago his mind was specially awakened to the subject of religion - he then professed his conviction of the truth of Christianity & disbelief of Hindooism, a sense of his own sinfulness & ruin - & expressed a desire to be instructed more fully in the Christian system of salvation with a view to the making of a public profession of his faith in Christ. For several weeks he came to us daily to read the Scriptures, & seemed to be making rapid progress in the knowledge of them. All at once he left off coming. On inquiring, it was found that the entreaties of an aged mother who was dependent on him for support, & the influence of other friends, had persuaded him not to violate his caste, & thus bring disgrace on them by professing his faith in Christ, & uniting with his church. Since that time we have reason to believe he has heard the strivings of the Spirit, tho. he has been left to fall into sin. He now appears deeply penitent for his offences, & asks to be received into the c

his mother says she is now willing that he should be baptised, for she is convinced he will never obtain peace of mind till he is. - but she says - I am determined to live & die in the religion of my ancestors - & if they have gone to hell, then I will. She appears dreadfully hardened & infatuated by the delusions of satan. ¶ After conversing with her, however, a few minutes respecting the few days she had to live the certainty of death, the eternal separation which would be between her & her son after death, should he die a true christian & she an idolator &c - she seemed much softened & melted to tears. As her heart is not beyond the reach of divine grace & she is still a subject of prayer. I do not despair seeing her a trophy of redeeming mercy, ere she sinks to her grave. Bajeba is quite sick, but I hope & pray his sickness may not be unto death, but unto his salvation.

Thurs. 5. called at Rev. Mr. Lewis to see the Rev Mr. Pettinger, a missionary of the Society for Propagating the Gospel in Foreign Parts, He has recently arrived in Bombay from England - expects soon to proceed to Ahmedabad in Guzerat, where he is to be stationed.

Sab. 8. Preached to the natives from this word, He said unto them, awake thou that sleepest, & arise from the

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deed & Christ shall give thee light." (Eph. 5:14)
Considered. 1st. Him who gave the exhortation —
2d. The character of those addressed — 3d. What is implied in the exhortation — 4th. The happy consequences of obeying it. — & concluded by making a direct application of the subject to my hearers. Let this suffice for specimens of my sermonizing in Mirzapore, & preaching ~~at~~ on the Sabbath.

Mond. 9. Bapoo returned from Tanna — his health improved — professes to maintain his faith in Christ. Two other natives called — said they had been reading our books & were convinced that Hindooism is false & Christianity true. One of them asked to be baptised — the other said, he should wish to be when the preachers should think him a proper subject. It is one thing for a native to profess to disbelieve Hindooism, & to believe Christianity, & another thing, to renounce the one, & practise the other. — to ask to be baptised, & really to be baptised. Many profess, but do not.

Wed. 11. P.M. In my excursion among the people stopt at a temple in which multitudes were assembled to pay their adorations at the feet of their idols, it being the birth-day of Krishnoo,

fourth incarnation of Vishnoo. (To-day the natives fast - to-morrow feast) I ascended into the verandah of the temple & began to preach Jesus Christ to them as the only true incarnation of God - who became incarnate not to distroy the lives of men like the Hindoo incarnations, but to save men. The officiating priests of the temple being angry endeavoured to interrupt me by their noise & music as they called it. But those who came to worship the gods made by the hands of men - were disposed to hear respecting that God who made men & all things, so for nearly an hour I had a large & attentive audience of heathen in a heathen temple. Who knows but what the truth when proclaimed in a heathen temple may find it way to the heart of man, as when preached in a Christian temple. But O. how painful to the heart, to witness immortal beings, endowed with capacities for knowing - loving & serving that great & glorious Being whom all heaven adore, prostrating these faculties to the worship of hideous idols, the images of imaginary gods of the most licentious & vile characters.

Friday 13. — Eve. resumed my weekly lectures at Mazagaum - which had been suspended several weeks

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on account of my indisposition. The meeting was held at Mr. Rundell's a member of our church. As Mr. & Mrs. Rundell two the infirmities of age are unable to attend the services at the Chap. Sab. Eve. during the monsoon, these lectures are of a special importance to them. To build & establish christians in the faith of the Gospel is an important part of a minister's duty. So thought Paul - James, Peter & John, & for this purpose their Epistles were written & addressed to the churches.

Sat. 14. Forwarded a parcel of pamphlets & letters to America, via Calcutta. - P.M. walked to Mazagaum - Had an interview with a Romish Priest, who officiates at the great Lectheric church there - he has been there only 9 months - came from Goa - found him less bigotted than his predecessor - Had also an interview with the two seamen, who attended my lecture last Eve. They were favorably disposed to religious conversation, & remarked that religion was too much neglected by mankind generally. But I fear they do not realize its vast importance to themselves.

One of them an officer of a ship inquired if Mrs Judson & Hough were still at Rangoon. He said he became acquainted with them three 12 years

ago. & spoke favourably of them. I invited them to attend divine service at the chapel to-morrow Eve - they said they should esteem it a privilege to come. While we were conversing a European & his mistress, who were walking out for pleasure came near us - Soon as they see me they turned away. He was evidently unwilling I should see him in such company - & probably feared a lecture. He is a widower - has five motherless children, three girls & two boys - His mistress is a young European woman, who has been seduced from her husband, a private soldier. She is what is termed handsome, i.e. has a pretty face & a well proportioned form rather delicate, but alas, what a heart is encased in this lovely exterior! He is regarded by society here as quite a reputable character - stands as God-father to several children, whom he has sacredly promised to see trained up in the fear of God. O what an example he sets before them, & his own children. Fornication & adultery are crying sins of Europeans in India. To live with a native woman without marriage is not ~~is not~~ regarded by society generally as at all disreputable, & even to seduce another man's wife & to cohabit with her as a wench, is not

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not esteemed a sufficient offence to exclude the guilty person from the society of "all the fashion & beauty of Bombay". There are probably 9 half-cast illegitimate children, i.e. the offspring of one European & one native parent, to one legitimate, & not a few whose parents are both Europeans. "O Tempora! O Mores"!

~~Sab. 12. Rec. Mitter~~

Tues. 17. Rec'd Miss. Herald for Nov & Dec. 1829, & Jan. 1830 via. England. Much interested in perusing them.

Wed. 18. Spent part of the day in giving Christian instruction to Bapoo & Sajeeba two candidates for baptism, and to our Portuguese catechist.

Thud. 20. Eve. Had 30 hearers at my lecture at Mazagaum - a larger number than has before attended since the rains commenced.

Sab. 22. Preached to the natives at the chapel in Mhuthee in morning, & in English in evening. In consequence of a Hindoo festival not so large a number of natives as usual attended. This is the day in which the natives bring the images of the goddess of wisdom, Gunputtee, into their houses where they are feasted 14 days - then they are disposed of their ornaments & cast into the sea.

(2 inches)

Thurs. 26. Bapoo & Bajeeba continue to come & read the Scriptures with me daily - They both profess their belief in Christianity, & their intentions to receive baptism. Bajeeba says, let my caste ~~my caste~~ take my life if they choose, for my renouncing Hindooism & embracing Christianity, I had rather loose my life, than my soul. He appears more established in the faith of the Gospel than ever before.

Sab. 29. Preached to an unusual large congregation of natives this morning - several men & women were present, whom I do not recollect of ever having seen in the chapel before - Just an unction from the Holy One assisted me both in preaching the word life to them, & in supplicating the grace of God upon them. A larger number of scholars & others were present in afternoon than usually attend that exercise. ———

Sat. 4. Thieves broke into the Printing Office last night & stole about 500 Rupees, which Br. Garrett received from our House of Agency yesterday, to pay the workmen in the Printing Office & teachers of schools. The money was locked up in a chest, which was placed in a small room, occupied by Br. G. as an office, the door of which was also locked, - this room is on an upper story the door to which was locked, so that

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three locks were forced. Measures have been taken to detect the rogues - all the workmen in the Office & their houses have been searched, but no evidence of their having taken it appears. A Portuguese who formerly worked at the Lithographic press & was discharged from our service for bad conduct a few weeks since, has been apprehended under strong circumstantial evidence of his having been the principal leader in the robbery. So others (Jeffries) have also been apprehended as accomplices. The circumstances of their being suspected are these. They are all loose characters & much involved in debt: but this morning they have been paying off their debts, and considerable money was found in the house of the Portuguese - his wife says he went out about 11 O.C. last night & brought home 3 or 4 Rupees this morning about 8 O.C. He says he received it from a Parsee, but the Parsee says he has paid him no money. As Rupees cannot be identified & nothing else was taken which could be, it ~~will~~ may be impossible to find a bill against them. It is a great loss to the mission.

The Rev. Mr. Hughes, missionary under the patronage of the London Miss Society destined for the Mission at Mahabaleshwar, arrived in Bombay from England a few days since & called on us to-day. We are

pleased with his appearance - think him a man of the right stamp for a missionary - judicious modest - well informed - truly devoted to the cause.
Sab. 12. Rev Mr. Hughes preached a very good practical sermon to us at the chapel this Eve, from James 4:8. After meeting heard that the American Brig Nereus, Capt Endicott, arrived to-day from Salem. We hope that he has brought us both Epistles of love & friendship from our friends, & missionaries to help us. But we fear this is not the case, as we have received no notice of the same from him. We must wait in suspense between hope & fear till morning.
Mond, 13. Morn. Went to the Fort to see Captain Endicott, and found as we feared, not as we hoped - that the Nereus brought neither letters nor missionaries for us. The Brig left Salem 20th May. Capt. Endicott says he should have been exceedingly glad to have brought both letters & missionaries - he should have esteemed their company a great privilege, & could have furnished them with decent accommodations. He says he presumes, the gentlemen at the Mis. Rooms were not apprized of his sailing, as the owners of the Brig endeavoured to keep it a profound secret,

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He says, soon as he engaged to come master of the Brig, he informed the Rev. Mr. Babcock of the Baptist church, under whose preaching he sat while in Salem, that he was coming to Bombay & would take charge of any parcels that they might wish to send to their missionaries in India, supposing the missionaries in Bombay were Baptists. Mr. Babcock said he would inform the Rev. Dr. Bolles of the opportunity, but he heard nothing from them. He says he has two small boxes on board for Rev Mr Graves which he thinks ~~which he thinks~~ were from Mr Lawrance of Salem. He says, that Dr Beach's Meeting-house - the Mis. Rooms, & Tract Depositt were destroyed by fire in February. But as they were insured the loss to the Societies will not be great.

Wed. 15. Capt Endicott called & took tea with us, & attended our weekly prayer-meeting - He is quite an interesting young man - is of the Endicott family in Danvers. He says he was informed before he left Salem that two or three missionaries were to sail from Boston to Calcutta about the 20th of May, - the day he left Salem, but to what society they belong

he knows not. We presume they must be our helpers, and look for their arrival at Calcutta, in every newspaper.

Sat. 18. P.M. In company with Miss Hanar went to Mazagaum to converse with Mr. Shepherd, Mrs. Hufsey & Mrs. Howard respecting their Christian knowledge & experience. They have all requested to be received into the mission church at our next communion, In the judgment of charity their Christian knowledge & experience are such as to justify their request & the church's reception of them to her communion. Mrs. Hufsey ~~is the wife of a European who has gone to England for his health~~ she is a native woman of Malacca cannot read - & speaks English very imperfectly. Her experience shows very strikingly that it is the work of the Holy Spirit to enlighten & renovate the soul. Mrs. Howard is the wife of Mr. John Howard, who was received into the church five years ago - & who is now employed as a catechist in the mission. They were both formerly of the Romish church. Tho. Mrs Howard left the Lathotic church with her husband - still it is only about 8 months since she began to hope that her heart was converted to God. — It is about a year since Mrs Hufsey

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began to manifest a special interest in religion. They are all babes in knowledge, & need the sincere milk of the word that they may grow thereby.

Sab. 19. Bapt. Endicott attended the services at the chapel this eve - Mr. Shepherd. Mrs. Shipsey & Mrs. Coward were propounded for admission to the church this -

Wed. 22. Have been called to visit the abodes of sickness among the natives - administered medicine - & gave instruction.

Sat. 25. Attended the annual meeting of the Bombay Univ. Bible Society held at the vestry of St. Thomas' church - The Rev. T. Carr - the acting archdeacon of this Presidency took the chair. The Report of the Committee was read by the Secretary. the Rev. Mr. Jeffreys - Chaplin of St Thomas' church. Several resolutions were passed - & speeches made by the movers. The operations of this Society is increasing yearly - & they will continue to increase till the Word of life is put into the possession of these millions of inhabitants.

Thurs. 30. Visited schools - taught the people by the way-side - prepared matter for the press - examined proof sheet - &c -

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Sab. 30 Preached in morning to the natives — P.M. attended to the catechetical instruction of the schools — Eve. Rev. Mr. Hughes preached — after which Mr Wm Shepherd — Mrs. Hussey, & Mrs. Susan Howard were received into the church by taking upon them the covenant of the church, then the sacrament of the Lord's Supper was administered by myself. Twenty two communicants, members of four different denominations — viz — of the native church 14 — of the Scottish church 6 — of the Wesleyan Methodist church 1. viz. Rev. Mr Hughes — of the church of England 1. The season was peculiarly solemn & cheering — May the Lord add to his church daily of such as shall be saved. ——

Mond 4. Season of fasting & prayer — the concert of prayer at the chapel in Eve — The services were conducted by Messrs Hughes. Wilson — Allen & myself. ——

Thurs 6. Rec'd a letter from Br. Graves — his health continues to improve slowly. Have to acknowledge a present of 70 lbs of salt pork from Capt Endicott. It is a fine treat to us — We hope our friends will send us a barrel by him should he come next year, as he expects to. He says he will with much pleasure bring any presents for us gratis. ——

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Frid. 8. Morn. accompanied Mrs. Stone to two little hamlets in the suburbs of Bombay, in which she has two flourishing female schools. I went particularly to see two of her little scholars who have been sick some time, & who I found very sick - I gave them medicine, & spent two hours or more, while Mrs. Stone was examining her schools, in giving Christian instruction to the people. I hope some of these poor pagans in these hedges will be compelled by the force of divine truth to accept the invitation to the Gospel feast. ——

Frid. 15. The great Dewallee festival ~~commenced~~ which is observed by all classes of natives commenced to-day & will continue three days. It being the commencement of their commercial new-year - all business in the Houses of Agency & mercantile houses, and indeed in every department, is suspended. During this festival - gambling & all kinds of licentious pleasures may be indulged with impunity, from the laws. Evenings the streets are illuminated & thronged by all classes of people. ——

Sat. Eve. 16. After tea took a walk thro. the streets & bazas. Every Temple - house, store

grog-shops &c. is more or less decorated with paintings-pictures-looking glasses, & brilliantly illuminated according to the taste, ability & liberality of the occupants. Some of the large 4 or 5 story houses of the more wealthy natives are magnificently adorned with some of the choicest paintings from Europe & China. Probably the expense of the paintings-mirrors-chandeliers & lamps &c. in one of these native palaces, exclusive of the oil consumed & the expenses of a rich entertainment, amounts to not less than 50 or 60.000 Rupees-perhaps 100.000. The principal streets, which are connected with the bazars were so crowded with natives on foot & in carriages as scarcely to admit of passing. Sweetmeats of various kinds, & all kinds of toys were exposed for sale. On the whole, I never before witnessed a scene which would compare with it in variety & splendour. I say splendour, because the millions of lamps lighted up thro' the city & the reflections of the mirrors threw a glowing halo over the city-above which darkness brooded-beneath which the splendour & riches of a little busy world were exhibited. But alas, how short lived the scene

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at which so many thousands of mortals gaze with wonder! In less than 5 short hours light will have disappeared & the whole scene be enveloped in darkness. – An apt emblem of the greatness & glory of man – for a time it may dazzle like the comet, but while mortals gaze & wonder it is gone.

Sab. 17. Preached to an unusually large & attentive assembly of natives, among whom were 12 tame & blind beggar women & 80 girls belonging to our female schools. My subject was, the love of God towards men as displayed in giving his Son to die for their redemption. While discoursing on this delightful theme, which strings the harps of the heavenly world – I think my heart felt something of its flame. O that this love might penetrate & electrify the cold & cheerless heart of these poor pagans, & turn them to the heavenly lay which angels sang o'er Bethlehem's gladden plains.

Tues. 19. Rec'd a letter from the Rev. R. Anderson dated Miss. Rooms Boston, May 21st which was forwarded to Calcutta by the Ship Martha Capt. Lovett, He acknowledges the receipt of my letters of Feb. & Dec. 1829. The letters & my journal from Boston

to Bombay which I directed to the mis. Rooms August 1828. via China, have never been acknowledged as received. So I conclude they are lost. By that packet I wrote Br. Anderson a long letter in which I acknowledged the receipt of his which was written about two months after we left Boston. Mr. A. says nothing respecting the missionaries destined for Bombay, only that there are three "looking to India"; & that a man was sent to Salem to see if a passage could be obtained for them in the Nereus. but it had sailed 9 hours before the messenger reached Salem. His letter contains but little general intelligence. He probably supposed we should get that from the papers on the way. Many thanks to Br. Anderson for his fraternal letter - hope they will often be repeated.

Sab 24. Morn - Preached to the natives - nearly 100 females belonging to our schools attended. & a larger number of other natives than usual. The number of hearers have been increasing for several weeks past, / I preached from John V. 40 "Ye will not come unto me that ye might have life" Considered the character of him who thus complained of the Jews - what is implied in com-

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ing to Christ - for what - the happiness consequences of coming to him - the awful consequences of not coming to him - & the reasons which prevent men from coming to him for salvation. Then made a direct application of it to my hearers - The truth apparently produced a momentary effect on some of the heathen, & that they might be enabled to come to Christ for life.

Mond. 25. Not very well - took medicine last night. Eve. Capt. Endicott called - said he had had an attack of the dysentery, which prevented his coming to the chapel last Eve. He spent the Eve. & united in our family devotions.

Tues. 26. High winds & cloudy - Therm. 77° delightfully cool compared with yesterday & several preceding days. The Rev. Mr. Tyrie of Surat - Mr. & Mrs Wilson - Br. & Sr. Allen. Br. Garrett & Miss Hanna took tea & spent the Eve, with us - Had a real missionary & delightful meeting.

Thurs. 28 Morn. Examined two schools - A.M. 10 O.C. The Missionary Union met at our chapel. The Rev. Mr. Tyrie of the Lond. Mission at Surat - Rev. Mr. Wilson of the Scottish Mission in Bombay & myself of the Am Mission here, were the only men

bers of the Union present. Mr. Stone was appointed chairman. Mr. Wilson Secretary. The meeting having been opened by prayer, the minutes of the meeting last year were read - & a letter from the Rev. Mr. Mitchell of the Church Mission (who is now gone to England) informing the Union his withdrawment from them was read, & several subjects of discussion were proposed. After arrangements were made for subsequent meetings during the session of the Mission Union, adjourned till to-morrow, 11 A.M. The meeting concluded with prayer.

Frid. 29. The Mission Union met at the Chapel at 11 O'C. according to adjournment. Rev Mr. Tyrie opened the meeting with prayer. Dr. Maxwell, R. T. Money & Robinson Esqrs. were present. The minutes of the preceding meeting were read. After which brief accounts of the operations & prospects of the several missions connected with the Union were narrated. From these statements it appears that during the past year one Hindoo & one Roman Catholic convert had been admitted to the Scottish mission in the Konkan. Two of the Hindoos, who were received into their communion by baptism the preceding year, had been excommunicated

for gross misconduct - they have recently manifested some tokens of repentance. They have at present five inquirers & candidates for baptism. The London Mission at Surat have received none to their communion, but have three interesting cases of inquiry - their schools & other missionary operations are encouraging. The Am. Mission in Bombay have received three persons to their communion by a publick profession of their faith. One of whom is an European who has resided in India 43 years one a convert from the Romish faith - and one from the Mahomedan faith.

They have now two interesting candidates for Christian baptism - their schools & other operations nearly the same as reported last year.

No report was received from the London Mission at Belgaum. Several questions were discussed and the meeting adjourned by prayer till Monday.

Eve. Rev. Mr. Fryer of the London Mission at Surat, preached the 1st Sermon before the Miss. Union at the chapel from. John III. 30. "He must increase" At the close of the services a collection was taken up in behalf of the missions connected with

Oct. 1830

the Miss. Union. —

Sat. 30. Eve a publick meeting for thanksgiving & praise to God for disposing the hearts of the British Rulers here to abolish the horrid right of Suttees, was held at Mr. Wilson's. —

Sab. 31. The Rev. Mr. Mitchell preached to the natives at our chapel in morning. Rev. Mr. Fergie preached in Eve. after which the sacrament of the Lord's Supper was administered in behalf of the Mission Union. by Mr. Wilson. Twenty eight persons of three different denomi-nations. viz. of the congregational church 15 - of the Scotch Kirk or Presbyterian Church 8 - Episcopal church 5 - Of these 11 were European ~~missionaries~~ missionaries & special missionaries - & 3 native & Portuguese catechists, ~~united in celebrating this ordinance,~~ united in celebrating this ordinance

Nov. Mond. 1st Attended the annual meeting of the Bom. Aux. Tract Society, held in the Vestry of the Scotish Kirk. The Secretary having lost the report, the meeting was adjourned till Wed. next 12. ob. same place.

Eve. Br. Allen preached before the mission Union at the chapel. after which a collection was taken - for the same object as on Lord's Eve.

Nov. 1830.

Tues. 2. Morn - examined two schools - At 10 A.M. ~~the Missionary Union met according to adjourn~~ The annual examination of the native female schools connected with our mission took place at the chapel. The examination commenced by all the girls rising & repeating the Lord's Prayer - Then the 2d classes read lessons from the first reading class book for children, which is a collection of Scripture truths - ~~just into~~ written in easy Mandarin language & were questioned respecting the meaning of what they read - they repeated the Ten-Lem - & our catechism of Scripture Doctrines & Precepts. The 1st classes were examined in reading the 25 ch. of Mat - & giving the meaning of the same - in Dr. Watts's Scripture historical catechism - the Scripture Doctrinal Cat - & 12 or 15 girls in the Elements of Astronomy & Geography, which we have recently published & introduced into the female schools - After which several specimens of ~~sewing~~ & needle work were exhibited - Then all the girls rose up & chanted in native style a Christian hymn. titled prayer to the Saviour, Revd Mr. Mitchell of the Scottish Mission at Ningpo, addressed the scholars - their teachers - their parents & others

who were present - and the services were closed by the Rev. Mr. Wilson.

More than 130 girls, principally of the higher classes in School, were present. The Rev. J. Carr, the acting the venerable Archdeacon of this Presidency, Rev. Mr. Lawrie Chaplain of the Scotch Kirk, and several Ladies & Gentlemen, ~~attended the~~ examination, and expressed their high satisfaction in the improvement the girls had made. After the examination, the Mission Union held a session - several important questions were discussed, - and the usual appointments made for the next annual meeting.

It was agreed, if found practicable to hold the next meeting at Poona, but should it not be, in Bombay.

Eve. The Mission Union held a prayer-meeting at Mr. Wilson's.

Wed. 3. Messrs. Bryan & Mitchell, with Mrs. Mitchell, took breakfast with us & spent a season in prayer. M. C. attended the adjourned meeting of the Bom. Ann. Trent Society. The Secretary having read his report, which was read - Several resolves & votes of thanks were passed - & some remarks made illustrative of the activity of Christ. The meeting was opened & closed with prayer -

Nov. 1830.

Thurs. Eve. 4. Business meeting at my house — appointed the first Sabbath in December for the baptism of Sajeba. Hindoo of the Prabhoo caste, who has been in a course of Christian instruction more than a year. / David Brown one of the charity boys residing with Mr. Allen — absconded on account of being chastised for bad conduct. He has probably gone to his God-mother in the fort — a half-caste woman of intemperate habits.

Fri. 5. Mr. Fyvie left us to-day on his return to Surat. On his arrival home, his brother Mr. Wm Fyvie is expected to leave Surat to establish a mission station at Ahmedabad. Mr. Pettinger of the Society for Propagating Christian Knowledge, left Bombay to establish a mission at the same place, on Tues last. So the light of the Gospel is beginning to penetrate the dark regions in Northern India ——

Wed 10. While examining one of our schools in morning a Hindoo man presented me a letter written in Marathee, which on

reading I found to contain a request that he & his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba - one of our candidates for baptism, & received Christian instruction from him. They say they believe Hindooism is false, and the Christian religion true, & therefore, desire to forsake the one & embrace the other. On conversing with them, I found tho' they had acquired some knowledge of Christianity their views of its nature & doctrines were very obscure, as must be expected of those who have but just begun to emerge from the darkness of paganism in which they have passed all their life time - into the feable rays of Gospel light, which have come to them only thro' the mind of one but imperfectly enlightened. I told them I would give them instruction daily if they would call at my house - and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before - and noticed that he was very attentive to my instructions to the children, & he has attended at the chapel a few Sabbaths past. but I never conversed with

him before - how this should happen I know not - as it is my usual practice to converse with all strangers whom I find in the school rooms. This is the first native Hindoo female who has requested baptism of us. -

Capt. E. called out towards Eve - & accompanied me to Moombeedaw Temple to see the infernal looking idols which dwell there. He attends our prayer-meeting in Eve. at my house -

Sat 13. Bapoo left us to return to his family at Parnwell professedly to give his wife christian instruction to prepare her mind to consent to his receiving christian baptism - He hopes to persuade her at least to renounce caste with him so that they may live & eat together. Gave instruction to Sajeeba & several teachers who called with him

Eve. preached to several natives who had assembled in one of our schools. Among who were the man & woman who applied for baptism, I conversed with them individually. They appear to be sincere inquirers after truth tho. their minds yet are awfully dark. May the Spirit of the Lord whose office it is to il-

lumine & renovate the soul be their teacher & sanctifier.

Sab. 4. About 200 persons were present at the Mareathee service at the chapel this morning. 80 of whom were girls belonging to our female schools - 10 or 12 Rame & Shiba beggar women. Sajeeba's mother, who said a few weeks since that her son might become a Christian if he wanted but she was determined to die in the religion of her forefathers - she has now become a constant attendant at the chapel - and the woman who applied for baptism. ———

Rising of 200 lads attended the service for the schools in P.M. & about 40 other persons.

Mond. 15. Commenced a religious exercise at my house, to be held daily at 10.0 A.M. for the particular benefit of inquirers after the right way - natives connected with my family - the teachers of my schools & others who may feel disposed to attend. Propose to have all present who are able to read Marathee - read one or more chapters daily. ~~& question~~ in the N Testament - concerning which I question them & explain its meaning. Then we all kneel & pray -

Read this morning the first & second chapters of Matthew - Had a very interesting season -

Nov. 1890.

Tues. 16. Bapoo, who left me several days since to visit his family at Panwell, in order to give his wife Christian instruction, returned to day. I says, she is quite unwell - & is now residing with her father who is a physician, ~~therefore~~. he says she was not able to ~~give her~~ receive Christian instruction & therefore he has not made up his mind when to be baptised. I advised him to return to her & give her instruction as she should be able to receive it - for if she was dangerously sick, so much the more need to give her that instruction by which alone she can be saved. What he will do I know not he seems much cast down, I suspect, tho. I have not asked him the question, that her friends have told Bapoo if he violates his caste by uniting with the Christian church his wife shall not live with him. He asked me - what he must do if his wife wants not consent to live with him, if he joined the church. I referred him to what Christ said was necessary to be done in order to be his disciples.

Sat. 20. Preached to the beggars - examined proof sheets - wrote extracts from my journal, to be forwarded to the Mis. Room by Capt. Ewelliott of the Arcadia who expects to leave Bombay next week - P.M. went

out among the natives as usual - Eve wrote part of a sermon in English for to morrow Eve. - Received a letter from Rev. Geo. D. Boardman of the Am. Baptist Mission in Burmah. dated Maunlem. July 25. 1830. He says he has removed from Tavoy to that place - to fill so far as he is able the vacancy made by the removal of Messrs Judson & Wade to Rangoon, where hundreds are listening to the preaching of the Gospel, & thousands are begging for the word of life - Mr. Judson goes soon to leave Rangoon for the Burman Capital - Mr Bennett the printer was engaged in printing tracts, & was making preparations to commence the printing of a large edition of the New Testament in Burman. For the last year Mr. Boardman had been troubled with a bad cough which he says threatens him with the consumption sooner or later - When he wrote he was in the doctor's hands. He states that more than 200 persons had been baptised by them from first to tracts. May they all have been baptised with the Holy Ghost & with fire; We rejoice to hear of hopeful converts to Christ in other heathen countries, tho' we are not permitted to enjoy the same display of sovereign grace around us.

Nov. 1830.

Were there no castes to violate & loose - & could the Hindoos here be received into the pale of the visible church without forsaking fathers & mothers - brethren & sisters - houses & lands - & without enduring the bitterest persecutions from their kindred, we should, I doubt not, receive a thousand application for baptism, where we receive one now. These barriers to the Christian church are ~~admirably~~ well calculated to prevent the coalescing of hypocrites - and still we have need of much caution, lest all these barriers however they should not prove sufficient to prevent hypocrites from being found in the church of Christ in India.

Sab. 21. — I preached in English on the supreme divinity & manhood of Christ - it being in a course of doctrinal discourses which I am preaching to our congregation. Several European Ladies & Gentlemen attended - some of whom were strangers to me. Capt. E. attended - He has attended every Sabbath I preached but two since his arrival - he was detained from attending once by his own sickness - & the other time by the sickness of his second officer, who has since died. I am very

happy to be able to say, that Capt. Endicott during his residence in Bombay, has maintained a character, which does honour to the moral & religious character of his country. The bold & decided stand he has taken in regard to the sanctification of the Sabbath & constant attendance on the services of the Sanctuary has attracted the attention of Europeans & received the commendation of all the friends of religion. We hope that our American ships can have angels will continue to be commanded by persons of such a character as Capt E. has exhibited. He had frequent invitations to dinner on the Sabbath - which is a common practice among the English generally - but he with a magnanimity seldom manifested here declined, assigning his reasons for so doing. Having said this much - it will be perceived that we feel quite an interest in Capt. E's - We hope he is not far from the kingdom of God. He was formerly, as he says - carried away with the popular gale for towards Unitarianism - but his views have

been materially changed in this respect - He speaks of his Brother George, who he says is a decided orthodox christian, with great respect. Should the gentlemen at the Missionary Rooms become acquainted with Capt. E. & should he be at Boston when any of Dr Beecher's meetings are held - I think they would do well to invite him to attend - He has never heard Dr. B. preach - but wishes too - and his state of mind & feelings is such as will probably enable him to derive more benefit from Dr. B's preaching, than from most any other's.

Mond. 22. We are anxiously looking for the arrival in Indian, of our missionary children - & letters from our friends - We hoped to have received them before the departure of Capt. E. but we probably shall not as he expects to sail for Salem on Thurs. morning - Nothing new respecting our operations & prospects -

Tues. 23. Missionary Exercises as usual - P.M. heard the teacher of the schools read the Scriptures - &

explained the same to them. This searching of the Scriptures from week to week & teaching them in their schools must necessarily enlighten the minds of the teachers respecting the historical - doctrinal & practical parts of the Bible. It produces a rational conviction on their minds of the truth & excellence of the divine precepts: but, alas, these truths will never renovate their depraved hearts unless they are clothed with the life-giving influence of the Holy Spirit. Come, O Breath, & breathe upon these dry bones that they may live, is the burden of our prayer - and I hope it is the burden of the prayers of Zion in our beloved & highly privileged country - & especially of our brethren the friends to these pagans. Soon as Zion travaileth her children are multiplied.

Wed. 24. A.M. wrote letters for America - examined proof sheets of Genesis - of the Magazine - & of the Eng & Mundhu Grammar now in the press - 10 Ol. Seven Hindoos & four Roman Cathdi Portuguese attended the meeting at my house for reading the S.S. &

prayer - 11.06. received a note from Capt. S - informing me that he should be happy to accompany me on board his vessel to-day to give religious instruction to his crew. At 12.06. I went to the Fort. I called on him, and we together, aboard his vessel - I was introduced to his crew - and spent an hour very interestingly, & I hope profitably in conversing with them. In a familiar manner, I endeavoured to improve the sudden death of the second officer of their ship, by impressing on their minds the uncertainty of life & all earthly prospects & hopes, & the vast importance of being always prepared for death, and the great danger of procrastinating this preparation. They listened with much attention & tender feeling. I told them, tho' I was sent preach the unsearchable riches of Christ to the heathen, & greatly desired their salvation, yet I felt a peculiar interest in addressing my own countrymen. I could say in the sincerity of my heart that my bosom was no stranger to the feelings & sentiments which the apostle expressed in those memorable words - My heart's desire & prayer to God for them was that they might be saved. I furnished them with a quantity of Eng. tracts - which

they received very gratefully. I asked them if they found time for reading such books. O yes. they replied every day - & especially on the Sabbath, as Capt. Endicott never requires us to do any thing more on the Sabbath, than what is really necessary for managing the ship. They spoke with the greatest respect of Capt. Endicott - They said all the English ships in the harbour received their cargos on the Sabbath as much as on other days - and even the ship, on which the Berthet flag was flying all day - & on board which divine service was held at 4 O'cl. P.M. all the forenoon was receiving cargo - this they said did not appear well. ——
Returned & dined with Capt E. at his house in the Fort, After dinner he accompanied me home. & attended our prayer-meeting in the Eve,

Thurs. 25. The Hon. Sir James Sewell Knight. Chief Justice of the Supreme Court of Judicature at this Presidency died this morning half past 4 O'cl. He is the second Chief Justice, & the fourth Judge of the Supreme Court in Bombay, who has died within about two years. His age 53 years. As Sir John P. Grant resigned his seat as a Judge on the bench of the Supreme Court here a few month since, the Bench is now completely depolate, A mysterious provi-

March 30, 1831. Nov. 1830.

idence has removed their Judges, all of whom
were men in the prime & vigour of life.
Spent most of the day in writing — & in putting
up a box for the missionary Rooms —
Read the same number of my Bible days as
[illegible] nothing can be properly termed, at 10 o'c. as
yesterday. — As my box must go on board the
vessel early in the morning — I must wind
up my journal for the present.
As I have been obliged to write all these
extracts within a few days, as I could call a
few moments from time to time from my other
duties; which must not be dispensed with. it has
been utterly impossible for me to write with
that care, respecting which I was so kindly
admonished by Br. Anderson, I hope he
will not think from the careless manner
I have written, his advice is not appreci-
ated by me. Whether I shall be able to profit
by it in future I know not — as I am always
obliged, if I write at all, to write on the hand-
gallop. As much as he can call from my
journal that will do good by being published, he
is at full liberty to. always observing, however,
a sparing hand in extracting. '

For the Review

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Bombay April 26 1830.

To J. Evarts Esq.

Very dear Sir,

Having but a few hours notice of the present opportunity for sending to America, viz. China, I have time merely to put up the April number of the Spectator and forward my private journal till April, which having perused what you wished be. please to send to my brother Mr. Stone at Topsfield. I forwarded parcels to you in Feb. by Capt. Potter of the Ship Rachel viz. Liverpool - and in March viz. Calcutta. Letters from our friends by the ship Rome of Salem were received on the 11th Inst, the books & pamphlets have not yet arrived - We have just heard of the death of Mr. John Baker who left us in May 1829 for America, viz. England - for his health. He died three days before the vessel arrived in England. He accompanied the Revs. Mr & Mrs Graves - ford. of the Scottish Mission at Bombay - By Mr. Baker we sent several parcels to your dear friends, which we hope you have received before this. Rec'd a letter from Mrs. Graves yesterday dated 17. April, which states that Mr. Graves health is improving, Nothing of special interest respecting our operations & prospects - Have just got the Lithographic press in operation. Health of the mission pretty good - We shall soon look for two more missionaries very soon - hope they will come directly to Bombay.

Mrs Stone unites in Christian regards to Mrs Evarts, yourself & family & other missionary friends. Pray for us - and for the heathen to whom we are sent, - and believe me, dear Sir, yours very sincerely,

Rev. Cyprus Stone.

Feb. 23. 1831.

Ack.d Feb. 24, 1831.

Lith. Press - nutting &c.

2½

SHIP

20

Jeremiah Evarts Esq.

Missionary Rooms.

Boston

U.S.A.

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To

The Reverend John Wilson.

Secretary of the Bombay Missionary Union

Sir.

I entreat you to convey to the Bombay Missionary Union, that they may communicate to the Societies of which they are agents, my warm & sincere thanks for the kind expression of their sentiments, and I beg, that you will assure them, that it is solely to their zeal, Christian humility combined as I have ever found it a spirit of toleration & good sense, that I owe any power I have possessed of aiding them in their good & pious objects, which pursued as they are by the members of the Societies who have honoured me with their approbation, must meet & receive the support of all who take an interest in the promotion of knowledge, the advancement of civilization, and the cause of truth.

I have the honor to be

Sir

Your Obedient Servant.

(Signd) John Malcolm.

Bombay 14 Novr 1830

Correspondence of Bom. Miss. Union
& Sir John Malcolm.

To the Honourable Major General Sir John Malcolm. G.C.B.

Governor of Bombay.

Rec.d March 28, 1831.

Ans.d April 8. —

Sir.

On the 1st Nov. 1830. At the Meeting of the Bombay Mission Union, which is composed of the agents of the London Mission in Surat, and Belgaum – the Scottish Mission in the Konkun, Bombay and Poona, and the American Mission in Bombay, It was cordially & unanimously Resolved. That the grateful acknowledgements of the Union should be presented to the Honourable Major General Sir, John Malcolm. Governor of Bombay, for the facilities which he has granted for the preaching of the Gospel in all parts of the Bombay Territories, for his honourable exertions in the Abolition of Suttees, and for the kind manner in which he has countenanced Christian Education.

The preceding resolution will be accepted by you as the humble, but sincere offering of those connected with it, It contains the expression of their gratitude for the aid received from you in the prosecution of a work, which, I am persuaded is associated with the best feelings of your hearts, & the furtherance of which must be viewed as the most glorious result of Britain's sway in these extensive & interesting regions,

I have the Honour. Sir.

To subscribe myself. Your most Obedient Humble Servant

John Wilson

Sec. to the Bombay Missionary Union

Bombay 12th Nov.r 1830

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To J. Events Esq: Cor. Sec. to the ABCFM.

My dear Sir.

I have pleasure, in transmitting to you the recent correspondence between the Honourable Major General Sir John Malcolm G.C.B. Governor of Bombay & the Bombay Missionary Union, both as it will develop to you more fully the views of that distinguished individual respecting the cause of Christian Missions in India – & the light in which the measures pursued by your missionaries to promote that cause are regarded by Government. I send you by the present opportunity my journal from 14 Ap. to Nov. 25th 1830. and, as I am very much pressed with business at the present moment you will, I trust, excuse me from enlarging.

Thro. the goodness of God, my health & the health of my family is pretty good, and we are endeavouring to do what we can to diffuse the light & spirit of the Gospel around us. Mrs. Stone & Miss Thomas unite in Christian regards to Mrs. Events – yourself & family.

I remain,
dear Sir,
Your humble Servant.

Bombay
26th Nov. 1830

Rev. Cyrus Stone.

March 20, 1831.

ackd. April 6.

Correspd. on govt.

Gen Solomon P. Offord

Jeremiah Evarts. Esqr.

(Treas.) Ag. Prudential Com. Ser. to A.B.C.F.M.

Boston.

Bombay Nov. 26. 1870

My dear Br Anderson.

I have for but little more than to acknowledge the receipt of your truly fraternal letter of May 21st 1870. & to assure you of my cordial regards - Agreeable to your suggestion I have written extracts from my journal which I forward by the present opportunity to the Missionary Rooms, to be kept among the Bombay communications. I am afraid you will, on perusing them think that I have lightly appreciated your advice. I can assure you however, that I deem your admonition very needful & give you many thanks for it. I have been obliged to write the 100 pages I send you within a few days, & as I could call a few moments now & then from a programme of business — I have had no leisure to think - condense & arrange, but merely to copy as I wrote for the perusal of my relatives - not for the gaze of the public. And, indeed, I do not very much regret it - for I am willing it should come to you in its original character & costume - ambiguous, chaotic & homely as it is, as it will give you a more correct view ~~from~~ of my thoughts & feelings from day to day - and enable you to look at the aspect of things here in all their varying shades. After all Br A. I have "written

as well as I could" under existing circumstances - hence you will not, I trust, accuse me of slighting your counsel.

I have seen by the Heralds for Aug. Sept. & Oct 1829, what use you have made of my private journal to my friends. In regard to the use you have made of it I have only two remarks. The first is of regret - on account of the reflection on the character of Dr. Maxwell for neglecting to give his daughter, Mrs. Howard, even a common school education - The fact as stated in the journal is correct, but as Dr. Maxwell has become a reformed & religious man, it must wound his feelings to be reminded of his past iniquities by a public journal. He now resides in Mazagaum near to Mr. Howard - & is doing much for the instruction of Mr. H's family. He is the 2d member of the Medical Board - an Elder in the Scotch Church - one of our leading men in religious benevolent objects - & much respected by all classes of persons -

The second remark is of approbation, if it has been the means of doing good - of stirring up Christians in any degree to remember the perishing pagans in the darkened hemisphere, in their alms & their prayers.

So far as the publishing of any extracts from my journals shall be thought, by the conductors of the Mis. Herald, will be promotive of the cause of missions, I am willing they should be inserted in the Herald.

I feel that all my time & talents have been sacredly consecrated to the service of the church - and that if I eat drink - study - write - preach or whatever I do

I am to seek the prosperity & advancement of the church of Christ in all these, or I shall be found culpable. It is my desire that all my labours may be turned to the best account.

I have but little to say in addition to what you will learn from my journal & other communications which accompany it, respecting the operations & prospects our mission & the other missions in Western India. We have been labouring & praying – and the spirit of religious inquiry which has been awakened, & the apparent sincerity of those who have come to us from time to time, to inquire what they must do to be saved, have excited our hopes that we should ere this have had occasion to take our harps from the willows & attune them to the notes of angels over the conversion of sinners. But, alas, on account of our faithlessness, we cannot as yet touch our harps or if we do it is with a faltering trembling hand. We are obliged still to dwell on the same monotonous, doleful strain. "Lord who has believed our report", "unto whom" among the heathen, is the arm of the Lord revealed" unto salvation? We do hope, however, that Bapoo the brahmin inquirer & Dajeeba of the Pookhoo caste have been made the subjects of renovating grace. Dajeeba is expected to be baptised week from next Sabbath. He is a young man about 21 years – possesses handsome talents & has a pretty good education for a native – rather modest & retiring. He has been employed as a teacher of one of our schools about two years. He was the first teacher who stood up in time of prayer during divine service at the chapel, & by so doing was the means of bringing all the other teachers to consent to stand up in prayer time. Poor fellow he trembled like a leaf when he rose

for he will know that he should suffer a flood of persecutions for it - Not only the teachers but the boys in the streets mocked him for so doing. And when he is baptised & received into the church he will probably be called to endure another fight of affliction. I trust he will count it his joy to suffer persecution for righteousness sake. The Lord will sustain him. And as he uses the means of enduring the teachers to assume the proper attitude of worshippers so may the Lord make him the favoured instrument of converting them to be his true worshippers. -

Rev. Cyrus Stone

(C. S.)

March 28 1831.

Ans. April 8.

Bapso -
Dajeeba -

The Rev. Rufus Anderson
Missionary Rooms.
Boston -

{Hand by Capt Endicott
Brig Neera, Salem}

I wrote you ~~in Nov~~ via. China in Sep. 1828. and sent at the same time an epitome of my journal from Boston to Bombay. I hope you have received them. tho. they have not been acknowledged - We are looking with much anxiety for the arrival of our helpers - Do what you can to get subscribers for the Spectators I send you. Believe me Yours Sincerely

C Stone.

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On board Brig Nereus Bom. Harbor. 11 A.M. Oct 29

My dear Br. Anderson.

The Nereus expected to have sailed at this hour, and Br. Gossett & family who take passage, and Br. & Sr. Graves. Ramsey & wife Br. Harvey & Bro. Read & Hassar. myself & wife are on board: but the sailing is delayed till 12 oc. I therefore improve the moment to thank you for your kind favour per Nereus, & to assure you that nothing but want of time prevented my responding to it by a letter. I enclose your letter to Sir J. Malcolm late Governor of Bombay, as he had left for England before it arrived. Lord Clare is now Governor of Bombay – he has been about during the monsoon to the Deccan – has just returned – None of our missionaries have called on him yet. I prefer to the backpost with him soon, & state to him the operations of our mission – he is thus far popular; and professes to favour all religious & benevolent operations,

I hope the Board will appoint James Forrest Esq. a Correspondent of the Board. He is a most worthy man, and as man has more extensive influence among the people here, than he - he will probably soon be a member of the Council.

We have just had prayer & commended our sister Gowell & her little ones to God & to the sympathies of the church at home -

Mrs. Stone has written Mrs Anderson - love to her & the little ones from us -

I am in haste.

Your Brother Stone.

Gen. Lafayette Letter.

Nantucket 15, 1832.

Gen.l Nantucket 25.

Rev. Cyrus Stone,

March 12, 1832.

Ans.d March 23.

Mrs. Garrett – number
Vocal Cer. Mem.
memoir of Mr. LeMott
Printer
His handwriting
Rope his two little
one with love
Dying Mr. Colins
Show
the letter

SALEM
MAR 10
MS

The Rev. Rufus Anderson
office Sec. to A.B.C.F.M.
Boston

Mission Chapel, Bombay, 15th Aug. 1832.

Rev R. Anderson.

Cor. Sec. to the A.B.C.F.M.

My dear Sir.

Amidst a crowd of business I set down in this sacred place to acknowledge your kind favour of March 23/32. which reached me a few days since, & for which accept my sincere thanks. — I regret that want of time prevented your writing me all that was in your mind to write. Hope the next arrival will bring it in full. — I was happy to hear of the safe arrival of Mrs. Garrett with her children on the shores of their fathers, and that the "interview" between her, yourself & Mr. Hill was "in all respects so pleasant." I doubt not she will share in your sympathies & paternal attentions, and sincerely hope she will prove herself in all respects worthy of them. I am very glad to hear also that the Committee have resolved to send us a printer; for the printing department lays a heavier tax on my time & strength than I know how to discharge. No time since its establishment has it yielded so great net income as since my connexion with it — this has been owing partly to the increase of English printing, & partly to the system which has been adopted to secure a more faithful & diligent attention of the workmen to their business. It is of the first importance that you send us a printer of the right stamp; energy, perseverance, prudence, economy, intelligence, a willingness to labour hard & pore hard, and above all ardent piety, are some of the qualities he should possess in an eminent degree. If he bring a wife, she too should be possessed of a kindred spirit — a helper of his faith & labour of love. — Be assured Mr Stone & myself shall read the Memoirs of the little girl you mention when it arrives, with an additional interest for the Author's sake.

Mrs. Stone is satisfied with the apology you offered for Mr. Lindsey's not writing, but would assure her that a letter written by his own hand, breathing the sentiments & feelings of her heart, will be very acceptable at any time. Thro' the goodness of God my health has been better of late than I had reason to anticipate, my complaints being of a chronic nature, may, by the aid of palliatives be more slowly in their work of destroying this frail body. I have survived some of my brethren, before whom, I expected to have put off this mortality. The Lord still spares me, I hope to be a blessing to these brethren. When He shall call me, I would not be very reluctant, but while I am spared, I would ever feel it to be my greatest concern to do the work of an Evangelist — to testify the Gospel of the grace of God to both Christians & pagans — for I am nothing more or less than a feeble & abilities. Now, my dear Sir, perhaps I had better stop, than to proceed to trespass on your time. But I crave the indulgence of your patience while I make a few passing remarks on the topics contained in your general letter to our mission dated March 23d/82; and in so doing let me be understood as giving my own individual opinion.

I shall pass over your preliminaries with only one remark. I wish you to know that I never had the impression that you or the Committee "in their communications to their missionaries ever said things by implication, or to make use of a covert sarcasm, or ambiguous language in pointing out what may appear faulty or erroneous in the conduct of those under their direction"; and I hope that nothing has been said or left by any member of this mission to render this vindication of yours & the Committee's proceedings necessary. My acquaintance with the Gentlemen at the Rooms when I left America, has enabled me to repose entire confidence in the integrity of the

towards all their missionaries; and whenever I have heard unfavorable insinuations thrown out to the contrary, my feelings have been deeply wounded.

Neither do I know why you deemed it necessary to make the remarks you have respecting the order you have pursued in the writing "the names of individuals together." If any dissatisfaction has been expressed to you by any member of this mission on this subject, and if the placing of my name be an eye-sore to any one, I beg you to write it in future in such a place as shall give no offence. I wish my worthless name to occupy just that place among the names of my brethren, which I would ever regard myself as holding among them, viz. the lowest of all. I have no desire to strive for masterly & to seek great things for myself. I am willing to be esteemed the least of all my brethren, both here & at home — the least in learning, in honour, in usefulness, while at the same time, it shall be my endeavour, relying on divine aid, not to be a whit behind the very chiefest of them in doing good, in self-denying labour, & in love & kindness. Please to have my name placed the last of all my brethren's when it appears in the Report, &c. I have heard only one member of our mission express ~~his~~ feelings of dissatisfaction on this trivial subject. I, therefore, conclude that my name is the offence. I am resolved not only to eat no more meat, but no herbs also while the world shall stand, if it cause my brother to offend. While on this subject, permit me to say, that I regret that so many extracts from my journals have appeared in print, on account of the anxious feelings it produced in the breast of some. To prevent a similar occasion, I have resolved to write no more journals for the Rooms. This is the reason why you have not received any from me the year past. I do not at all regret that the facts in my journal have been given to the public, for the correctness of my statements I am responsible & can account. Notwithstanding some insinuations to the contrary, just a single erroneous statement

in any journals, as to matter of fact, has been pointed out to me, although I have requested it. Some have said they were not aware of some of the facts till they read them in the Herald - How could they expect to be unless they journied with me from place to place - or at least so long they kept themselves secluded from the means of knowing them?

I deeply sympathize with you & your associates at the Rooms - the Board - the church & the cause of missions generally, in the loss we all have sustained in the sudden death of the Rev Dr Lewis. Here is our consolation, the God of missions will overrule this afflictive event, nay, He has designed it to be promotive of that cause to which Dr L. had devoted his life.

It speaks to us truly in solemn & thrilling accents - in a tone of judgment which must not be disregarded. (I fully enter into the feelings you have expressed in connection with it - & the views & feelings you have expressed respecting the awful consequences of "alienation of affection between brethren of the Mission". God grant that such an alienation of affection among brethren of this Mission may never be known only in the history that has passed. I hope the spirit of your remarks may ever be felt by us. You well say that "diversities of opinion there will be in deliberative bodies, but these should have no other effect than to provoke one another to greater love & more active & unremitting good works." How infelicitous, then, is that temperament of mind & feeling, which is strongly disposed to regard those, who differ from them in views & opinion on any particular subject, with strong feelings of aversion!!

I come now to the system of allowances the committee have sanctioned for the members of our Mission. I fully approve of all their Resolutions, and the system of allowances generally. I think in equity an allowance should have been made for deranging

the expense of conveyances to female schools & on other mission services. Otherwise the families which have these services to perform will have a heavy tax to pay, of which those, who do not perform such services, are exempted. I neither approve of, nor was it so understood by two of us, at least, when the system of allowances was formed, which was sent to the Rooms for the consideration of the Committee in 1839. that each missionary should be entitled to Rs 20 per month for conveyances, unless he was to that expense for conveyance in the performance of mission service. After the arrival of the new brethren in 1831, I know that such a construction was put upon it by Mr. Allen & I believe Mr. Garrett, as to entitle each missionary to Rs 20 per month for conveyance whether its was expended for such in mission service or not. Therefore, when the system was reconsidered by the request of Big Boards, I objected to this allowance, and to other extra provisions which were not contemplated when the system was drawn up, as I have informed you in a previous letter. No family now connected with the mission requires a conveyance so much as mine, on account of our children & the mission services which requires a conveyance in which Mrs. L & myself are engaged, — still I do approve of & cheerfully subscribe to the system of allowances the Committee have sanctioned. I do not approve of the petition for the allowance for conveyances which the mission has drawn up, & will forward by this opportunity. I can live as well as I wish to, while myself & family are in comfortable health, on the salary the Committee have sanctioned, and on a less sum too should an exigency require it. Let me not be understood by these remarks, ~~to~~ as saying that every brother should feel that the salary without an allowance for a conveyance is sufficient & that he should live upon it. Good people here as well as in America

differ in their views respecting the style of living they should adopt. I only speak for myself. I think, however, there should be but one system of allowances for all missionaries at the same station & in similar circumstances. And, if one member of the mission feels it his duty to adopt a an economical & self-denying style of living which shall enable him to leave some part of his salary in the Mission Treasury against a day of need, should such a day come, he has as good a right to to do, as another member has to adopt a style of living which shall require all his salary & perhaps more. I have hitherto drawn something less from the Treasury than my salary, as my account with the Mission will show, but should sickness be sent into my family my salary would not probably meet our expenses. What remains my due in the Treasury is subject to my control. As no provision has been made by the Board, to my knowledge for sending children to America whose parents or parent is living and, as children here must frequently be sent to a colder climate or sink to an untimely grave, I have felt that I should be "worse than an infidel", if I did not deny myself of those comforts & conveniences of life, which, I suppose, missionaries have a claim to as well as their brethren at home, and to adopt such a style of living as shall enable me to leave something in the Treasury to defray the expense of sending my children to the land of their fathers, should it be necessary. God grant that it may never be necessary while they have a father. Having said thus much on the subject of salaries, I hope & pray the subject will soon be set at rest - and soon cease to occupy the thoughts, the feelings, the conversation & the time of the missionary so much as it does

done for two years past. It differs a secular spirit thro' the whole sort which is destructive to the spirit which should ever be cherished & glow with increased fervour in every missionary's bosom. Alas! little did I think when I engaged to come to Bombay that so many of my thoughts & so much of my time would be occupied on this unwelcome subject. I always expected to have a living as long as the Lord had any thing for me to do. But never had I left Boston before the subject of salaries was introduced & from that time to the present it has been a topic of conversation more or less. I can assure you I shall be contented with such provision as the Committee in view of all the circumstances shall make for the support of my family & family. The Resolution of the Committee respecting missionaries engaging in any business or transaction, for the sake of private gain, I fully subscribe to. As to the inconvenience of Br. Ramsey, Dr. & Henry being subjected to, in consequence of not having an allowance made to them for the purchase of furniture - to which you allude, I think no blame attaches to the Mission. The mission has never been authorised by the Board to advance a price for furniture; and only in one instance has the mission done so, the case of Mr. Frost, & then the Mission was censured for it by the Committee & the money refunded by Mr Frost, nor Mr Woodward. It appears from the Report of 1830, that Br. Ramsey had an outfit of $750, besides 450 rupees of what remained of the money advanced them by Mr. Hill, for their passage from Calcutta to Bombay. Had he been contented to commence house keeping with as little furniture as we did, he would not had to complain of being in debt. The balance due for an outfit to the other brethren will be advanced agreeable to your resolution to that effect.

As to "greater accordance in our statements in relation to the progress of our mission." I trust will be attended to by those who have been wanting in this respect. I sincerely regret the occasion of Mr. White's detention in America, as our mission being strength is greatly reduced by the death of Br. Harvey, & the feebleness of Br. Graves health. - and the benevolent call of a well & healthy missionary from this field. Perhaps our member like Gideon's army is to be reduced, in order to prepare for God to give us the victory over Satan here, He moves in a mysterious way. - we bow with reverence. - We have a Library & Librarian who is responsible for all the books - things do not perhaps go at such loose ends here as you may imagine. The subject of sending letters via England, & of postage will be attended to by myself. I can assure you.

Ere this I trust you have received my views on the subject of Mission Premises, as expressed in a letter to Mr. Hill.

I regret that Br. Rowney declined to occupy one of the houses of the Mission after Mrs. Garrett left, and has occupied one for which he has paid Rs60 per month for part of the time, & Rs50 per month the other part. The house he occupies, in the opinion of all good people here, is not so pleasantly & healthily situated for health, as the one Br. Garrett occupied, for it is located where it has no fresh breezes - he & Mrs R. complained much of the heat, & of being unwell in consequence of it, & still they do not choose to occupy the Mission house where they would enjoy a free circulation of air. The reasons for thus doing I am unable to assign.

You will see by my remarks on Br Allen's Circular to the brethren of the Mission, which he has requested to send to the Committee, that my views respecting the interests

of the Committee in reference to their authorizing the Mission to purchase Br. Allen's house to become Mission property, differ from the other members of the Mission. Whether my views or theirs are right the Committee will decide. I write to state to you & through you to the Committee why I thus differ from them,

1. The recent Resolution of the Committee prohibits the Mission's purchasing any property without first obtaining a special permission from the Committee to that effect.

2. The authority Br. A. has received from the Committee to draw from the Mission Treasury to balance unpaid bills for what he has expended on his house, was a transaction between him & the Committee, & not between the Committee & the Mission, and had reference to the drawing of the money & not to the disposal of the house.

3. I do not think it in accordance with principles on which the Committee proceed in their transactions with their Missions, to authorize one or any other missionary to purchase property which any individual, nearly or remotely, of a missionary may have accumulated, without previously consulting the Mission, and ascertaining their views as to the value of such property to the Mission & the expediency of purchasing it.

4. I regard to Br. Allen's house no such consultation has been held to my knowledge.

5. The circumstances under which Br. Allen took Br. Grove's house, (for I understand that he paid Br. G. nothing for it) and the manner in which the money has been expended, which he wishes the Board to refund, give him no claim on the Mission to purchase it. He took the house on his own responsibility, and made all the repairs on his own responsibility. The Mission it is true gave him permission to

to anticipate his allowance for house rent, at Rs50 per month for making such repairs as should be necessary. but it was with the understanding that the house would be his & not the Mission's, and should he leave it, before the money anticipated has been refunded to the mission at the rate of Rs 40 per month, he would be responsible to the mission for the balance. The Mission would never have sanctioned his taking the house & expending the great sum he has upon it, if it were to have been considered Mission property; for it is in a very unsuitable place for a Mission house — very difficult of access - & surrounded by nuisances. Br. A. I presume will occupy it no longer than he can fairly get rid of it, and no other member of the mission will feel willing to occupy it. and indeed there is no one to occupy it.

I know not the sum which has been expended, but as Br. A. says more than Rs1400 and does, after deducting his house rent at Rs 40 per month for 20 months. (1000.) the whole expense the Mission will pay for it is Rs2400.

I presume the house cannot be sold for Rs600. as no European will purchase it. Should the Mission take it, I think it would be a bill of expense to the Mission. for it cannot be sold for enough to pay the rent on the ground, the interest of the money, & the necessary repairs on the buildings, & the roads to it.

6. The deed by which Br. A. holds the property is of such a tenor that the property cannot be transferred to the Board, and I should fear a litigation in law with the owner of the ground should it be transferred to the members of the Mission as Trustees of

the Board. For these and other reasons had I time I could specify I do not conceive that the Committee intended to authorize the Mission to purchase Br. Allen's property, by their authorizing him to draw the balance from the Mission Treasury. I suppose they intended to authorize him to go on & draw from the Treasury the balance undrawn for the expense of his house on the same conditions, on which the Mission granted him permission, and that the recent Resolutions of the Committee might ~~might~~ not prevent it. With these views, I do not feel myself authorized as an agent of the Board, to purchase Br. A's property, & be responsible for the securing of the same as Mission property. If I am wrong the Committee will set me right, until that time, I shall decline to take any part in the purchase of, & the transfer of the property to the Mission.

Now my dear Sir, for want of time I must stop - Our dear Br. Graves, should he live to reach America will give you all the information respecting the Mission you may require.

I trust you, the Committee, the Board, & the churches will receive him & dear Br. Graves, with all that Christian sympathy & kindness & make all that provision ~~for his~~ which his circumstances require, which they so richly deserve. Nothing but the united opinion of Medical Gentlemen & the united approbation & desire of the Mission, has induced them to revisit their native clime, as the last resort for the restoration of his health.

We all greatly feel ~~his~~ our loss. but the will of the Lord be done.

Believe me Yours very affectionately. C. Stern

Excuse all errors. as I have written amid many interruptions & pretty hurry.

(6)

Rev. Lyman Stone.

Jan. 11, 1833.

Ans? March 15.

Read, in great measure, & committed. Jan. 15.

✓.

Received Jan. 11th.

The Rev. Orphan Stone
Cor. Sec. to the A.M.B.F.M.
Boston.

(Rec. A. Grimes.)

U. S. M.

10.

Schedule. B.

My dear Sir.

I beg to submit the following Statement respecting the Printing Department since Apr. 1817. of the work done previous to that date. I have so arranged the Schedule as to a view of the number of copies and the pages of each class of printing. viz. Scriptures. Tracts. both by type & Lithography - & School-books in Marathi. - Reports of Rel. Societies. Sermons & other Religious works in English - & those not Religious in English. & Oriental Classics. Also an amount of the whole from Apr 1817 to July. 15th 1831. - when the Events of Prepd into my hands And from that time to the present date. Also the amount of other printing not included under the above heads - such as Blanks - Bills Current &c &c. -

This Statement may be preserved. as it is proposed to send you similar Statements of work &c - yearly.

Marathi

Works -	No copies -	No pages.
Scriptures N.T. (Some up in 7 parts &c)	84.200	6.258.410
Tracts (in Type)	144.000	3.881.220
do (Lith)	20.000	431.600
School books	61.700	1.620.600
Total to 1831. Mar.	310.100	12.192.330
Other work - to the Amount of Rs. 686.		

English.

Works	No copies -	No pages.
Rel. Relig. Serm. &c	14.900	477.230
Other works -	14.435	707.620
O.C.S.	10.030	323.180
Total to 1830 Eng.	38.555	1.503.430
do " Mar.	310.100	12.192.330
Mar. & Eng. Work	800	90.000
Grand Total to 1831	349.455	13.785.760

From July 14th 1831. to Nov. 31st 1832 -

Scriptures -	1000	175.000
Mat Gospel -		
Tracts (type)	14.000	481.000
" (Lith.)	15.000	500.000
School books	6.000	144.000
Total Marathi 1831	36.000	1.300.000
	310.100	12.192.330
Grand Total Mar.	346,100	13.492.330
	~~363.055~~	~~14.6~~
" " Eng.	52.355	2346.950
Mar. & Mar. to Nov. 1832 -	349.455 =	15.839.280
Amount of other work &c	"	"

Rel. Ser. Rel. &c.	5.000	350.520
Other work -	950	149.600
O.C.S.	7.650	343.400
Total - Eng.	13.600	843.520
" Mar	36.000	1.300.000
	49.600	2.143.520.
	~~363.055~~	~~14.629.300~~
Eng. 1817 to 1831 -	38.555	1.503.430
" July 1831 to Nov 31st	13.600	843.520
" Grand Total -	52.355	2.346.950

from Apr. 1817. to July. 1831 - Rs 5.686
" July 1831 - to Nov 31. 1832 3.475.
9.161.

Rev. Cyrus Stone.

April 22, 1833.

Amount of Work done in Printing Office in Rutland from April. 1817 to Nov. 30th 1832.

	Work done	Expense of Work
From Ap. 1817 to Dec. 31st 1826.	Rs 22.503-1-09 -	Not known
From Janr. 1st 1827 to Dec 31st 1828	10.322-1-08 -	Rs 11.209-1-08
Do - 29 —	29 - 6.153-1-40 -	3.964-2-05
Do - 30 —	30 - 7.654-1-08 -	4.606-1-34
Do - 31 -	31 - 11-204-1-38 -	4656-97
~~Do 1st 32~~	Nov. 31st 32 - 9.212-1-40 —	3833-1-40
	Rs. 75-053-2-43	= 28,209-1-04

Statement of Printing.

Henry Hill. Esq.
Mufsin Rooms.
Boston.

83

Bombay, 5th Apr. 1852.

My dear Sister Washburn,

As the Monmouth by which I forward parcels to America has been detained till this morning, I devote a moment to a short interview with you. Methinks I see your countenance cast down with heart felt grief - and you clothed with the habiliments of mourning; - for the afflictive tidings have reached us, that your ever kind & beloved brother - our dear & revered friend - the powerful advocate of the oppressed - ~~and~~ of Christian missions - the friend of God, and of his church, is no more on earth. Well may you - may we - may the friends of missions - the poor heathen - & especially the oppressed Indians of America for whose freedom, he hastened his own exit to the world of spirits, mingle a tear of heart felt grief with those of the widow & the fatherless: for, humanly speaking, we are called to mourn a irreparable loss. But our bleeding hearts have the consoling assurance, of what is our loss is his unspeakable gain, and that this mournful event will be overruled by him who appointed it, for the furtherance of that glorious

cause, in which he spent his life, & which I trust, is dearer to each of our hearts than any earthly friend. Trust in the Lord then, my dear Sister, and you will neither want a friend nor sympathizer – take the cup He has appointed you to drink, look up & give thanks Jesus is a friend which sticketh closer than a brother. Let this affliction speed you in your pilgrimage heavenward – as you have another brother in heaven – let this operate on your feelings as another cord of love let down from glory to draw you up thither. I feel desirous to hear where you take up your abode, I imagine with our good brother D. Greene. Were I a settled minister in America, how gladly would I welcome you to my habitation, and if you will take a trip across the ocean to Bombay for your health, I will joyfully give you a room in my little Bungalow and you shall be a welcome sharer of all the good things which my house afords.

You will have heard of the bereavements of our mission ere this reaches you. Perhaps you have seen Dr. Garrett and her fatherless children, who took passage in the

Stevens last October. She can tell you many things, but not give a very accurate account of our missionary operations as her feeble health prevented her taking any active part in them, and I believe she did not inform herself very well respecting them. Bear Sr. Mekkum between you & me. I say in confidence. I hope Sr. G. will do nothing & say nothing to injure the cause of missions. We have fears on this subject knowing the habits she had contracted & long indulged here. Where there is no telling ~~the~~ single occasion it is hoped the temperance societies will counteract the other or to speak in plain English. Sr. G. was inclined to tippling & owing to nervous affections & debility she had contracted the habit of taking more stimulants than. than some of our thoughtless young temperate folks thought expedient. If this should find you in Boston you may, if you please, communicate what I have now related to Mr Hill or Mr Anderson, that if they have any thing to do with her erection, it may be, other things being equal, to fix it [illegible] she will not be exposed to this temptation. I have felt ever since Sr. G. left that this subject should be disclosed to Mr. Anderson or Hill in some way. And nothing but the greatest friendship for Sr. G. & a desire that she might not fall into any temptation in her native land, which should have a prejudiced influence against missionaries, has induced me to disclose thus much to you. Brother Garrett was a man of an excellent spirit we all loved him. I have sent you an Obituary of him. Since Sr. G. left Miss Farrar has been brought to the verge of the grave, but thro' the mercy of God she is again able to pursue her truly self-denying & arduous labours — Mr. Perry has buried his little son aged 8 months — and he was sick several week with a bilious attack, but is quite restored. Our dear little girls have had the measles but are now getting well over them — Mrs. Stone has had several poor turns, but is now in usual health — the rest of the missionaries here are in good health for Bombay. — I believe the missionaries at Ahmednuggur are in pretty good health — Mr. Graves always feeble. You will conclude as we have been splitting our missionary operations on the continent, the announcement of more missionaries being designated for Bombay was cheering news to us. I hope they are on the way by this [illegible]. May the Spirit of God come with them.

Your letter of July 29, 1830, is the last one I have had the pleasure of receiving from you. Trust others are on the way before this. If you knew how much happiness your letters afford me you would write often.

Please to remember me with Christian sympathy & affection to dear Mrs. Evarts & the bereaved children. I pray that all may be enabled, to look up & to say with filial feelings, my Father be thou the guide of my youth. Christian salutations from all my family to you & all our mutual friends about you. In great haste believe me,

Your ever affectionate brother in the bonds of love.

Eyres Stone.

the

Rev. Jeremiah Evarts,

Aug. 24, 1833.

Mrs. Jesse Hutchison.

care of M. M. Gray Boston.

84 Mission House, Byculla. 6th Sept/33

The R. Anderson.
Mis. Rooms. Boston

My dear Sir.

You will learn from this, that I am in affliction, but not utterly cast down; in mourning but, not comfortless; bereaved, but not forsaken — My heavenly Father, for wise & important reasons, no doubt, has appointed me a cup to drink I little anticipated, — a bitter cup indeed, but not without its balm. I have drank deeply of it in filial resignation — I have called on the name of the Lord & found His promise sure, therefore given Him thanks. Yes, my Brother, I can now say "it is well" with me; although bereaved of the beloved wife of my bosom — the companion of my youth, the helper of my faith & prayers, the sweet solacer of my sorrows, &c. I loved her much, but Christ loved her more — He claimed her as his own, and has taken her to himself. — And had He not a right so to do? He had a better claim to her than I had — she was His by right of purchase — mine only as a loan — He has done infinitely better for her than I could, what is my loss is her "unspeakable gain" — While my heart aches over its desolations, I can say, it is well with me — 1st because it is well with her whom I mourn — 2d. this affliction is working or preparing me for a far more and an exceeding weight of glory — 3d. because He who has bereaved me can & will do more for me even in this life than my beloved Atossa could, had she been spared to accompany & cheer me thro' all my earthly pilgrimage — 4th because the Saviour is glorified in the event. — I can add it is well with my dear Atossa — for she has finished her labours — accomplished her course — obtained the crown. — "Blessed are they who die in the Lord" &c. — And I can say, "it is well" with the dear little children also — for, as a dear friend said to me the other day, tho' motherless

they are not fatherless - they have a Father in heaven who can & will do better for them than a mother. And as their dear mother said to me in the prospect of her death - in reply to my inquiry what were her wishes respecting the disposal of the children - I have no anxiety on that subject now. God to whom I have dedicated them will dispose of them better than I can direct - why should she not have the consolation of such an assurance? - she knew they were the children of the covenant, & of many prayers - and that the covenant faithfulness of God was sure. You will sympathise with me, my Brother, in my affliction & have to sustain - for what is my loss, is also the loss of the church on earth - & especially of this mission - for she was not only a helper of my faith - strengthener of my hands & encourager of my heart amid all my trials & discouragements; but was an active & important labourer in the mission - The influence of her counsels, example, & prayers, tho' not so manifest to superficial gazers as others who make more noise, have been felt by the mission - When clouds gathered blackness - & tempests rose & beat violently threatening the destruction of our missionary bark on these dark waters - when the hearts of others were dismayed & ready to give up all as lost - to abandon the ship - tears & sorrow for notice shows - her faith guided not - she seemed to see the heavens cleaving on the waters - & by her counsels - example & prayers said, "except ye abide in the ship", it "cannot be saved." Only the evening before she was taken ill - she had an argument with Br. Rooney on the subject of missionaries leaving the field & returning home, in which Br R. felt that she got the better of the argument, that he mentioned her opinion on the subject in his notice of her Christian character at her funeral - Br R. maintained that the world was the field of missions; and that, if a missionary had entered one field & found that the climate was not very favorable to his health, or that he could labour more acceptably & had

ceived in some other part of the field, he had as much right to leave the field in which he had entered & go to another, as a minister at home had to leave one church & go to another. Hope mentioned he had not, inasmuch as the cases were not parallel - the missionary had been sent out to his field & supported in it while obtaining the language, at great expense to the Board or church - & under an implied obligation that he would labour there as long as he had life & strength. She said it was her opinion that a missionary could not be justified in leaving the field, unless by a long protracted illness & after all prospect of obtaining health so as to be useful in the field had failed. But it is not my object, at present, to describe her character; should health & time permit, I may give an obituary notice of her hereafter.

God designs we should feel His chastening rod, and at the same time to kiss it in holy resignation, & praise Him for it - Your will pray for me; and I greatly need your prayers for grace to enable me to come up out of this furnace of affliction purified & not consumed - Tho' there is a bolus in my cup, it is a bitter cup still, and I drink so deeply of the bitter as scarcely to taste the bolus - and tho' I write comforting words, I find it not so easy to feel the consolation they should give. Still while you sympathize with me, praise God for the grace vouchsafed, which enabled my dear Clarinda's wife to glorify Him in her life - and in her death too - for she met the king of terrors without a terror - and leaning on the arm of her Saviour descended into the dark vale of death with this triumphant song on her lips - "I know whom I have believed" &c - His promise is sure - "Tho' this flesh must see corruption I shall awake in His likeness."

I have time only to give you a brief outline of her sickness & death. She had usually enjoyed good health for this climate so much so as to be able to attend to her domestic & missionary duties till 11 days before her death. During the unusually hot season of April, May & June she complained some of a pain in her right side & shoulder with other symptoms of some derangement of the liver. I thought of sending her with the children who were suffering much from the heat, for a few months to the Mahabaleshwar Hills; but as she was unwilling to leave her schools & other duties here so long as she had strength to perform them, and generally found relief on taking a few Calomel Pills, we hoped she would be better when the rains should set in. After the rains commenced she appeared better till Sab. July 21st when she complained of severe headache & of feeling unwell otherwise. But as she was the leader of our singing in Mahratta and could not perform that part of divine worship very well without her - she attended the Mahratta service in A.M. and sang with the teachers the Mahratta hymns to native tunes as usual - and in P.M. she went with me to the chapel and heard the first classes in my boys schools in their Scripture lessons Catechisms, &c, as has been her custom since Br Allen left - (I hear of the teachers in a Bible class at the same time) Eve attended the service in English for the last time. (In the providence of God it happened so that I preached on the subject of death & the judgment - the importance of being prepared for it.) On returning from meeting she appeared more unwell. I gave her Calomel - Monday she appeared better, and, tho. she could not attend to her domestic duties & visit schools, &c. tho. far from being well

Wed. 24th She wrote a letter to Mr. Boggs (the last she ever penned) - Eve. prayer meeting was held at our house - I read & remarked on the 30th Psalm, & dwelt particularly on the 10th verse, "Lord, be thou my Helper" my remarks were altogether unpremeditated, & the afflictive scenes which have followed unanticipated, yet they could not have been more appropriate to prepare the mind for those scenes had they been foreseen, & the remarks made with special reference to them.

Thurs. 26th She complained of headache, & in P.M. had a fever turn preceded by a cold chill - On going to bed took Cal. & Ant. powders. Friday she appeared better till 3 o. clock P.M. when she had a recurrence of the chill & fever - but less severe than the preceding day - Saturday - About two o. the day - I spent the Eve - with Miss K. in devotional exercises as was their practice - She retired to rest about 9½ o. clock did not complain of being more unwell - I set up till past 11 o. clock preparing for the public services of the Sabbath - On going to bed I found her restless & in a high fever. She said she had taken cold she believed - I gave her Cal. & Jalapa Powder - On the Sabbath her fever continued - headache - morbid state of the bowels - did not go out - On my return from the Maketta service in the A.M. I found all her symptoms worse. She consented to have Dr. Smytten called in at Eve - He ordered her Cal. & Jalapa powder at night - hoped to find her better in the morning - Not finding her better in Mond. ay he ordered more powerful doses - On Tues. 30th Her complaint continuing obstinate & the medicine not operating favorably, he commenced giving her Calomel in large doses with a view to salivation -

On Wed. 31st P.M. Dr. Smytten at his own instance called in Dr Murwell to see my dear wife - the Calomel was ordered to be continued - On Thurs. 1st Aug. the Drs. called in the morning & P.M. As Mrs. Stew. complained of some pain & uneasiness in the region of the liver when lying on her left side the Drs. ordered 4 dozen of leeches to be applied in the A.M. They were applied at 11. o. clock & remained on till 5 o. clock before they filled themselves, which exhausted her very much. When the physicians called at 6 o. clock Eve - they expressed to me their anxiety as to the result of her disease - she had taken more than 120 grs of Calomel - & not the slightest salivation was excited, & her symptoms remained more unfavourable. Until this avowal of the apprehensions of her physicians, we had not considered her case at all dangerous. So insidious had been the progress of her disease. On Friday P.M. A large blister was applied to her right side - the Calomel continued - After the Drs. had left the room she looked up to me with (singular) expression of ineffable tenderness, & said, "what do the physicians think of me? do they think me any better to-day?" I replied that they considered the termination of her sickness as somewhat doubtful; and asked her if she had entertained any such apprehensions. She replied with the utmost composure & serenity of mind, "I have not regarded my disease as being at all dangerous till Wednesday - it then seemed to dawn on my mind that this might be my last sickness, and should it prove so", she added, "I can say the will of the Lord be done - I have no will on the subject but His.

On Sat. 3. she appeared better in the fore part of the day - her countenance more bright & lively - But between 3 & 6 o'clock P.M. a manifest change for the worse took place - she became quite restless & her eyes & countenance assumed a deathly appearance - After the physicians left in the evening she wished me to tell her plainly what they then thought of her. I told her, and with an emotion of feeling too which bespoke my fears as well as those of the physicians, that they considered her worse, & that there was but little prospect, of any, of her ever being any better. She turned her eyes upwards, & said, "my dear, dear children what will become of them"? and immediately added, "but the will of the Lord be done - that is best." In reply to my inquiry respecting her views & feelings in relation to herself, in the prospect of death. she said with a serene smile which I shall never forget, "I have no fears of death - I think I can say I know whom I have believed" &c - His promise is sure - for me to die will be gain; but at the same time, I can say, with Br. Gantt, should it be the well of God to raise me up again, I am willing to live, & labour & suffer a little longer in this vale of tears for ~~for~~ Christ. - nothing besides is worth living for."

On Sab. 4th tho' very weak & unable to converse much she was favoured with a serene & heavenly state of mind & had precious antepastes of the Sabbatic rest which so soon awaited her. After reading a select portion of Scripture, conversing & praying with her, she mentioned the 96th Hymn of Worcester's Selection, "Thou dear Redeemer, dying Lamb" &c. - as a favourite hymn of hers, & as expressive of her present state of feeling. Several Christian friends called in to see her during the day, but she was unable to see & converse with ~~but with~~ only two or three. Many notes of kind inquiry after her health & expressions of sympathy were sent us

On Mond, 6th. The cold chill of death was evidently upon her – Her mind was, however, lucid & serene – she conversed about the approach of death & her departure with no other emotions than joyful anticipation but not so with me, it seemed as if my heart strings would break should she be thus suddenly snatched from me. – tho. I had every reason, for several day previously, to believe that she would be, still the thought was so overpowering to my feelings that I scarcely allowed myself to think so.

Tues 6th About two o'clock in the morning her mind became unbalanced wandering, tho' weakness & the effect of opium, and continued so till 6. o'clock – she then fell into a slumber, & at 7. o'cl. seemed to wake up & appeared more bright & comfortable. During the A.M. she conversed with considerable ease – The dear little girls were brought in to see her – she said a few words to them & gave them, as it proved to be, the fond maternal farewell kiss. On my asking her what were her wishes as to the disposal of the dear children, she looked up to me & said "my dear husband, I do not feel so anxious on the subject as you, perhaps, think I do. – I can cheerfully resign them to the disposal of God to whom we have dedicated them – He will dispose of them to better for them than I can". This development of her feelings respecting the children was consoling to me, as I had suspected from what she said on Saturday that she had a great struggle in her mind respecting them. The physicians suspended the use of further medicine said she could not survive long – Rev Mr Mitchell called at 10 o'clock – conversed & prayed with her – as the Rev Mr Wilson did in the Eve – In the evening night her mind became bewildered again. her last night on earth was a weeping one

Well, mem, she roused up a little - mind lucid - conversed a short time with difficulty - it was consoling to find that her faith failed not. I asked her if she had any regret now for having left her friends to come to this land of pagan darkness to toil a few days & sink to an untimely grave. - Her reply was with an emphasis which showed the dying sentiments & feelings of her heart on this subject, - "Regret, no; I have reason to praise God & shall praise Him forever, for permitting me to come to this land - to labour so long for the salvation of these poor deluded Hindoos, and to die in this glorious work, - my only regret is that I have done so little - I feel that I have been an unfaithful - unprofitable servant - and now all my hope & expectation is in the glorious Redeemer." She also expressed her confidence in the success & speedy triumphs of the Gospel in India; and her hope that those in the field would not leave it as long as they had health to be useful - but be more entirely devoted to this work; and that many would be sent when labourers it should please the Holy Ghost to bless to the conversion of multitudes. Having made this developement of her feelings on a subject ever dear to her heart, (and undoubtedly far dearer now than ever before,) she became speechless - At 10 o'clock A.M. her breathing became laborious - her eyes nearly fixed - and in this state she continued only breathing shorter & shorter till the going down of the sun, - at 10 minutes past 6 o'clock the undying spirit, which had been struggling

hard for several hours to burst its prison of clay, took its flight to glory, and left her mortal body in the cold grasp of death, and me a disconsolate, weeping widower with two dear little motherless daughters to mourn our irreparable loss. But I do not wish her back - I would not have her harp unstrung.

On Thurs. morning 8th By my permission my good friend Dr. Smytten made an examination of the corpse, as the disease was of so insidious a nature as to leave a doubt respecting its particular form. The result of this examination as furnished me by Dr. S. was as follows.

" Statement of appearances on examination of the body of Mrs Stew about thirteen hours after death -

"In the right cavity of the Thorax, there was adhesion of the Plura throughout but not apparently of recent formation - and the texture of the Lungs throughout was sound - nor was there any appearance of disease within the Pericardium -

"In the Abdomen, the Liver, as was expected, was the principal seat of the disease. - It was of a very pale colour, rather smaller than usual & firmer in texture - not yielding to the knife readily, nor bleeding freely when cut into as in the healthy state - It very much resembled a boiled liver. The gall bladder was full & extended, but it was not cut

open — There was no obvious appearance of disease externally in the Intestines — The spleen and other organs within this cavity appeared also sound. —

"The heart was not opened, nor was the Examination of the body at all a minute one. — The Liver was doubtless the seat of the fatal disease, which most probably had been going on gradually for several months. —

"This form of the disease is not a very common one; and I am of opinion that, but for the accession of fever, life might have been prolonged under it for many months, if not years — and that, unless overcome under the influence of medicine or change of climate or both combined, it would most probably at last have proved fatal, with gradual emaciation and debility of the body, a train of dyspeptic symptoms and final dropsy as the accompaniment. —

J. Smyttan. M. D."

The funeral 25 minutes of my dear wife were held this P. M. 5 o'clock at the Chapel. A large number of Christian friends, for such an occasion, and ~~a~~ all the teachers of our Schools — workmen in the P. Offices — natives otherwise connected with the mission, and several others attended. Br. Ramsey the services in English — the 96 hymn (which she had selected the previous Sab. as expressive of the state of her mind) was sung — part of the ch. 1 Cor was read + prayer offered

and an address from these words "Blessed are the dead which die in the Lord, &c. - shewed what it is to die in the Lord - in what the blessedness consists & the reasons of it - then a brief outline of the effect character of the deceased was given, as evidencing her having died in the Lord, then 19 hymn & Book was sung - After which the Rev. Mr. Wilson of the Scottish Mission made a short address to the natives present - he spoke of the cause of death - the certainty of it to all men - the necessity of being prepared for it - in what that preparation consists & how it is to be obtained - At ½ past 6 o. clock the corpse removed from the Chapel for the Burying Ground followed by a respectable (I may say large for this place) number of sympathizing friends of the deceased & natives - the Chapel bell striking its mournful knells, (for the first time) the Rev. Mr. Mitchell of the Scottish mission made a few remarks at the grave - the coffin with its precious trust was then lowered down into the dark & silent mansion prepared for it - there too slumber by the side of the ashes of Mrs. Allen, Hervey, & of other kindred spirits till awaked by the trump of the Archangel. So I have finished what I have to say on this mournful subject.

What I have to say respecting myself and family, is, that my health, since the death of my beloved wife, has been very indifferent - have had a constant pain in my side - but I hope am little better now - Were it not for the press of duties which devolve on me every hour to hear - and I had a little season for rest. I should hope to rally up my languishing powers a little. The health of the dear children is pretty good excepting bad colds just now - . Mrs. Hervey is usual health wholly devoted to her school

Situated as I am, you may wish to know what my purposes are respecting the disposal of my little motherless daughters. I will tell you – I think it my duty, & consequently purpose to send them to America by the earliest favourable opportunity. This was the desire of my dear departed wife in the prospect of her death – She said to me one day, when conversing on the subject, "should I be taken away, I wish by all means, if you should feel that you can part with the dear children, that they may be sent to America by the first opportunity; for I know, from past experience, that unless they are under the constant watch of a parent's eye, they will soon ruined by the natives with whom they will be associated, and you cannot bury yourself in the house with them without neglecting your other duty – this I know to be true. – To part with the dear little darlings will be a severe trial to my feelings – next to that of parting with my greatly lamented wife, and I may say in some respects more severe; as I shall not have the consolation of thinking of them as glorified spirits – safe & happy in heaven, – but as exposed for several months to all the dangers of a wide spreading ocean – & should they arrive safe on the happy shores of their fathers what temptations, & sorrows, & trials may await them there I know not. – But it will a severer trial to me, to see them growing up, as sickly plants in this sultry clime, in comparative ignorance & heathenism. — To send them to America will, in all probability, be to part with them for life, and who will befriend them there I know not. But duty is mine – events are God's – He will provide for them – to Jehovah, Father, Son, & Holy Ghost they have been solemnly consecrated at the baptismal font – & this dedication daily renewed by faith & prayer – I will be so long as they have a Father to pray for them.

I have no overestimate on this subject. The covenant & promise of God stands sure.— But how am I to send them to America and how support them when there? The Board have made no provision for this as I am aware of.— If they have, I shall be greatly obliged by being apprized of the same at the earliest opportunity. I know there is provision made for the return home of the children of our dear Brethren at Ceylon; but strange as it it appears from the Resolution of the Board, that this provision is not to extend to the dear little motherless children of their missionaries in Bombay. I have never advocated a provision being made for sending the children of missionaries home while both parents were living unless in special cases to save life. And had my dear Atopa lived to have looked after our children "to train them up in the nurture & admonition of the Lord", we should not have sent them home, or rather from home, for several years to come, unless to save their lives rendered it indispensable. We have often been advised to send them to America, & have been blamed by some of our Brethren & other friends here for not doing so. But our views of duty on this subject were different from theirs.

As for her, who taught their infant lips to say "Our Father who art in heaven" and their sweet voices to sing the praises of a Saviour, and who threw around them, as it were, an atmosphere of maternal piety, & a third of maternal watchfulness, which preserved them ~~from~~ in some good degree from the baneful influence of Hindoo licentiousness &c. to which they are constantly exposed, is taken from them, who, thus situated, is responsible

is to "train them up in the nurture & admonition of the Lord?" I cannot bury myself with them in the house day by day, and at the same time ~~fully~~ make full proof of the ministry I have received of the Lord Jesus Christ to testify his Gospel to these millions of pagans. I cannot put them under the care of Miss Farrar, her time & strength is fully employed in the great work for which she was sent to this country, and the other Sisters of the mission cannot take the charge of them; — and there is no Christian School near to which I can put them. As a missionary, woe be to me if I preach not the Gospel daily as widely as possible to these Gentiles — and the church whose messenger I am will say Amen, — and as a Father if I do not provide for the Christian instruction of my children — to train them up in the fear of the Lord, I shall act as one who has "denied the faith" & appear worse than an infidel — and emphatically so in the eyes of the natives here — they would shudder at the thought of not teaching their children from their earliest childhood to bow down & make offerings to their little gods & to observe the rites of their superstition. So you see, my Brother, I am in a strait betwixt two — But (D.V.) I am resolved what to do — I will send them to the land of Infant schools — Sabbath schools — Bible classes — of Christians — of ministers & Revivals — and commend them to the sympathies, the prayers, & nurture of the friends of missions, and if they neglect to befriend them & to train them up for God, while I make proof of my ministry among the heathen — the woe of this neglect will rest on them.

Rev. Cyrus Stone.

But when shall I send them? I know not. Should Cost-
Date Sep. 6, 1833.
and not arrive here, even as is expected, Mr. Read should take
Rec. August 18, 1834
a passage with him to America, I shall most likely send
my little girls with her. At whose charge do you ask?
Death of Mrs. Stone.
At the charge of the Mission if they will allow it, & the Board
consent
sanction it - otherwise I doubt not other means will be found.
I purpose, so long as I live, to maintain them in America
myself - drawing the same allowances from the Mission as
the Board have sanctioned for ~~the~~ a widower with children. But
more on this subject when I send them.

I remain, my dear Brother,
Yours in affliction,
Cyrus Stone

P.S. Give my best regards & Christian love to Mrs. Anderson
Perhaps she may be so situated as to be able to look in mercy
after my dear little girls if sent to America.
I have been obliged to write in much haste - have no time
to look over & correct - Perhaps you will find out the meaning
of it.

Rev. Cyrus Stone
Mr. Anderson
Mrs. Anderson
Mr. Stone
Death of Mrs. Stone
Mr. Stone's Letter

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Bombay 17th Sept. 1833.

Rev. R. Anderson
Miss. Rooms. Boston

My dear Sir.

As the Packet has been detained several days longer than was expected, I improve the delay to acknowledge your letter of the 15th March 1833 - received on the 31st July. I can assure you it was read with special interest. I regret that anything was written in my letter which should produce unpleasant feelings; but am gratified to hear that its general spirit was satisfactory - thank you for the interest you express for my health & usefulness. If I know the principles & feelings by which I am governed, I desire the preservation of my life & health only for the service of Christ & his church ~~& Christ~~ and especially for the exercise of the ministry, which I have received of Him to testify the Gospel of His grace to these millions of spell-bound heathen. I desire ever to feel that I have been specially set apart for this glorious work; not only by prayer & the imposition of the hands of the Presbytery, but by the Holy Ghost; and, if in the accomplishment of it, I expose my health & life, it is no more than what Christ has called me to do for His sake; and if I am unwilling to make the sacrifice, what evidence can I have that I am the disciple of Him who says, "He that cometh after me & hateth not his father — yea, & his own life also, cannot be my disciple." We live so remote from the days of the Apostles & out of the region of their soul-inspiring Christianity, that we are too apt to imagine this solemn exposition of Christ does not apply to us. But does not Christ call some of his servants at the present day, to make this trial of their discipleship; and is there not reason to tremble for those, who, in obedience to His command, refuse to

go & proclaim his Gospel to the millions who live in climes which would probably sink them to an early grave; and especially those who have been sent but abandon the heathen to their superstitions by forsaking the field? while they have health & strength to labour Do they not give fearful evidence of their greater attachment to their lives than to Christ? This is a subject I wish might be brought to bear, in all its magnitude & solemnity, on the consciences of all who are entering the Gospel ministry - and that it may be weighed well by all who think of going to the heathen, before they enlist in the work - It is of vast importance that those who enlist in the ranks of those who go to carry on the spiritual warfare of Christ in the territories of the Prince of darkness in foreign climes; or to build the spiritual temple of Christ on the spot where the Citadel of Satan now stands, should first sit down & count the cost, lest having begun they fail to accomplish the work, and in this way weaken the hands & dispirit the hearts of others, & strengthen the forces of the enemy. The motto of every missionary to foreign lands - & his answer to every Sanballat who endeavours to call him away from his work, should be that of Nehemiah, ~~How~~ We are doing a great work how can we leave it - why should it stop while we come down & meet you. The intrigue Nehemiah well knew that if he left the work it could not go on - & that the enemy would take the advantage of it to spoil what he had done and to throw obstacles in the way of other builders. All this applies with ten fold force to the cause of missions in India. — For making full proof of my ministry among the people here, I wish to throw aside every weight which impedes me; and it is on this account as well as the eternal good of my dear children, that I am anxious to send them to America, where I shall not have the weight of care & anxiety of looking after them day by day - I do not feel willing to leave my work here to accompany them, tho' I could probably obtain a situation

ficate from physicians here, certifying that in their opinion it would be for the improvement of my health so to do, and which undoubtedly would be the case. I hope to find it good, as Mr. Jowett, the excellent Secretary of the Church Miss. Society says, in a letter to Rev. Mr. Mitchell, one of their missionaries at Nasik, "May you find it good, to live, & labour, & suffer, & at length die in your Master's Missionary service". And that every impediment to the success of our ministry here may be removed, & as I trust, that the demon of discord, if it ever has pervaded the hearts of any of this Mission, has fled from our little circle of brothers & sisters, so I pray that it may never return.

I must differ from you in opinion as to the comparative economy of purchasing or building houses, and hiring houses in Bombay, so far, at least, as the Mission here have purchased & built. (I do not include the purchase of Mr. Allen's house) and I will state my reasons for the same. The two houses on the Mission Premises are so situated & constructed as to secure the occupancy of any of your missionaries, in preference to any houses they could hire for Rs 50. or even Rs 75 per month. Miss Tenny & my family occupy one of the houses, and we are satisfied with our accommodation. Br Ramsey occupies the other, and they are satisfied, or at least say, they would never exchange it for the one which they occupied before they came into the Mission house, & for which they paid Rs 60 per month, if any person would give them Rs 50 per month. They left that house after having engaged it for a year, 4 months before the year was up (for which which empty house they paid Rs 50 per mo.) and came into the Mission house. Br. Mr Boggs said they should feel very satisfied if they could have one of the Mission houses to occupy. I mention these facts to show that you labour under a mistake when you say, that you know two instances at least, your missionaries at Bombay are unwilling to occupy the houses purchased by the Mission. Br. Ramsey did refuse to go into the house he now occupies when Mr. Jowett left it; and the reason was, as he now says, because it was represented to him as a very different house from what he has found it to be. The houses are neither large nor elegant. It is the pleasantness of the situation which makes the occupying of them so desirable. Were they situated as most small houses like them are, probably none of your missionaries would wish to occupy them. The actual expense of the house rent of the females which live in them to the Board is Rs 35 per month for Br R. & myself, & Rs 15 per month for Miss Tenny (the amount I & the Br. I live in.) So much for the economy of renting or purchasing houses in Bombay; and let this suffice for once & forever.

Rev. Cyrus Stone.

Date Bombay, Sept. 17, 1833.

Rec'd March 19, 1834.

Rev.

Date Bombay, Sept. 17, 1833

Rec'd March 19, 1834

Rev. [redacted]

Rec'd May 19

The Rev. R. Anderson

Cor. Sec. Mission. Rooms.

(Corresponding Sec.)

Boston

I feel alone in my earnest wishing the change of the Committee in Bombay. All the Christian Church in this city, it was my earnest desire to be at close with my brethren & also to give a year & more to consider the matter. But I am also to believe that God has made the Committee a special blessing to me & to all those with me. My doing so has been unknown to them: but

Bombay, Sept. 20. 1833.

My dear Br. Anderson,

Since writing the enclosed, your letters dated Dec. 17th/32 and March 20th 1833 – also Mrs. Anderson's letter of Dec. 21st addressed to "Mrs. Stone", with one addressed to J. Parsh, Esq. have been received. – Accept my thanks for your favours – and present the same to dear Mrs. Anderson for her kind letter, designed for the perusal of my deceased lamented Hetta – Had it been forwarded, per mail, on its arrival at Colombo, it would have met her eye, and its expressions of affectionate remembrance & esteem, been read with reciprocated feeling, ere the eye became dim in death, & the affections ceased to beat. But it is all as it should be – the Lord has ordered it and his ways are best. I should be most happy to write Mrs. Anderson, but time will not permit me at present. Assure her of the esteem which my dear wife had for her, and also for yourself – mine also. —— I have this moment received a letter from Capt. Haw, a Christian friend of yours, at Baroda, in which is enclosed an Elegy, and another poetic piece, on the death of Mrs. Stone. If I can get them copied seasonably I will send them enclosed. The tribute paid to the memory of my late wife, contained in the numerous letters of condolence I have received, shows the estimation in which she was held by those who had the pleasure of her acquaintance – But none of them

knew her sterling excellence so well as he, who knew her best, and mourns his loss. The Lord preserve your life & the life of your dear wife; and make your mutual helpers of each others faith & prayers — solacers of each others sorrows, & blessings to the world, and great each of you that triumphant way in death which he vouchsafed to your Sister.

I remain. Your afflicted brother. Stone. —

Rev. Cyrus Stone.

Date Sep. 20, 1833.

Recd. March 19, 1834.

Rev. Cyrus Stone
Date Sept 20. 1833
Recd — March 19. 1834

Mr. May 19

The Rev. R. Anderson,
Boston.

P.S. Should you approve, I wish the Elegy might be inserted with a notice of her death in the Missionary Herald; and the other lines sent for insertion in the Boston Recorder. Yrs truly. C Stone.

Family Expenses of C. Stone, Bombay, drawn up for the satisfaction of Rev. R. Anderson –

...ns.	Servants	Provision	Furniture	Clothing.	Washing	Housekeeping	Horse. Buggy Harness. &c.	Charity.	Incidentals.	Total.
	Rs. gr. reis									
0- Dec-	247--	454-1--	943-1--	120, 2, 25	110*--	150-2 not charged to Mission	640, 2, --	55--	25--	
	Middle. 52-									
9- "	307--	455--	214--50	176--50	93--	199-2--	44--	55-1--	37-2	
0- "	293--	475--	192-1--	207--	111-1--	240--	165--	125--	65-	
1- "	314-1-	695-2--	320-1--	221-1--	100--	235--	64--	175--	25	
2- "	319-3-	595-1--	245-3-65	169-1--	100--	206--	Mission 655+64-	115--	43-	
3- "	326--	505-1--	93-3--	131-1--	93--	207-2--	125--	225-	36.	
	1807, --, --	3180, 1, --	1809, 2, 15	1025, --, 75	631	1238, 2, --	1707, 2, --	1750, 1, --	231, 2, --	11. 432. 2. 90.
...ferr-	52---									

* Some clothes included, not charged to mission as has been the practice of the brethren & do.

Rev. Stone

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Bombay. Jany. 8th 1834.

Rev. R. Anderson.

My dear Sir,

In answering your letter of June 29th/33, permit me to assure you of my sympathy in the disaster of a broken limb, and prayers for your recovery long in this: and also to assure you that your Christian admonitions & reproofs, however severe & undeserving I may think them, were kindly received, as I regard them as the offspring of misrepresentation - "exparte consideration", rather than any want of due consideration. Let the righteous smite me, and it shall be an excellent oil to my head - leaving a sweet perfume - if we suffer for our faults I endure it patiently what thanks - but if we endure wrong patiently, then it is praiseworthy. With these brief remarks, I in consideration of my former communications on the subjects alluded to, I would discuss the subject at once; if your letter did not seem to call for some explanations. Under my present pressure of business I shall be obliged to touch on the topics of your letter briefly - but I hope satisfactorily.

You say, "with regard to the misunderstanding which we have known for some time, to exist in the mission, an account having been transmitted by Mr. Ramsey as long ago as Aug. 1831 — our conversations with him" (Mr. Allen) "have tended to confirm the Committee in the belief that their previous impressions" (on the subject) "were substantially correct". As I am altogether ignorant of what Br. Ramsey communicated, and know not what the previous impressions of the Committee on the subject were, I am unable to say whether they were correct or not. One thing appears plain to me, if any brother has communicated any thing to the Committee in which the character of another brother is so deeply implicated as to call forth, and justify admonition & reproof, in no measured terms, it would have been no more than Christian courtesy, to say nothing of Christian duty, to have submitted the same to the offending brother, or the mission previously to its having been sent. And I am unwilling to believe that any of my brethren here would have thus acted, and so I am in a dilemma on the subject. In connection with the above you say, "the mission ought not to have too many rules for the government of its members; but whatever rules do obtain the sanction of the majority, ought to be scrupulously observed by all". To this I give my full assent, ~~and so far as~~ in accordance with it I have acted ~~it has been~~ in so far as I am aware. If at anytime I have transgressed it has been the sin of ignorance. But you say, "that the right you have maintained of selling books imported from America, and disposing of the profits as an individual has been the source of much unhappy feeling in the mission". Granted;

but has it been a just cause? Did I act without the sanction of precedences? Did I act in violation of any existing regulation or Bye-law of the Mission - or of the Board? No: not to my knowledge. - Did I then act improperly, or was my proceeding a just cause of offence? no more so than my differing from some of my brethren in opinion of what I consider unnecessary expenditure of missionary funds - or all of them in opinion as to the designs of the Committee in the purchase of Mr Albert House, both of which have been sources of unhappy feeling & remark in the mission. But you have said, "that the practice is inconsistent with the resolution, to which I referred in my letter to Mr. Hill, and which has now become one of the Bye-laws of the Board." Granted, but neither this resolution nor Bye-law existed at that time in its present shape - Surely no wise judge will hang a man for having violated an "ex post facto law". I transcribe from the Records of the Mission the only Resolution I knew of on the subject and this had not received the sanction of the Board. System of Allowances & Salaries: That no missionary shall engage in any labour not strictly missionary without the consent of the Mission in the first instance, and the approbation of the Prudential Committee subsequently to be obtained; and that the emoluments arising from such engagements (not missionary salaries) after such allowances therefrom as the Prudential Committee may judge proper to be made to the individual so engaged, shall be applied to the general purposes of the mission." "Note, The expression not strictly missionary, is understood to include all secular offices - keeping schools for European or Country born children, the preparation of school books (not religious) if it interfere with duties of paramount importance". What unprejudiced & candid mind would ever think of giving such a construction to this regulation, as to make the purchase, at one's private expense & responsibility, Scott's Family Bible & a few other religious books, the disposal of them so as to increase the influence of his missionary efforts, and the placing what profits accrue to the promotion of the same object, a transgression of this rule: or who would consider it to be inconsistent with missionary duty & obligation? I have only to add that I never claimed the right to appropriate it to private gain. It has been appropriated to the liquidation of the loan I received from the Am. Ed. Society. which I had long been desirous of refunding.

I regret that the decision of the Prudential Committee on this subject, has prevented the importation of more copies of Scott's Bibles to supply the families who are constantly inquiring why they do not arrive. I can oblige as an honest man to tell them plainly why, and that I consider the prohibition an obstacle of the object of my missionary influence. It was a way of doing good which cost the Mission nothing

but greatly extended its usefulness without interfering with any other duty. So think my brethren here now - Br. Ramsey says he regrets very much we have not Scotts Bibles and other religious books from America to supply the demand here - through the sale of such books an acquaintance is kept up between the missions an Europeans & more enlightened & ~~[illegible]~~ Native natives, which enables us to exert an influence on those whom we could not otherwise reach. & who are & will continue to exert a powerful influence happy or pernicious on the native population generally. It is with such views, that the missions have agreed to write the Board to send out books, - and with such views I have acted, and with such views I dismiss the unpleasant subject.

You again say, "You are the only one in the mission, who has not responded to the resolution of the Committee, desiring information whether you had acquired property since joining the mission, and if so to what extent previous to the granting of salaries to the members of the mission, at the close of the last year." Then you say." We did not know till Mr. Allen informed us, that the members of the mission all considered themselves as virtually receiving salaries before that time, and as having a right to dispose of any surplus remaining of their stipend at the end of the year, as if it were their own private property. This was an error". When I left America I had the same impression, received from conversation with Mr Bardwell. But before I had half crossed the Atlantic, Mr. Allen informed me to the contrary, and would not believe that Mr. Bardwell ever told me that the missionaries received just what they expended & no more - for he said Mr. B. and Eng had told him differently. We agreed to leave it for the decision of the Brethren when we arrived - They decided that it was as Br. Allen maintained - viz: that each member drew his stipend, and if he was disposed to live like a hermit & spend only half he had a right to the other half. Now let me ask, if the Committee did not understand it so too, what meaning is there in the above resolution. How could these missionaries acquire property, unless by dishonesty. if they had no right to what remained unexpended of their stipend at the close of the year. You proceed, "If the information sought by the resolution is not communicated, the Committee have no means of showing that the salaries are being upon a correct estimate of the actual expenses, as shown by the previous experience of the missionaries." This shows that the Committee meant property accumulated from their stipend, for had it been accumulated by other means, it could afford no data for the object required. But at last you say, "I presume your silence on the subject was the result of an oversight, and that in your next, you will advert particularly to the subject". I can assure you it was an oversight, and with the pressure of more important business which has been upon me since the death of Br. Jewett and especially the departure of our Brethren to Armenia. I probably should never thought of it again had you not

reminded me of it. I now gladly (4) furnish you the information required. In the first place, I have not received ~~any~~ any allowances from the funds of the mission but such as the mission have sanctioned - and many expenditures which other members have considered themselves justified in charging to the mission, I have placed to my private account. The Accounts of the mission will show that I have received a less sum from its funds for the support of my family, than any other member with the same family*. I speak from actual examination, not from conjecture. We have by the most rigid economy self-denial saved little something from our stipend, but how much I am unable to state ~~precisely~~. I send for your & the brethren's information the enclosed Account of my Family expenses since my residence in India, premising at the same time, that you must not think to bring your missionaries down generally down to the same level of expense.

I have to notice but one topic more in your letter, It is this. "Guard, my dear brother, against a secular spirit". What you designed to imply by this, I know not. If it is designed as a reproof for the economy & self-denial myself & dear departed wife practised in our style of living, which enabled us to save a pittance of our stipend for benevolent objects, then let me say it came to late - for her happy spirit had fled to a ~~purer~~ clime to be associated with more genial spirits & to reap her reward for all her self-denial, ere the reproof reached her - and I have ceased to provide for a family. If you designed by it, a reproof for my watchful care over the expenditure of the funds of the mission; and for my engaging in the secular affairs of the Printing department, then I merit the reproof - It was by constraint that I ~~entered~~ engaged in the latter - and it has been a most laborious & perplexing task I assure you - But had I not what, would not have been the state of this department. It would have sunk, or dragged on at an enormous expense to the mission - we should have no tracts & no bibles to circulate. But from this I am now in a great measure relieved and hope soon to be entirely. As to the first, from the receipt of your letter, I determined to adhere to your advice, to know nothing among my brethren but Jesus Christ & him crucified. for I am fully aware that my opinion on this subject of necessary expenditure has been the principal source of alienation of feeling where it has existed. I now wish to state distinctly, that from the date of your letter was received I do not feel responsible for missionary expenditures any further than they appear in my account with the mission.

* And I would say, that with great modesty, that I have contributed if the savings of my small stipend, both to the mission where I was first sent, and to the mission at Boston, a sum greater than all my present brethren in the mission have given. The donation of a friend to native female education, on one occasion, I have not included in this sum.

I hope my dear Sir. you will excuse the frankness in which I have expressed my views & feelings in the preceding remarks. I wished to present the subject to your contemplation in the attitude it exists in my own mind. I must say I do feel aggrieved - and am persuaded if the whole circumstances of the case had been truly represented to you, the decision of your mind would have been different, & the tone of your letter less severe. If any thing has been communicated (I say if for I know not what has been communicated) from unchristian or excitement of feeling, which has given a wrong colouring of the subject. I can from the bottom of my heart forgive it, and pray that grace may be imparted to purify & regulate the heart & the will that all its feelings & dictatorions shall be in the spirit of love & kindness & in accordance with truth. You, perhaps, may have been acquainted with some communications from me suspicion which you have judged hastily & ill advised. Why then may not the account given in Aug. 1831 be considered as of this character. I dont mean to say that it is, for I know not its character; but thus much I do know that if some communications here could be recalled they would be. Think not, dear Sir, that we still live in hatred, &c; for otherwise, the utmost harmony & fraternal feeling has prevailed among us during the past year — and I pray to God that the clouds may never return to interrupt our ben communions & fraternal confidence in each other. Yours sincerely. C. Stone.

Dated Bombay Jan. 8, 1834.

Recd. April 20, 1835.

It had been mislaid.

On the subject of laying up money, &c.

Acta May 13th, D.S.

The Rev. R. Anderson
Secretary to the A.B.C.F.M.
Boston.

{Capt. J. Spaulding.
Ship Henry Clay}

Bombay, Jan. 9th. 1834.

My dear Mr. & Mrs. Anderson,

You will have heard of the recent severe bereavement, which myself & dear little daughters have sustained, in the death of a beloved wife & a fond mother, ere this reaches you; and in consequence of which, the Missionary & other friends here have deemed it my duty to send the dear motherless children to America per Ship Henry Clay, Capt. Jonah Spaulding of Boston, which sails on next Sabbath morning direct to N. York, I beg to introduce them to your acquaintance, trusting you will act the part of a father & mother to them so far as practicable while they may be with you.

I can assure you that nothing but a conviction of duty has endeared me to send them to be nurtured up in the church at home. I have had no ordinary struggle of mind & feeling in coming to this determination – The circumstances under which I am obliged to send them, (without a female attendant and with strangers comparatively,) their extreme unwillingness to go unattended by their dear papa – and my no less reluctant feelings to send away from my sight & paternal care my darling babes, in whose innocent smiling countenances lives & is reflected the lovely image of her whom we mutually mourn, have contributed to give poignancy to this struggle. Would you witness the tears – the heart throbbings sighs, & hear the eloquence of these little pleaders, while they

entreat me in language like this. "Papa – dear, dear papa dont send us to America without you come with us – what can we do without you? – dear papa dont you love us – Mr. Allen did not treat his little boy so – and why should you us – come with us, dear papa, and we will gladly go. you would not chide me for saying it was with no ordinary struggle of feeling that I came to the resolution to part with them, and to part with them too in all probability for time: – for should they live to return to this pagan land as missionaries (which it is my hearts desire & prayer to God that they may) long ere that time, I shall, in all probability, have sunk to my grave. I have not time now for giving you my reasons for sending them away from this clime unfriendly alike to body, mind & soul neither is it necessary, as I believe I stated them to you in a former letter. Suffice it to say, that, after much prayerful solicitude, I feel it to be my duty to send them to America by the present opportunity, even under the undesirable circumstances in which they go. Thus I should act in accordance with the opinion & advice of many valued Christian friends here, and so fulfil a duty to my children, which, in their estimation, is paramount to any other. I can not feel it my duty to come down & suspend the great & imperious work in which I am engaged, to accompany them across the boisterous ocean to the land of their fathers. No: so long as I [illegible]

a crucified Saviour to these untitled heathen, I cannot think of abandoning my work. The departed spirit of my dear wife would frown on me for so doing — as much as she loved the dear children & desired their speedy departure for America, she never once expressed a desire that I should leave my work among the heathen to accompany them, unless health absolutely required such a change. With her, whose her spirit was already on the wing to take its flight to a brighter world, I can say, these dear children, are children of the covenant, of baptismal vows, & of many prayers, and I can cheerfully assign them to the disposal, guidance, & protection of God — He will do better for them than a parent can. In sending them, I commend them to God — to the sympathies, the instructions & prayers of the church.

On their arrival at Boston, Capt. Spaulding, to whose charge I commit them will introduce them to you — I hope you will do me the favour to receive their things or get some one to — and to provide them with such little articles of clothing as may be necessary for their decent appearance. Perhaps the better way will be, if Mrs. Lane (or Miss Lane) is residing in Boston, to send them directly to her, I wish to have some one accompany them to my brother, Dr. Stone in Topsfield soon as convenient. Mr. Hill will have the goodness to advance what money may be necessary for defraying their expenses in Boston & charge the same to my account. I have paid Capt. Spaulding for the expense of their conveyance to Boston, and for their passage Rs 1000. which I consider inconsiderate but could not do otherwise.*

It is my wish to have them placed in the family of the Rev. Mr Whittlesey of Utica to receive an education under Mrs Whittlesey's superintendence. For this purpose I shall make arrangements & write them on the subject. I have been induced to this at the recommendation of Mr & Mrs Lapham, & because I have no relatives who are able to take the charge of them. Believe me, yours very sincerely, L. Stone.

* when Mr Lane feels it his duty to remain & labour in the service of the Board, he must find his children homes at his own charge — so I send them in safety to America.

and communicate this same to me — I have much confidence in the kindness of Capt. Spaulding, as Mrs. Remington & Child came to Columbia in the Corvo with him. But the dear little immortals, will hear no prayers, or any pious instruction, I fear, during the voyage — they can now repeat many hymns & prayers & passages of Scripture, and sing most sweetly the Sacred hymns in various tunes, — they have been accustomed to be taken close and prayed with daily. and at times Elizabeth has appeared thoughtful & affected to tears while conversing with her respecting sin & Christ. But O! what a sad reverse there may be produced in a few months when no voice of prayer is heard. Permit me to ask one favour, on their coming to your house, take them close companion with them as your own children, state of mind & feeling may require & pray with & for them. & so oblige yours very affectionately, L. Anderson

Rev. Your

Dutch Town

Rec'd March 16, 1834.

Ans. May 19

The Rev. R. Anderson,
Boston,
Mississippi Ohio.

(Capt. Henry Clay?)
Capt. Spaulding) to be handed in Person

P.S. My dear L. Anderson, I have only time to acknowledge the receipt of your very kind letter addressed to my dear departed wife, dated Dec. 21st 1832, and to thank you for the same. It was received Sept. 19th about 6 weeks after the death of Mrs. Stone. Had she lived to hear received it, I feel assured it would have met with a cordial reception, and the sisterly spirit it breathed would have been reciprocated. For I frequently heard her say on receiving letters from America, she wondered why her esteemed friends Mr. Anderson did not write her. You say, my dear Sister, "How are your little ones? do tell me all about them, & particularly of yourself — often do I wish to hear more of your domestic joys & trials". They are all over now — she is happy — I am a lonely mourner — bereaved of a beloved wife — I about to be bereaved of my children. Do, my dear Sister, tell me all about their little wonderings should you see them — Inquire of them how they fared on the voyage —

Mrs A. F. Stone, wife of the Rev. C. Stone.
laboured nearly six years at Bombay in the cause of Christ,
and departed to him, on the 7th day of August 1833.* —

She leaves us in a howling wilderness,
Where sin, its upas fruits shades far and wide —
A weary land of sack-cloth sableness,
Whence the wide stretched jaws of hungry Hell,
Shoal after shoal sink down, and breathing fling
A moral stench against the face of heaven —
What fervency need they who labour here,
Where all they meet is fetid — love recoils
In sicken'd horror, and at times asks wings
To flee ~~away~~ far far away and be at rest.

Death met her for a field, with patient hand
Scattering the good seed on the moral waste —
One finger pointed downwards, while her eye
In sad & gentle softness look'd to heaven;
And, quivering as with sudden prayer, her lips,
From the full swelling heart, inaudibly,
Seemed urging God with all his promises.

How full of glorious beauty one like this!
Compared with hers, earth's highest deeds how mean —
Achievements anthem'd in a nation's shout —
The pompous vapours of a little day! —
Fame, to the utmost rack thy giddy brain,
Shake kingdoms with thy trump, and lo! there comes.....
A ribbon is it, or a coronet?
Woes me! that reason ebbs so low in man! —
Who would compare the victims of a toy,
With one who trod the world beneath her feet —
The idiot — menials of the serpent fiend
With this fair daughter of the God of hosts! —

Death found her labouring and became her slave,
Through his dark portals ushering her, while she,
All bright and queenly, trod upon his crown,
Singing her Saviour's triumph ~~over~~ over the grave —

* (Composed by a British Officer on the Bombay Establishment.)

She entered on the unmeasur'd bliss of heaven
— The open vision of the Saviour's face;
May we behind in this drear outer-court
Walk on in active duty close to God,
Till like her, leaning on the Almighty arm
We ask in triumph 'Death where is thy sting,
And where, O vanquished grave, thy victory!' —

M. M. S.

Indian - ~~[illegible]~~ Sept. 10. 1833.

copied

Elegy on Mrs A. G. Howe.

(Composed by a British Officer on the Bombay Establishment)

1.

Weep not, weep not, O do not weep,
In Jesus she has fallen asleep —
If we had seen her entering heaven,
And seen her when the crown was given,
We surely could not weep.

2.

They 'll weep, they 'll weep, when tidings come
To that far land, her early home,
And imag'd oft in ~early~ scenes of love,
That lovely form will seem to move,
Which now is in the tomb.

3.

Ah tell them of her latest trust .....
'My form may wither into dust,
My heart may fail, of health bereav'd,
But I know whom I have believ'd,
He is my only boast!' —

4.

Yet weep, we must, 'tis nature's voice,
Too strong for faith's and reason's choice —
Weep then, but list her glorious song!
Amid that dazzling angel-throng,
Hear her sweet voice arise!

5.

Faith tells us what must be her strain .....
"Worthy the Lamb for he was slain!"
But eye to eye, and face to face,
She sings the triumphs of His grace,
The purchase of His pain.

Poetry on Death of Mrs. Hone.

Recd. from Bombay March 19, 1834.

copied

6.

May he who twines this artless wreath,
Possess her constancy in death! —
May all who read his humble prayer,
Gird up their loins and follow her
In patience and in faith. —

7.

And O, may thou most near and dear.....
The orphans and the widower,
Still find that He who gave the wound
Can shed a heaven of joy around
To heal up every tear! —

Indore Sept. 1833.

M. M. S.

Poetry on the Death of Mrs Hone — Indore — Recd from Bombay March 19. 1834

Copied

To Mrs. R. Anderson

Bombay, June 31st 1834.

{The Rev. R. Anderson
Cors. Secy. to A.B.C.F.M.}

Dear Sir,

Since the commencement of the present year the general operations of the Bombay Station have been much the same as in previous years—they need not be renarrated. The services in the Chapel on account of the alterations being made on the same were suspended about 4 months — During this time a meeting for the teachers of the Schools & other natives connected with the mission premises was held Sabbath mornings in a School house on the mission premises — The services in the Chapel have been reopened; but as yet not quite so well attended as before they were suspended.— The meeting on Tuesdays for improvement in native vocal music & for Scriptural instruction is increasingly well attended & interesting. The regular meeting held on Thursdays for the special benefit of the native members of the church & inquirers is attended at present by three inquirers.— A few adult females & several of the larger girls connected with the female schools attend regularly on the Sabbath to a course of Christian instruction given there by Mrs. Farrar.

Tours of considerable extent & interest have been taken this Cultivation for a more general proclamation of the Gospel. The journal of Bro. Ramsey you will see published in the Missionary Reporter. In February & March Bro. Stone accompanied Mrs Reed to the Mahabaleshwar Hills for the benefit of his own health, & for making known the Gospel to the natives in the adjacent villages.— He remained on the Hills 10 days — then took a tour to Satara, the Capital of a native Prince, 30 miles to the S.E. of Mahabaleshwar, where he spent 6 days — visited the Raja's schools - furnished the scholars & teachers with Christian books - preached Jesus to multitudes in the bazars - & distributed about 600 books — From Satara he returned to Bombay via Poona visiting the principal villages on the route.

Attended the annual yatra (pilgrimage) to the temple the god Kundeber, at Figure, where an immense concourse of natives had assembled from the villages around to the distance of more than two miles. At this place the Gospel was preached in the temples, the bazar, & under groves to many thousands, and all the books at hand distributed without meeting one tenth of the demand — It is hoped some seed was sown which will bear fruit unto eternal life.

Our native free schools on the Continent remain much the same as last reported — We regret that in our present reduced state we are unable to make them those regular pastoral visits, & the long villages in which they are established those migrating visits which are vastly important to their efficiency as Christian schools & the progress of Christianity — Our native free schools for boys in Bombay have been increased from 5 to 7 — and they are at present increasingly flourishing.

The native girls schools have fallen off considerably — and must still more until we can have more female helpers to sustain them. The mission has recently rented a bungalow with accommodations for preaching & schools in a central part of the City, & centrally situated in respect to the female schools — On these premises Miss Farmer hopes soon to collect a central female school, which will be more convenient by under her inspection & instruction than the district schools can be — An Orphan or Charity School is now being opened for the reception of native orphan girls & other poor female children who now subsist by vagrant begging, & whose parents may be disposed to put them under our instruction. The expense of feeding, clothing, washing, & instruction of them will be about Rs 2. or one dollar per month. Ten girls have been received and promise well — The importance of such an establishment has been very felt by us & by good people here generally.

We have established an English School for the instruction of native youths in the English language & sciences. It is the design of the mission to make this School of a high character - the course of instruction to be pursued to be liberal in the best sense of the term - adapted to the circumstances & moral necessities of the scholars. The importance of such a Seminary in connection with our mission in Bombay will, we trust, commend it to the patronage of the Board, & that they will loose no time in furnishing us with the means requisite for carrying our designs into successful operations. The school is held in one of the large verandas to the Chapel - is at present under the instruction of Mr. W. W. Bell, assisted by a native - About 40 scholars - Hindoos & Parsee youths have been admitted - the number will soon be increased probably to 100 or more. The tuition is gratis to all - the scholars paying for their books stationary. We are happy to refer you to Bro. Ramsey for any information respecting this school which you may wish for.

The operations of the Press have moved on successfully under the direction of Bro. Sampson, who will furnish you with an account of the same.

No additions have been made to the Mission church since our last communication. One member, Gunga, has been removed from to communion to that of the church above. She was baptized & admitted to the Lords Supper Feb. 26. 1832 from which time to her death her walk was such as becometh those who profess godliness - She descended to her grave in peace with full assurance of a glorious resurrection. We send herewith a brief sketch of her life & death which may be interesting to you & our patrons generally as it affords a striking illustration of the grace & power of the Gospel in the conversion & sanctification of a poor benighted, ignorant pagan female. [See Appendix 7.

Kondee, a native girl about 15 years of age, who had been connected with one of our native female schools three years, part of the time

as a scholar & part of the time as an assistant teacher, and who for several months had indulged hopes of having chosen this good part, was greatly affected by Grandpa's death, and for a season seemed resolved to choose publicly on the Lord's side. But ere her resolution was carried into effect death summoned her away — She died suddenly in May — and her destinies for eternity whether happy or unhappy were sealed up as in a moment.

During the past six months the members of our mission have been much afflicted & bereaved — In April Bro. Sampson was laid aside from his duties by a severe indisposition. — In March Bro Ramsey had another violent bilious attack — from which he has not yet recovered — And on the 11th of June we were called to mourn the sudden death of our dear Br. Ramsey. He was seized on the morning of the 11th with spasmodic cholera, & died the same evening about 8 o'clock — He had not enjoyed good health since his arrival in the country.

Our dear Bro Ramsey, in consequence of his enfeebled health & the afflictive circumstances will be the bearer of this letter to you of his family. He is expected to embark for America via. Liverpool on the 5th proximo. He with our united approbation, sympathies & prayers; and we affectionately commend him & his dear motherless children to the sympathies, favour & prayers of our patrons & christians generally; and we fervently hope that his health may be so improved by the voyage & short residence in his native clime as to enable him to return & resume his labours here with invigorated strength.

So you see, dear Sir, that we are a feeble, afflicted few — whose sun & strength, He, in obedience to whose command & encouraged by whose promise we left our native shores to publish glad tidings of great joy to these benighted Hindoos, sees it needful to reduce still more & more. This to us erring mortals is mysterious, and dispondingly inclining all these things are against us. — Dark tho. the cloud be, and we tremble to enter it lest it should prove a cloud of death

still, yet we discern the bright bow of promise in the cloud, and are comforted. — Having humbled ourselves before the Lord, & asked counsel at the mouth of our Great Prophet we would gird on our armour afresh & go forward. — The command in accents more than mortal still sounds in our ears, (and that it would sound thro' all the camp of God's sacramental host which dwell at ease on the mountains & plains of America,) "Go ye into all the world & preach my Gospel to every creature", — and the promise "Lo, I am with you always", sustains our hearts amidst our afflictions & bereavements. It was in distinct view of all the trials, persecutions, & martyrdoms of Apostles & primitive Christians, that the Saviour uttered the above command & promise. — It was also in full view of all the opposition, discouragements, sacrifice of health & life to which obedience to this command subjects modern missionaries that it was given. — Yes the compassionate Redeemer well knew all the bereavements, discouragements, &c, which his servants would be called to endure in India's sultry clime before the Gospel should be preached to every pagan, mahommedan — Persee, Jew, & Infidel and deeply sympathizing with them presents them a cup of unfailing consolation. "Lo, I am with you always." — As one after another is called away from our side, will it be thought a strange thing, that our eyes still weeping should be turned towards our beloved country for more helpers, while at the same time they are raised to heaven for succors? We feel assured we shall not long look & pray in vain. Pray for us, & for the heathen — For us that our strength & faith fail not, that we may have grace to make full proof of the ministry which we have received of the Lord Jesus to testify the Gospel of the grace of God to the heathen — For the heathen that the grace of God in vain, — that the Gospel which we preach may be the power & wisdom of God to their salvation. — We are, dear Sir, Yours in the work of the Lord. C. Stone

Date Journal 31, 1834

Nov. 25, 1834

Number

Copy

Bombay, 4th July. 1834.

Dear Sir.

I intended to have taken a few short extracts from my journal of a tour in the Dekhan for the Rooms; but time, duties, & health have prevented. I send to you one a hasty sketch of the same for my Mother, which, should you have time & feel disposed, you have liberty to read & take a few short extracts for the Herald. Should you find any of sufficient interest, then send it to my Brother at Topsfield. I have unanswered letters in hand from the Rooms - this ...g well, for how I. I could not answer them ...w — The joint letter of Br. Ramsey will tell you more ...better about us & our operations &c. & them I could write had I time.

I remain. Dear Sir.

Your humble servant. G. Stone

Date June 11 1834

STEAM BOAT

35 cts — 2,02½

The Rev. Rufus Anderson,
Boston U.S.A.

(Rev. W. Ramsey)

Rev. Rufus Anderson,
Boston, U.S.A.
Mr. Jan. 25/34.

Dr. Weiser.

Dear Sir.

Brother Graves has requested me to obtain some Hindoo idols for you, & to insert their names on the same. I have after much effort procured several, which I now send (Hope they will be the means of awakening a deeper feeling of compassion in the bosom of Christians, for those millions of their fellow creatures who worship them as gods. These idols were stolen from native temples & houses, & brought into the bazaars for sale, - and that by Hindoos too who worship them - How true, the Hindoo gods can neither protect themselves, nor those who worship them - neither can their worshippers protect them. Had I a moment to spare, I should write to write you respecting many things, but I have not. Mr. Sampson has called for all I have to send to the Rooms - Give my Christian regards to Mrs Weiser, and believe me,

Yours very sincerely.

C. Stone.

Nov. 2d/74.

Dated Nov. 22, 1834.
Rec'd April 1, 1835.

G. B. Winer D. D.
Berlin.

Bombay Sat. Eve. Nov. 22d 1834.

My dear Brother,

Your very kind letter of sympathy & condolence dated May 19th came to hand 10th Sept. - many, many thanks for it - I regret that I have but a moment for answering it - My afflictions have been great, but few less than I deserve - the Lord has been gracious, sustained me in them, and I have abundant cause to sing of his loving kindness both in judgments & in mercies. The waters thus which I was called to pass were deep & deep - the wind tempestuous the surges high - but He who stayed a sinking Peter, heard my prayer & sustained me.

I was happy to hear of the safe arrival of my dear friendly daughters in N. York - The Lord is faithful to his covenant - has preserved them when rocked on the boisterous deep & brought them to Christian shores in safety - I doubt not his protecting wing will still be stretched out over their little wanderers, - while the saints spirit of their departed mother may be their guardian angel. I regretted to learn that Mrs. Whitehouse's school was discontinued; but it is all best - man doubteth, but God disposeth. —

I thank you, dear Brother, for the assurance you give, - you will see them "taken care of" - so that "neither they, nor myself, will suffer in consequence of my remaining in Bombay". — I believe I shall not suffer - for I feel that I am where the Lord wants have me to be - & the Lord has proved it better for me, than my anticipations. He saw it was not good for me to be alone, & labouring here single handed, so he has sent

me a helper when I looked not for one. To make a long story short. I am a married man again, and Miss Kimball whom the Board sent to be associated with Miss Farrar in the promotion of native female education, is my wife - We were married on the 23d of Oct. in the Scotch Church - This transaction, so far as I know, is approved of by all the members of the mission - It has the sanction of our united conviction, that it will be promotive not only of our individual happiness & usefulness, but also of the cause to which our lives are solemnly consecrated. Its early date is justified by the circumstances of my family & this branch of the mission. This event was as much unexpected to us, two months previous to its taking place, as its announcement to you can be. But, in view of the providences of God towards us for the past two years, - the circumstances under which we became acquainted, & the reciprocity of sentiments & feelings inspired in our bosoms by more than human power, as we believe, we cannot doubt, that we have acted in accordance with the design of God respecting us. - We can say the Lord has led us in a way we knew not of, - and our hearts respond: amen. We are now settled down and engaged heart & hand in pursuing the objects of our mission. Miss Farrar resides with us - so the Miss Kimball you sent out is associated with her, which she could not have been, had she remained Miss Kimball - My dear wife unites in Christian regards to Mr Anderson & yourself. The Lord be with bless you & yours. Pray for us & the Nestorian Mission, that it may move on with increased efficiency & success. and believe me

In haste, Your affectionate brother, E. Stocking.

P.S. I need not say that the return of Br. Ch. Graves & the arrival of the new helpers was both unexpected & joyous to us -- Your will, with us, sympathize with Bro Graves in his affliction. He is now at the Falls - He will doubtless write you - So far as I have become acquainted with the new reinforcement, I regard them as persons of the right stamp - Bro. Munger I esteem very highly as a missionary - & the lay brethren as consistent christians - They are all making good progress in learning. I believe - I have a "mind to work." - Bro Munger is stationed with me in Rarotonga as is Bro. Hubbard - Bro Abbott soon has gone to the Niggers Station. I have many things coming which I wish to write, but have not time - & it is best for me to remain silent, Ed.

6

The Rev. Rufus Anderson.
Boston,
U.S.A.

Cabin Gale
Ship Canada

Date Nov. 22, 1854.
Rec'd March 23, 1855
Date Proof 13, 1855
Ans.

Bombay, March. 17th 1835.

B. B. Wisner, D.D.

My dear Sir,

Your letter bearing date Sept. 30th 1834. addressed to me, as Secretary of the Marathi Mission, came to hand on the 22d ultimo.- and has been handed over to Bro. Munger, the present Secretary of the Mission, who will duly acknowledge it. — I address these few lines as a private individual; and in doing so I beg to assure you that ~~that part~~ of your letter which relates to my dear little daughters, was read with no ordinary interest; and that you have my warmest thanks for the interest you manifest in their welfare, & the part you have taken in their disposal. — You say, "You know, I saw them several times & had considerable to do with their being disposed of". — Now the fact is, dear Sir, previous to receiving your letter, I did not know aught you had to do with their being disposed of - Nor should I know now how they had been disposed of, had you not informed me. I suppose my brother, with whom you say they are residing, has written me on the subject; but his letter has not yet reached me, & probably will not for two months to come, as ~~it is probably~~ I presume it is stowed in a parcel of pamphlets, which must come from Calcutta per ship. Knowing the feelings of a fond parent's heart, you will perceive that you have conferred on me no small favour, by the few lines respecting them. I hope you will continue the same favour— If not too great a task, you will greatly oblige me, by advising with my brother from time to time, respecting the best course to be pursued in the education of my dear children,

Rec'd. 22, 1834.

It is my desire that they should have a thorough & liberal education, so as to be qualified for the greatest usefulness in the kingdom of Christ. Should my life be spared, I shall hope to see them one day, at the head of flourishing native Female Seminaries in Bombay, pouring into the opening minds of these now pagan infants the light of science & religion. — I feel grateful to God for carrying my dear children to be conveyed over the trackless deep to the land of their fathers in safety, and for raising up so many kind friends, to sympathise with, & care for their bodies & souls. Surely the Lord is a covenant keeping God - He regards the lambs of the flock, - especially those who are made orphans for Christ's sake, as the apple of His eye. The promise is, "when father & mother forsake thee, the Lord will take thee up". To the faithfulness of this promise, I can put my seal, & say the Lord does all things well for those who put their trust in Him. His loving kindness faints not. — Still, my dear Sir, to be thus seperated from the loved objects, which are bone of one bone & flesh of one flesh, in the years of their helplessness, & under circumstances the most trying, is an affliction which a fond father's heart will keenly feel. — There is a balm, however, for those who sacrifice their beloved Isaacs on the altar of duty & obedience! — Accept of my thanks for the assurance of your sympathy & prayers in the severe bereavements & afflictions I have been called to sustain. You will also praise the Lord with me for the mercies He has showed me. — I have not time to enlarge, as Bro. Reed, who is to be the bearer of this, has arrived on his way to the ship, in which he & Mrs Reed embarks for Liverpool. From him & other sources, you will learn all about our missionary operations &c. — I intended to have sent to the Recorder my journals, while visiting the schools on the continent; but not

nor health will permit me to copy them. I send them to my brother, the Dr., with permission, should he find anything of sufficient interest for the Herald to extract the same & send it to the Rooms, or should you prefer, to let your read & extract as you might think best. As they were written for the perusal of my dear wife, you will pass over with kind feelings all that will be uninteresting to no one else. — As all the Marathi services in connexion with our mission in Bombay must devolve on me for the present, I shall find no time to copy any journals — and besides I do not keep journals for the public, but for the gratification of my friends. — Pray for us — for the heathen — for the world's redemption: — and may the angel of the Covenant bless you with His presence at all times.

I am,
My dear Sir, in much haste.
Yours very sincerely.
C. Stone.

Dated Brooklyn, March 27, 1835.

Rec.d Aug. 18, 1835.

Ans.d March 15/36

(Rev. Hollis Read)

B. B. Visner Esq.

Boston.

N.S. Q.

Forwarded from Salem by

Respy.

Yrs. Respectfully

D. D. Ozias

Postage, Consular

Agent at

Salem

To the Prudential Committee of the A.B.C.F.M.

Gentlemen.

Permit me to lay before your the following statement in relation to my connection with "The Oriental Christian Spectator" for the years 1830-33, and the pecuniary results of the same.

A Religious Periodical through which the friends of missions & Evangelical piety could speak to this Christian community on subjects connected with the prosperity of Christianity in Western India, had long been a desideratum among missionaries & others. But the circumstances of your mission here were such, as to render it inexpedient for the mission to issue such a Periodical on its own responsibility, however desirable such a work was felt to be. On the establishment of the Scottish Mission in Bombay, the subject was again agitated & discussed in the circle of missionary friends; the result was, the issuing of a Religious Monthly Periodical was deemed desirable, - not by one particular mission, but by persons belonging to the diff. Christ denominations of Christians here.

Application was made to me to act as an associate Editor & Proprietor of the proposed Periodical. I declined, at first, on the ground that it might involve pecuniary responsibilities which my circumstances would not justify, and that it might might interpose with my more appropriate missionary duties. But as my missionary colleagues thought it advisable that a member of our mission should be connected with the proposed periodical, and it was confidently affirmed that no pecuniary loss should be sustained by the Proprietors, I consented to become an associate Editor & Proprietor.

The O.C.S. received better patronage than was anticipated; but owing to the large number of copies printed, the increase in the size, and the large number of gratuitous copies sent to different missions, &c. at the close of the 4th volume 1833, the Proprietors were in debt to the Miss. Pres. [illegible] Rs 2000 [illegible] Wilson & Mensies having retired from the

Dated Barnsley, March 27, 1835.

Rec.d Aug. 18, 1835.

Ans.d March 15/36

B. B. Visser. Esq.

Boston.

U.S. A.

(Rev. Hollis Read)

Forwarded from Mr Nelson to
Rev. Dr.
Mr Copleston
B. D. Cooke
Mottey, Consular
Agent at
St. Helena

To the Prudential Committee of the A.B.C.F.M.

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As there were many outstanding debts at that time, it was thought advisable not to make any arrangements for paying off the debts of the firm till they should be collected. In course of the year 1834. unpaid subscriptions were collected & monies received for the sale of book & tracts, to the amount of nearly Rs800. In April 1835. the Proprietors of the O.C.S. up to the end of the year 1833. after much consultation, agreed to become individually responsible for the payment of equal parts & only equal parts, of the remainder of the debt due to the Mission Press, and to be entitled to equal portions of the unsold volumes. The amount of the debt which devolved on me to liquidate was Rs419-11-82. This sum I have authorized Bro. Sampson to place to my debit in an a/c with the Mission for the present year.

There were 118 entire copies & 678 odd numbers of the O.C.S for 1830—33 unsold One third of which fell to me.

On my assuming the responsibility for the payment of one third & only one third of the debt in April last, I proposed the following resolution to the Mission, which received the sanction of some of the members, but not of others, on the ground that the Mission had no authority for remitting the debt.

"Whereas at the close of the year 1833, the date of Bro. Stone's withdrawal from the Editorial & Proprietorship of the Oriental Christian Spectator, there was due from the Proprietors of the said O.C.S. to the Mis. Press the sum of above Rs2 of which Rs1257.2.40 still remaining unpaid, one-third of which sum devolved on Bro. Stone as joint Proprietor to pay: and whereas the issuing of such a Periodical was deemed of great importance to the cause of Evangelical piety & Christian missions in Western India; and whereas Bro Stone did not expect any emoluments from the same, - all the profits of which were to be devoted to Native Education; and whereas the net profits of printing the said O.C.S. to the Mis. Press has been more than double the balance which falls on Bro Stone to liquidate, Resolved. that the same Rs419-11-82 be remitted by the Mis. Press: and that one third of the unsold copies & numbers of the O.C.S., amounting to 118 entire copies 2678 odd numbers, be at the disposal of the Mis. Press."

As I can present the whole subject, as I wish to lay it before the Committee of the Prudential Committee, better in the form of a resolution & preamble, I beg so to do; not however, because I wish to dictate to the respected body, or to prefer any legal claim, for such I have not; and whether I have any claim in equity, will be left for them to

Whereas, Mr. Stone of the Marathi Mission, in consequence of his connexion with the O.C.S. as an associate editor & proprietor, has become responsible for the payment of one third of the debt of the said O.C.S. due the Mission Press for printing the said periodical four years, amounting to Rs419-11-02. or £109. - and whereas the said Paper has been promotive of the cause of missions & Evangelical piety, in Western India & elsewhere: - and whereas the net profits to the Mission Press of printing the said O.C.S. during Mr Stone's connexion with it, amount to more than Rs 2000 besides other important advantages, & copies amounting to Rs200 have been sent gratuitously ~~sent~~ to the Mis Rooms, & the different missions of the A.B.C.F.M. — Resolved that the Marathi Mission Press remit the payment of the aforesaid sum of Rs419-11-02. to Mr. Stone, & that one third of the unsold copies & numbers of the said O.C.S. be at the disposal of the Mission Press.

One Resolution more, and I am done. Whereas the prosecution of the Editors of the O.C.S. for a libel in the year 1833, on account of the insertion in the O.C.S. of a communication from the Rev. Rollis Read of the Marathi Mission at Ahmednuggur, resulted in involving the Proprietors, for damages & expense, more than Rs3000, and after the liberal aid granted by individual friends in Bombay, & the payment Rs 100 by each of the Proprietors, there remains an unpaid debt of Rs 60[illegible] a half of which Mr Stone is responsible; and whereas Mr Stone disapproved of the insertion of the said libellous article, Resolved that the treasurer of the Marathi Mission pay the same, should no other means have been provided.

I have said, should no other means have been provided, because there is some faint prospect, that the amount of the unpaid debt, may yet be collected here.

Having said thus much on this unpleasant subject, and thus much I felt in duty bound to say, the whole subject is respectfully submitted to the consideration & direction of the Prudential Committee, in whose wisdom & equity, I have the fullest confidence.

I remain,
Gentlemen,
Your obedient humble Servt.
Ch. Stone.

Bombay. Sept. 30th 1835.

Urgent forwarded

To the Prudential Committee
of the A. B. C. F. M. 26 3/4

~~Jeremiah Stone M.D.~~
Boston
~~Hospital~~ Chap.
U.S.N.

Franc. Capt. Smith
Ship Enterprise

Yokohama.

Ans. Sept. 1846

Date Hong Kong Jan. 30, 1846.

Rec'd March 11, 1846

Date March 18—

Ans. March 23.

The other members of the Financial Committee having given their reasons for not auditing the within a/c. it seems to be my duty to say why I have done this.

1. I believed Mr. Sampson's Charge on account of the O.C.S. unauthorized & illegal. On the 31st of Dec. 1834 the Proprietors of the O.C.S. had not made any arrangements for the discharge of the debt due for printing, by which Mr. Stone was authorized to pay, or assume the responsibility of paying the sum charged in Mr. Sampson's a/c. with him for 1834. The arrangement which the Proprietors of the O.C.S. made, & which authorized Mr. Stone to assume the responsibility of paying one third, & only one third of the debt due the Press was not made till April 1835; Consequently Mr. Sampson had no authority for charging Mr Stone one third in his a/c with him for 1834. nor had Mr. Stone any right to acknowledge it as belonging to his a/c. with the Mission which closed Dec. 31. 1834. As the proportion of the debt due for printing the O.C.S. which was to be paid by each of the Proprietors, was not determined among themselves till April 1835, therefore, the determining of this matter by Mr. Sampson before the close of 1834, & the making the result of such determination a matter of charge in his a/c with Mr. Stone for 1834. I did think to be illegal.

2. The brethren of the Bombay branch of the Mission took the same view of this matter, as appears from the following Resolution passed Feb. 3d 1835. "Resolved that Br. Sampson be requested to withdraw his Charge against Br. Stone on account of the O.C.S. & refer the amount due for printing that work to the Proprietors of the same."

It should be observed that Mr. Stone, since the adjustment of the Proprietors, has constantly professed himself under obligation to pay one third of the debt, & has repeatedly assured the Committee that he had authorized Mr. Sampson to bring the same to his charge in his a/c. for 1835.

The item with respect to paper is not acknowledged in this a/c. & yet Mr. Boggs has assured me that excepting the charge of the O.C.S. not being acknowledged he was ready to audit the written a/c.

Bombay Sept. 23. 1834. S. B. Munger.

Duplicate

Dr. The American Mission in Bombay in.

Dec. 31st	To Stipend including 2 children.					1532	"
" "	" Conveyance. — — — — — — — —	213	"	"			
" "	" House rent 7 mos for my family, Miss F. Poor, & Central F. Schools	350	"	"			
" "	" Seapoy for guarding the premises. @ Rs 1. pr. mo. —	7	"	"			
" "	" Pundit & Munshi. — — —	132	"	—		702	"
" "	" 11. Boys' Schools on the Continent. & Travel. Exps. of Supt. —	1289	2	"			
" "	" 6 do. in Bombay.	472	"	"			
" "	" Jewish Superintendent's wages. —	166	"	—		1927	2
" "	" Repairs & improvements on Mis. houses. & tax on Hill house	161	"	"			
" "	" Expense of moving twice. —	11	3	50			
" "	" Extra expenses of tours on the continent 7 weeks —	68	3	—		241	2 50
" "	" Mr. Bell's wages, as teacher of the Eng. School. 5 mos. @ Rs 75 Pam.	375	"	"			
" "	" Rama's do. assistant in do. " " 12 "	60	"	"			
" "	" Copy of Molesworth Mar. Dic. for do. " " —	20	"	"			
" "	" Desks, benches, & racks for do. " " —	21	"	—		476	"
" "	" Marathee books for Mis. Library. purchased per order of Mission	42	3	"			
" "	" Renewal of Govt. Note & postage. — — —	3	"	08			
" "	" Hindoo gods for Dr. Wisner, Boston. —	8	2	"			
" "	" Subscriptions to Religious Societies. —	60	"	—		114	1 0
" "	" Paid Deposit, received by Bro Garnett. 1828. & interest	505	"	"			
" "	" do. Cash to Enos Rs 12 — board 26 days Rs 14. =	26	"	"			
" "	" Rec'd Donation from - Bradly, Esq. per H. Hill Esq. $ 10 —	22	"	80	=	553	"
" "	" Pd W. C. Sampson. Treas's. order on H. Hill, Esq. $ 2207, 20. in favour of Mrs. Hall —	4900	"	"			
" "	" do. do. " Balance of order on Messrs Remington & Co.	83	3	27			
" "	" do. do. " order on H. Hill Esq $ 902.95. on G. Ellis amount.	2000	"	—		6983	3
" "	" do. do. " Dividend on Funds in Mrs Rollens Hs. Estate.					700	"
					Rupees	13,230	1

Believing that the debt of the A. C. S. up to the close of 1833 [illegible] and that it was the duty of the Treasurer and Printer to requ[illegible] approval of this A/C until that debt is settled either by [illegible] acknowledging it as due to the Printing Office for [illegible]

(The Editors & the C.E.S. did acknowledge it as due from them)

(S Lond. L. 34)

Toward the close of 1833 at the request of Mr. Stone, I made out [illegible] forwarded the orders on separate sheets to each proprietor, [illegible] a duplicate, which was kindly noticed by Messrs Wilson & Moore [illegible] Mr. Stone. I took it for granted he would be very happy to have [illegible] the debt in this way. I therefore cannot possibly [illegible] for paper sold him in May or June, 1834 for which he has given [illegible] bill for paper should be credited, and the amt. of the Note debited to the [illegible]

A/c with Cyrus Stone. 1834. Cr

Dec. 31st	By Cash recd of W. C. Sampson Treasurer of Mission. —			2723 227
" "	" Drafts on H. Hill Esq. do. March 28th for ₹452.50. in favour of J. Stone	1000	" "	
" "	" Do. do. do. Nov. 21st for ₹2207.20. " Mrs Hall	4900	" "	
" "	" Do. do. do. Nov. 22d for ₹450.45. " J. Stone	1000	" —	6900 " "
" "	" Orders on do. by C. S. Jan. 11th (@ authorized rate of Exc) " J. Stone	500	" "	
" "	" Do " do. do. May 5th ₹100. (do.) " do.	221	" "	
" "	" Do " do. do. Nov. 22d ₹150 (" do.	330	" —	1051 " "
" "	" Error of an order in last years A/c. " do.			500 " "
" "	" Dividend of 25 P. Cent on Funds in Estate of Mrs Shotten Hd.	1110366		
" "	" Interest recd on Govt. Note of Sa Rs 6000. —	279225		1390191
" "	" Subs. to Mission acct. Capt. Mdesworth 100. Rev. W. Tyrie 15.	115	" "	
" "	" Donation to the Evangelist & Reporter. col. Wc from Friend at B.	75	" —	190 " "
" "	" Cash. paid Mr. Bell, teacher of Eng. School. by W. C. S. 4 mos.	300.		
" "	" Do " Ramu. Assistent in Do. " do 3 mos.	36.		377 " "
" "	" Do. " per copy of Molesworth Dic. for Eng. School	20.		
" "	" Do " " Books. Books. & Charts. — do —	21		
" "	" Miscellanies. 10 copies of Hall's "Help &c" sold to boys in my Eng. dep	20	" "	
" "	" 1/2 Doz. Morocco skins sent from Armenia ₹15.58	34	164	
" "	" Balance carried to new account — —	₹33	83	98 147
			Rupees	13,230 165

E. E. Cyrus Stone

Bombay Dec. 31st 1834.

g. 15th, 1835

23 ne due the 1st of Jan. 1834,
gu payment of that debt I cannot
sent as an item in this A/c or by

G. W. Boggs

Examined & approved S. B. Manger. Mahim August 20. 1835.

a/c against the Proprietors of the B.C.S., Mr. Stone telling me that he was unc[illegible] and
[illegible] immediate settlement: and not receiving a reply, I auth
[illegible] their proportion of the debt. Not so yet heard, I fear
[illegible] charged it again to him. But it appears he will not be [illegible]
[illegible] — It ought also to be mentioned here, that my A/c containing a charge against
[illegible] Premises on Note, the amt. of the Bill for the year is 75.12. I think the Sanct. of the
[illegible] Further than the above, I have not examined this account. Sd/ W. C. Sampson

Ans. Mrs Ann M. Apo.
with C. Stone, 1834.

Afe of Rev. C. Stone
Rev. S. B. Munger &
Wm C. Sampson

Feb. 29. 1836.

H. Hill Esqrs
Boston

Bombay Octr 7th 1835.

My dear Mr Hill.

I greatly regret the necessity of forwarding my a/c with the mission for 1834. to you unaudited. The reason of which you will learn in part from the remarks of the Financial Committee on the same. I shall add no remarks of my own, in as much as I promised not to. Bro. Mungen's remarks give a true statement of the case. I have written to the Prudential Committee on the subject of the pecuniary embarrassments I have to sustain in consequence of my connexion with the C.C.S. Whether they will deem it a duty to afford me any relief I know not. But it appears to me no more than just that they should, in as much as the priority of the C.C.S. has been & is still a source of much pecuniary profit to the Prds.

I have not time to enlarge. You will doubtless learn from other communications that several of our number have been sick. Bro Mungen has had a very severe attack of inflammation of the bowels; his life was nearly despaired of for several days: but God has mercifully raised him up again. Bro Sampson is troubled with some affection of the lungs. leaves to-day, on a voyage to Ceylon for the benefit of his health. Bros Beggs & Abbott at Ahmednuggur, have been ill, but are now convalescent. I am much troubled with my old chronic affection in my side; but, thro' the mercy of God, am still enabled to perform my usual missionary duties, which are great. Mrs Stevens health is suffering considerable from the climate. On the 30th ult I baptized a Hindoo convert, who has become a valuable missionary assistant. Last Sabbath I baptized a Hindoo female about 30 years of age, an inmate of the Poor Asylum, In Eve. Bro Mungen baptized a Portuguese convert from the Roman Catholic faith. I have now six inquirers 4 men & 2 females who appear serious. Help us by your prayers. Christian salutations to Mrs H.

Yours very affectionately. E. Stevens

Rev. Cyrus Stone.
Dated Oct. 7. 1835.

Feb. 29. 1836.

Ans. May 26 —

Henry Hill. Esq.
Boston. Mass.
U.S.A.

NEW-YORK
SHIP
FEB
29

Ship Elizabeth

P.S. We are heartily looking for the arrival of the Shepherdess. She arrived at Ceylon 9th Sept. & sailed for this port on the 14th. An ordinary passage ought to have brought her here on this. Mr. Elizabeth. Capt. Smith [illegible] to remain

Bombay Oct. 8th 1835.—

Rev. R. Anderson.

My dear Brother,

As the Elisabeth, Capt. Smith, sails to-day for New York, and having a few moments of leisure this morning, I have thought it duty to address a few lines to you. We are anxiously looking for the arrival of the Shepherdess, which arrived at Colombo, Ceylon, on the 9th of Sept, & sailed for Bombay on the 14th. We learn that Rev. Messrs Poor & Lawrence with their wives to join the Ceylon mission, & Rev Messrs Ballantine & Webster & wives to join the Bombay mission, were passengers in the Shepherdess. and that she has a cargo of ice, all of which are greatly wanted here at the present time. I beg the favour of your laying before the Prudential Committee the enclosed Statement; and inform me of their decision soon as convenient. I feel a strong persuasion that, in view of all the circumstances of the case, the Committee will award me the relief asked.

As it respects the translation & printing of the S.S. in Marathee, I regret to say that it is nearly a year since your missionaries here have had an entire copy of the N. Testament, or of Genesis & Exodus, for circulation: and if we are to wait for the B.B.S. Committee of Translations to furnish a new translation, I fear we shall wait till one half of the present reading generation have sunk to their graves. It is now nearly three years since this Committee commenced its labours, and as yet it has printed only the Gospels by Matthew & Mark. Acts is in the Press & has been for nearly 6 months, & will be 6 months more unless the Committee furnish matter more rapidly. The B.B.S. have voted to reprint Luke & John, from Bro. Graves old edition without any alterations. Whether the translation of the translation Committee when furnished will be better than Mr. Graves revised edition is very doubtful. In my opinion there is not a member of the translating Committee to be compared with Bro Graves as a translator. Besides one member of the Committee, says "the ~~edition of the Committee~~ edition of our Committee when finished will be like a speckled bird; the portions prepared by the different members will be as unlike in style &c, as the feathers of a speckled bird. Another member says, the Committee have made efforts to agree to some uniform system of orthography &c, but they are wider apart than ever. Capt. Molesworth has withdrawn from the Committee. Rev. Mr. Piper of the Church mission who is engaged in translating the Church Prayer book & Psalms, ~~who~~ refuses to act with the B.B.S. Committee.

In view of these things I much regret the restrictions under which the Am. Bible Society has placed the appropriation of their munificent donations for printing the Marathee Scriptures. I say restrictions for Br Allen, who acts as the B.B.S. agent assures us that the mission have no right to appropriate its funds to any other

translations than those sanctioned by the B.B. Society's translating Committee; and it was for this reason that your mission did not proceed in printing an edition of 6000 copies of Bro. Graves' revised edition of the Marathee N.T. as your authorised us to do two years ago. I say, I regret these things are so, in as much as the poor heathen in the Marathee country must be deprived of the torch of Revelation to enlighten up their way to heaven, even when means are provided for lighting thousands of these torches in their present dark & cheerless dwellings. I am exceedingly grieved that things must be so, & our missionary labours be so clouded. Had we as a mission gone on & printed 6000 copies of Bro Graves' revised edition, were as it was received from America, as we had proposed to do, we should have had a more faithful translation of the N.T. than I fear we shall have from the Committee for years to come; and such an edition might have been put in circulation ere this time, & be read by as many families. And another edition of 10,000 prepared by your own missionaries might now have been in the Press, which would be circulated before a better will probably be furnished. I receive constant applications for the portions of the O.T. which are translated, but out of print, from the Jews. How long are things to remain so? I have been induced to make these remarks by reading what Bro Graves has written in his letter to you. If the Prudential Committee will grant my prayer in my Statement to them, I will devote the amount of the sum due the Mag. Pub. & for the libel, to printing such portions of Bro Graves' translations of the O.T. as this branch of the mission should approve. I have not made these remarks to cast blame on any one, but that you may see the true state of things here in relation to printing the S.S. I approve of Bro Graves' remarks, & hope some way will soon be opened for giving the Marathas the S.S.

I have not time to say much about our operations; but as it is more than a year since this branch of the mission has made any communication to the Board, perhaps I ought to say a few words respecting my own labours.

On the departure of our associate brother Ramsey, all the more direct missionary duties devolved on me. I sustained the Marathee & English services at the chapel on the Sabbath & other days, until the arrival of the new missionaries in Sept., when Bro. Cooper took the Eng. Service. I also held a Marathee service at my house Sab. P.M. for the benefit of those connected with my native Free Schools, & others: also a Lecture Jews. Ens. in Eng. for the benefit of native young gentlemen. The average attendance was from 30 to 50. Have a class of native youth who have situations in offices, to which I devotes an hour each morning in giving them instruction in English. The superintendence of the Marathee Schools in Bombay devolved on me. The correction of the Marathee Press also demanded my attention, till relieved by Mr Allen in Oct. Devoted as much time to preaching

& conversing with the natives abroad as time & health would permit.

From Nov. 1834. to Bro. Beard's departure for Am. March 1835. he conducted the Marathee services in the Chapel on the Sabbath. I held a meeting at the same time at my house for reading & expounding the Scriptures in Engs to my Eng. Class of Native youths. Since Bro Beard's departure all the Marathee services have again devolved on me; - the correction of the Marathee Press has demanded a considerable portion of my time. In Dec. last by a note of the mission I visited the mission Schools on the Continent. Did not find them in so prosperous a state as could be wished, not having been visited for nearly a year by a member of the mission, the teachers had grown remiss. - reproved them for the same, - distributed about 200 books - preached the Gospel more or less extensively in all the villages. In Feb. revisited the Schools, found them more flourishing - my reproof in Dec. did good. On my return home found to my grief, that the native young men who had commenced attending my Eng. Class & Lecture, had in a great measure lost their interest & fallen off during my absence. I feared it would be impossible to revive the interest again, they are so gregarious in their character. So I have found it, for the number which have attended since varies from only 10 to 20. This was as I anticipated, when I left my operations in Bombay to visit the Schools on the continent. I am more convinced than ever, if missionaries intend to produce any permanent effect, they must concentrate their efforts to a certain spot. I still have all the Marathee services & part of the English to perform. The Marathee services have been better attended at the Chapel for three months past, than ever before. The average attendance has been from 150 to 200. more than half of which are scholars in the upper classes in our boys & girls schools. On the last Sab. in May Siwaji or Sewajee a native convert of the Mhar caste, was baptized & received into the Mission church. He is about 30 years of age - an intelligent man - perhaps a happy talent for acquiring & communicating Christian instruction. He can read write both the Burbhee & Modi characters, & speaks the Hindustanee & Guzzinthee languages as well as the Marathee. He manifests a humble & truly christian spirit, - is much engaged in making the Gospel known to his benighted & superstitious country men. - old castes listen to him with much interest - he is a valuable missionary assistant. I wish we had a thousand such. At the Marathee services last Sabbath I baptized a native female, aged 25 or 30. - an inmate of the Poor Asylum. She has an active mind, & trust she will also prove to the inmates of the asylum. At the Eng. Services in Eng. Angla Frances, a convert from the Romish faith, was baptized & received into the church - Bro M. Appointed. He is a promising young man - was formerly under the instruction of Bro. Graves. He is now employed as teacher of our Eng School at Mahim - His wife is still a Catholic - he is greatly persecuted by the R. C. Priests. - I have now 4 men & 2 females all Hindoos, who attend on my instruction, & who appear to be serious inquirers - all have asked baptism. How they will prove, I cannot say. Have established two additional schools on the continent. The mission Eng. School in Bombay is attended by 80 Hindoos, Mussulmen, & Parsee lads. Have in a competent teacher

Rev. Rufus Anderson.
Sec. to the A.B.C.F.M.
Boston. Mass.

Thos. Coffin Smith
Ship Elizabeth

NEW YORK PUBLIC LIBRARY FEB 26

Rec'd Mch. 8, 1835

Ans'd Apr. 29, 1835

Ans'd Aug. 15

Ans'd Nov 26

Seven Americans who could devote his whole time to it, and proper books furnished might soon be increased to 2 or 300 hundred. does entirely independent to our religious opinions would build a school house up independent of opinions, I hope a thousand dollars would be spent here in infancy of religious opinions. I hope a thousand dollars would be spent in school or preaching.

Then any other friends of religious opinions & the Romans, also with them be sent to the charge of such a person as shall be faithfully to our Brethren in India. Yours very affectionately, E. Stearns,

Remember me affectionately to Mr. Anderson, and Mr. Rennie & Brethren.

Church Mission House, Cotta. Ceylon Jan. 1st 1836.

Rev. Rufus Anderson,
Sec. to the A.B.C.F.M.,

My dear Brother.

In the mysteries of divine Providence, I am addressing you from this far farmed spicy Isle. I will, therefore, preface this letter in solving the mystery. In Oct. soon after the arrival of the "Shepherdess" at Bombay, I had a severe attack of the liver complaint, attended with fever; but, by the blessing of God on the timely application of powerful remedies the fever was subdued, & the disease arrested, and after a confinement of four weeks, I was able to ride out again. Being in a feeble state, the disease not wholly removed, only arrested in it progress, my physicians advised my immediate return to Ceylon per Shepherdess as affording the only prospect of any permanent relief. But owing to the reduced number of active missionaries in the Madras Mission, the present state, operations, & prospects of the Bombay branch of the mission, I could not feel it my duty to accede to their advice, till I should have tried the effect of a change in this country. I was then advised to take a voyage to Ceylon or Singapore, and being convinced that a change by water was indispensable to the recovery of even tolerable health, I felt it my duty to accept of Captain Kinsman's kind offer of a gratuitous passage in the Shepherdess to Colombo. I left my dear family in Bombay & embarked for Colombo, on the 5th Dec. & arrived here on the 21st ult. I was very seasick all the passage, which exceedingly reduced my strength - on my arrival could scarcely walk across the deck. Hope however, I have derived essential benefit from the voyage - I now feel much less pain & soreness in my side - the liver secretions are assuming a more healthy appearance. On my arrival at Colombo, I received an invitation from my Brethren of the Church Mission at this place, to spend a few days with them; and thus I am here.

The Mission Premises, at Cotta, are pleasantly & romantically situated on a little eminence, in the midst of the Cinnamon groves, 5 miles from Colombo. They consist of 4 dwelling houses, a large building occupied as a Printing Establishment & Boarding School - an English School-house, & a Shingalese girls' school-house. With one of the dwelling houses, is a church in which English services are held - & with another, a church for worship in the Shingalese language. At present there are only 2 Missionaries. Revs. Messrs Bailey & Selkirk, and Mr. Riddle, the printer, & their families. Rev. Mr. Lambrick with his family returned to England last season. There are connected with this station two Natives, ordained Deacons - two Catechists - 15 Native youth in the Boarding Institution, 9 of whom are communicants of the Church about 30 boys in the Eng. School, and 70 girls in the Shingalese school on the premises; and 12 free schools, in which are 250 boys & 50 girls, scattered thro' the villages around Cotta. All the Natives are baptised Christians, thro' worship of Bhudha. They have no cou[illegible] I have said thus much not for publication, but your information. At this sequestered spot, I breathe a soft & salubrious atmosphere & share in the hospitality & sympathy of Christian friends.

As this climate thus far appears favourable to my health, and as a passage to Jaffna cannot be obtained without difficulty & danger in consequence of the N.E. Monsoon, I have concluded to remain on this part of the Island about a month longer. Purpose to take a trip to Kandy 70 miles in the interior next week, & spend a few weeks in those cooler regions. About the first of Febru[illegible] I hope to go to Jaffna - from thence, if my health will permit, to Madura - & across the peninsula to the Malabar coast, a[illegible] Cochin or Calicut, and thence by boat to Bombay, where I hope to arrive in March. Whether I shall accomplish my ob[illegible] or find a grave sooner or later, is known only to Him who [illegible] the footsteps of his servants & directs the falling sparrow. In refer[illegible] to this as every other event, I can say, "thy will be done".

The Brig "Quill", Capt King, from Salem 17th Aug. arrived at Colomb[illegible] Dec. 23d. and left for Bombay on the 28th. I have taken charge [illegible] the letters & packages for Jaffna & Madura.

I have time & strength only to ~~notice~~ acknowledge your letter, dated N. Y. City. May 9th/35. rec'd. per "Shepherd's". I thank you for the same. I regret the delay of my letters to you & other friends in 1834, so long at the Rooms. - think there must have been some culpable neglect.

I can assure you, that all you wrote respecting "making me accountable for the want of that harmony in the mission which was so much desired". — "and my not being convinced that the Committee are right in the principle they have adopted, that missionaries should not traffic for gain", is received with kind & fraternal feelings. I must acknowledge that I did receive the impression from your letter by Bro: Allen & his statements on the subject, that you did regard me "solely responsible for the want of harmony" complained of; and I knew that such an opinion did me great injustice. Your assurance, therefore, to the contrary is cordial to my afflicted feelings. as to "the principle", "not to traffic for gain". I can assure you, I heartily approve of, and re-solved & have knowingly called its correctness in question. Nor am I conscious of ever having transgressed it in practice. The traffic in Bibles & other religious books in question, was not "for ~~private~~ gain". i.e. pecuniary gain; but spiritual gain - eternal gain to those who should be furnished with them. Your hope, that "whatever may be my private opinion, I would strictly regard the principle", your may not assured will not be disappointed by me. I have ordered no books, since my letter to the Committee on the subject; neither have I violated any regulation of the Committee, as I am aware, since my connexion with the mission. Neither have I knowingly, tho: I may have inadvertently, ~~[illegible]~~, infringed any regulation or established usage of the mission. And here, I beg to say, that the Resolution passed by the Mission at its General Meeting 1834. respecting the publication of the 10 Tracts, in connexion with the statements sent to the Rooms, unknown to me, by individuals, as I am informed, does me great injustice. So convinced of this were the Brethren at the last General Meeting, that the expediency of passing another Resolution on the subject was suggested to me. But as the object of the mover of the original Resolution passed last year, was conciliatory - and thinking it better to suffer wrong than do anything which might be wrong, and as the subject of the tracts was settled, I thought it not advisable to agitate the subject again, as unpleasant feelings seemed to be excited in the minds of some. "Avenge not yourselves, brethren" says the apostle,

mail

30 MAS.

The Rev Rufus Anderson,

Cor. Sec. A.B.C.F.M.

Boston. (Mass)

{For Shepherdess
{Capt. Kimsman

Mad. Mary Ann

Mad. Mary 2, 1836

Mad. Mary Ann

Mad. Cates, Boston, Jan. 11 1836

for Rev. Rufus Anderson, or Secretary of Committee, or
Mission House
upon money matter and the most good: Cate of Cotton
Mass. matters in state, Yours in haste, E. Cates.

I have written thoughtlessly now time, to very anything about an inquiry operations & prospects at Bombay. I must refer you to the Minutes of the Annual General meeting in Nov. which you will receive by the Rev. Lindsey. & the Report of this inspection for 1834-35; which is being printed, & will probably be sent you by the "Deville". As to the operations of the Press, I can only inform you, the Marathi printing has not been interfered by English printing. Every page of Marathi ~~that~~ ~~the~~ ~~Press~~ has been printed & ten times the amount of Marathi matter

been furnished. You will see by the Minutes of this Gen. Meeting, how the Mission requires Br. Lansing's assistance of this Mission. Br. Webster arrived from his labors by sickness. The Lord is still afflicting, & still sending upon us. In my opinion, the prospects of the Marathi Mission are never better.

It was with extreme regret, I saw Br. Graves, & Br. Ingersoll, go from us with unanimous hearts, to labors, more congenial & more promising. & more suited to their talents. & to the Mission in general. I was obliged to leave the station for a short season; then to return to a more characteristic, & with greater energy & experience with the Country. & the Language & in much weakness, but with the spirit of

I.S. I shall be glad to receive a few lines from you concerning the affairs of your cause, either for Bro. Rangasamy, or Bullemma of Cuddalore, as the case may be. Kindly let us know how many will come to the meeting, and how many will be ready to receive baptism. Let us know. Let us hear from you.

Yours in the Lord,
Rev. Gregory Stone.

Stamp

Letter, Cuttor, Jan. 11, 1836
Rec'd May 2, 1836
Ans'd May 24

Rev. Rufus Anderson,
Cor. Sec.
A.B.C.F.M.
Boston. (Mass)

For Shipping
Capt. Kimman

MAS 30

9 hours within twenty-four hours of my receiving a letter from you, stating the circumstances of Ramalingam's death, I wrote a letter to the Missionary of the American Board at Madras, which was sent by the Rev. Mr. Chamberlain, who was then at Madras, & hoping to be ordained & return to Jaffna in Dec. 1835. Mr. Chamberlain's letter was written by the "Daniel", as the Chaplain of the Fishery, & will probably be sent up by the "Daniel" as the Fishery, & can of course, the Madras Painting has not been finished or completed by Entalli painting. Every day & Madras should be the first on his painting & Entalli painting. Every day & Madras should be the first on his painting & on Sundays he remains & Madras might have been painted by matter

been furnished. You will see by the Minutes of the Gen. Meeting, how the mission regards Bro. Sampson's official correspondence, as treasurer of the mission. Bro. Webster arrived very opportunely, as Bro. S. is laid aside from his labours by sickness. The Lord is still afflicting, & still smiling upon us. In my opinion, the prospects of the Bombay branch of the Madras Mission were never brighter than the last 6 or 8 months.

It was with extreme regret, I was obliged to leave the station for a season. God grants it may be but for a short season; then to return with renovated health, to labour more abundantly, & with greater energy. Kind regards to Mrs A. & all connected with the Rising, & the Bombay missionaries in particular. Yours in much weakness, but with affection, b. Stone

Bombay. Sept. 27th 1836.

Rev. R. Anderson, Sec. to A.B.C.F.M.,
Missionary Rooms, Boston.

My Dear Brother.

As Mrs. Stone & myself start early in the morning to visit the mission Schools on the continent, I have but a moment this eve for writing you, per Brig "Cherokee" which sails direct to N. York day after tomorrow. Still it is with much pleasure I improve this moment, though a sleepy one, to acknowledge your kind letter of the 14th March, and to give you some account of myself since my last letter to you dated Colombo, Ceylon Dec. 1835. Here I would say, I have not yet received the letter you promised to send me by the vessel which were to have sailed for Calcutta on the 21st March. I regret this as I am anxious to know how the Committee have disposed of my petition, before the present financial year of the mission closes, which is on the 30th inst. We were glad to hear, thro' Mr. Hill, of the safe arrival of the Shepherdess in Salem. – Hope she, or some other ship from N. England, is far on her way ere this towards Bombay with a cargo of devoted missionaries – I can assure you that many such are wanted immediately in this field. I will now endeavour to give you an outline of my proceedings since my last per Shepherdess. In that, I believe, I intimated to you the course I thought of pursuing, & the reasons of the same. From Colombo I went to Kandy, 72 miles, on the high lands, in the interior, after stopping there two weeks, and my health having become much refreshed. I took a trip to Nuwera Ellia 50 miles farther, the summit of that spicy Isle. The climate in those upper regions was delightful, – cool, salubrious, invigorating. – the scenery grand. Had I have remained there a few months, I probably, should have derived essential benefit; but owing to the expensiveness of living, in connexion with previous arrangements for proceeding to Jaffna, I remained there only 14 days. My health was much improved by my trip to Kandy & N. Ellia. I am fully persuaded there is no better climate for invalids, by liver affections, than the southern & interior parts of Ceylon. I do not think so favorably of Jaffna. I left Colombo for Jaffna, per boat –

that matter been furnished. – also, respecting Bro. Greene, the A.B.C.F.M. should be notified to notify Committee. The whole of that communication, more than two years ago, to make what use of them the Board thought fit.

on the 30th Feb. and after a tedious passage of 14 days, arrived at Bro. Spencelings in Overtoville on the 12th March. Received a most cordial welcome from all the Brethren in Jaffna. Visited all the missionary Stations in the District, — Church & Wesleyan, as well as American, — looked pretty closely into all their operations — conversed with them freely on all missionary subjects, and held delightful fellowship with them all. As their views respecting missionary operations were generally in unison with my own, I was much pleased with them, as you will readily suppose. I spent nearly 4 weeks with them & then very pleasantly, and, I trust, to mutual edification. If you wish to know further particulars of my visit to Ceylon, I must refer you to my journal, which I send with this, I presume, however, you will not have patience to wade thro' it. I designed my journal for my relatives; but as I have neither time nor strength to write extracts from it for the Rooms, I send it you, after using it what you wish please send it to my Bro. the Doctor. I shall send the remainder part of my journal from Jaffna to Ramnad, Madura, Tinnevelly, Travancore, & up the Malabar Coast to Bombay, by the next opportunity. Suffice to say here, that I accompanied Bro. Dr Poor & Bro. Todd from Jaffna to Ramnad & Madura. I saw much in the missionary operations in South India that was cheering — some things painful. I arrived home on the 20th May. Found my dear wife's health had suffered much from her anxiety of mind respecting me, & other cares under the prostrating influence of the climate. I greatly regret it was not thought advisable for her to accompany me, as her health would have been invigorated by the tour. But at the time we thought it not best. Her health is still delicate, tho' for the most part she is able to attend to her schools. My health suffered much from the intense heat before the rains set in, during the rains it gradually improved. — have been able to perform my usual missionary duties — as Bro. Munger has spent the rainy season at Rome all the Methodist services have devolved on me, and the Eng. Services in part. We have suffered a great loss in the death of our brother Scrivener. He died first of June after 4 days illness of a fever. He was a most promising assistant. — had produced, by his labours & prayers, a considerable religious excitement

It is sincerely to be regretted that such evidence of interest in missions should be marred by other traits which will cause our American friends to be reasonably disappointed & grieved.

among his countrymen, some of whom, we trust, will be seals of his faithful labours & gems in his crown of rejoicing in the day of the Lord. His only son, 4 years old, whom we had agreed to support by the Burnand funds, died in August. He was a very interesting child. His widow sustains her affliction with Christian resignation - she is under Mrs J's instruction - has learned to read - hope she will be useful in connexion with the mission. — We have 2 women & 3 men candidates for baptism - who have been receiving instruction several months, some of whom will probably be admitted to the church at our next communion season. As yet we have scarcely made any impression on the great mass of people in Bombay. Is this strange or discouraging? There has not been not more than one missionary, on an average, in connexion with our mission in Bombay, who could preach to the people, since my connexion with the mission. One missionary to nearly 300.000 heathen!!! And yet because they are not converted Bombay seems to be regarded as a hopeless field & is in a fair way to be characterized as a reprobated people. There are several subjects on which I wish to express my views freely but have not time at present. One is a boarding school in connexion with this branch of the mission, for training up native youth to become teachers in our mission schools, and, by the grace of God, catechists & native preachers. Until we have such assistants we labour under infinite disadvantage compared with the Tamul mission, & all the missions in South India, as Poor very justly remarked, to labour without such assistants, is like a general going to ~~fight~~ conquer a country single handed, without an army. The good Bishop Corrie says one missionary with 5 native assistants is better than 5 missionaries without them, & 5 missionaries with 25 native assistants is better than 30 missionaries. (but one missionary is better than 20 native assistants without a missionary) To this opinion I fully assent: and until we have them in this field our operations must drag on at a fearful rate. On the score of economy, think of the importance of such labourers. Native preachers & catechists, may be supported from Rs 12 to 30 per month, - a foreign missionary, besides all his outfits, expense of passage, returning home &c &c. at Rs 200 - 300 per mo. as to the feasibility of such an establishment in connexion with this branch of the mission, there is no doubt. Scholars could be obtained from our Free Schools, who have gone thro' all the studies of those schools, & know as much as the best of our present teachers. A missionary acquainted with the language, might have the charge of such a school, & conduct the regular morning & evening services at the chapel. This subject will come up before the Gen. Meeting to be held at Nagpur in October. It is doubtful whether I shall attend, as this station in that case will be left destitute 4 or 5 weeks. — I mean a boarding school to give the youth a liberal education — Another subject is the Eng. School. Another is the importance of the A.B.C.F.M. co-

The Rev. Rufus Anderson.

Sec. A.B.C.F.M.

Missionary Rooms. Boston.

(Capt Smith.
Brig Charles)

Mission Smyrna
Smyrna
Asia
Mar. 29, 1848.

Rec. Oct. 10, 1848.

Ans. 5. 6. 22/37

tabbling a mission in the Smyrna country, after conversation with Col. Frazer, (now British Resident in Tarsus,) who has for several years been Resident in Smyrna, & several other Eng. Gentlemen, I am fully of the opinion, that Smyrna affords the most eligible of opening field for the operations of your Brands.

The Smyrna country lies on high lands, is more like N-England climate than any other country, perhaps, in India. - very healthy - as it lies between the Mendere & Hermus Mission it contains three missions - language Cameron, Turkish & Armenian - the country thro' under a settled prince.

is due for missionary operations. It is easy of access from Constantinople on the Mediterranean coast about 400 miles from Beirut - constant water communication between Beirut & Smyrna, consists 4 months passage, & this mission, so far as I know has the preeminence of the Turkish Mission. Why should missionaries be sent to the heathen in the spirit of conquering despotic nations? Why should we not be satisfied with the mere claims in India, while Smyrna is one of the most healthy climates, exploitation? Often is subjects on the economy impossible to cut the other. We ask this question, Is it the Commission here, as to key, priority according to knowledge. Since Mr Gantt's death 10 years the amount of priority might have been done at any B

Rev. Cyrus Stone.

Dated Bombay, Sept. 27, 1836.

Rec. Feb. 10, 1837.

Ans. in G. L. Feb. 22/37

Mission to Mysore -
Ajmere -
Sevaji's death -

Late Smith.
Maj. Cunningham

Mysorean Christian Training

Rev. Ashley Smith

Mr. Stone's letter

is open for missionary operations. It is easy of access from Cannanore or Mangalore on the Malabar Coast about 400 miles from Bombay - constants water communication between Bombay & Cann., & Mang. occupies 4 months monsoon. The Brethren of the Friends Mission, & this mission, so far as I have had the pleasure of conversing with them, agree with me in the propriety of employing Mysoreans, one of the most healthy climes in India, this Mysorean being a Christian native of Appooragy, one of the most wealthy & influential families in the country. Only should we hint to the Committee how, as to Eng. printing crowding upon us, Mr. Hutchings knowledge. Since Bro Gantts absence 10 times the amount of printing might have been done at our Press

tabbiling or nigrim in the Mysore country, after conversation with Col. Frazer, now British Resident in Travancore, who has for several years been Resident in Mysore, & several other Eng. Gentlemen, I am fully of the principle, that Mysore affords the most eligible opening for the operations of your Friends in Western India. The Mysore country lies on high land, is more like N. England climate than any other country, perhaps, in India. - very healthy - as it lies between the Mahratta & Tamul Nations it would form a connecting link between a Tamul, - the country this under a native prince,

Alibag. Apr. 1st 1837.

Rev Dr. Anderson.

Dear Brother,

I now send you the inclosed journal, not for publication, as I have not time to circulate it among my brethren for their approval according to a Mission Regulation, but to be kept at the Rooms or otherwise disposed of as you may deem expedient. I have time only to add that myself & family are at Alibag. Have been here two months. As there are no Europeans here, nor houses to be obtained, we reside in a tent. Have erected a Cocoa Shed like for the High School, & used on the Sab. for a Chapel. - have another for a girls school. Our accommodations do very well for the dry season: but what we shall do in the rainy I know not. Have 30 interesting native youth in the H. School, most of whom are brahmans - After a trial of one month have received 10 of them on the Charity foundation, i.e. allow them from Rs 2 to 3 per month for support. 10 of whom are brahmans - 6. Jews. & 2 Mahrattas, from the ages of 13 to 20. Can daily expecting 10 or 12 more from the highest class in another Schools in Poona. Nagpur &c. & Jumbulpore. Have daily applications for admission - could have had in a short time, but I feared, as I have no accommodations for boarding, they for the present board in approved families: They remain at the School room from sunrise till sunset, except an hour to drive & bathe. Assemble at 7 a.m. for religious instruction & prayers - spend 2 hours. You know the object of this School is to raise up qualified teachers for the Native Free Schools; and by the grace of God. Catechists & preachers. Shall hope to give you a full account of this school, & my other operations here soon. Pray that this may be a School of "the prophets of the Lord".

Yours affectionately. C. Stone.

Date Albany, April 1, 1887.

Rev. Aug. 20, 1887

Ack. in S.K. Aug. 20

The Rev. R. Anderson, D.D.
Secy. A.B.C.F.M.
Boston.

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Bombay Nov. 24th 1890

My dear Sir

I received your kind letter of May last after my return from the Konkan, for which accept my cordial thanks. You will learn from the enclosed copy of the minute that Mr. Gwalo's letter on the subject of training Premiers has not yet reached us. On this subject I do not know Mr. or Mrs. Wilkie's opinion, but Mr. Hall's opinion is decidedly against it. The Commissioner will give all the information needed. Mr. Hall's expenses incurred may be found in the detailed account of the missions which are regularly sent you. Regarding the subject of allowances to Native missionaries in India in engaging the attention of the Bombay Mission, Mr. Wilkie has then said to you both here & in Bengal. Those of your first friends about the Free Church are with us in our mission on account of the scantiness of allowances for our workers, and I have heard it proposed that subscriptions should be made (in the Germany Mission for this object will doubtless be obtained) to supply some things connected with our Rome deputation which our allowances did not enable us to undertake. The speech suggest that such of the native church should obtain around us and assure our friends that our Native Christians should all that has hitherto been asked for our personal support. This subject has for some years been under the attention of the different English societies & employing missions in India, and after much correspondence with the aid of deputations, conferences, & committees the London Missionary Society, Scottish & Baptist societies — are greatly agitated on the subject. Work of the executive committee, less than £200 a year for the support of a married and single native extra allowances made for children, house rent, travelling expenses &c. The Society for Propagating Christian Knowledge provides for Orphanages, the profits of the general strength of the Church of Scotland allow £900 per year to their missionaries in India. It has been thought to obtain that expense of living in Bombay is far higher than in India generally. That organisations established by Government are exceptions to the general rule of allowance and when the Lindsay Commission report, which was published five years ago, contained, finally a recommendation from the proper advisers of the Government to whom the consideration of the subject has been referred to allow Rs. 25 per year on account of the high price of living. One Native Christian Society since 1860 has been paying native pastors Rs. 15 allowance £200 per year and the London Society Rs. 100 per year and the salary which is now £200 and the Government in consequence of the salary which is now £200 and the Government in consequence of the Society has supported Native. By the Government is also in a position to give a certain amount of allowance for Native Christians. Most of the Missionaries will see that these allowances are insufficient to meet the expenses of living in India. The amount of allowance with the facilities of the Government Rs. 25 (Rs. 15 to Rs. 25) say 1/8 and some 1/4 times in Bombay. But our Groups of Native have always had the [illegible] Rs. 25 [illegible]

Rev. D. O. Allen.

March 28, 1831.

Ans. April 8. —

Salaries.

Rev Rufus Anderson

Assistant Secretary to the American

B. of Commissioners &c. Missionary Rooms

Market Street

Boston

Rev. D. O. Allen

102

Bombay 8th. Feb. 1831

Dear Sir,

It has pleased God in his Holy Providence to remove by death my beloved companion.—She died suddenly on the morning of the 5th instant. The accompanying letter communicating the intelligence of her death to our friends in America you will oblige me & them by forwarding immediately. You will also please to communicate the intelligence of her death to Mr. R. to be inserted in the Boston Recorder for the general information of her acquaintance. Her age was 30 years. The particular circumstances of her death &c are given in the enclosed letters to her friends and some further notice of this (to me) afflictive dispensation will ere long be communicated to the Churches.

That The members of the Mission now in Bombay are comfortably well. Mr. & Mrs Graves are still at Rottagherry where they proceeded some time a year ago on account of Mr G's ill-health. From accounts recently received from them it appears that Mr G. is better though his health is not good. It is uncertain when he will return. We have recently had more encouragement than formerly in our labors, and we are encouraged to hope the day is not distant when the gospel shall then prove to be the power of God unto salvation among Hindoos & others. I received a letter a few days since from Mr Henry informing me that he and his fellow-laborers arrived safely in Bengal on the 25 of Dec and were expecting to sail for Bombay on the 15th of last month. Of course we may soon expect them here. May they come in the fulness of the blessing of the gospel of Christ and may these times be long remembered. In great haste I remain Dear Sir

yours truly

Rev. D. O. Allen.
Sept. 27. 1831.

ans. Oct. 1.

Per Brig Wade

Mr Samuel Greene
Boston
America

Bombay March 1st 1831

My dear Sir,

The inclosed are chiefly duplicates of some letters sent some days ago to Bengal to be forwarded to America by the Corvo (now at Calcutta) and which I trust will arrive before this parcel shall reach you. These letters conveyed the painfully interesting intelligence to my friends in America that it has pleased God in his Providence to remove by death my beloved wife — She died on the 5th. of last month. Fearing that the communication forwarded to Bengal might not reach you & wishing that my friends might be informed of Mrs. H's death as soon as possible, I now send these by the way of Liverpool. The inclosed letters are left unsealed that they may, if you please, be read (not printed) and then forwarded as directed. You will please however not to detain them more than one day. You will please also to cause notice of her death to be inserted (if it should be done gratuitously) in the Recorder for the general information of her friends.

Mr. & Mrs. Graves are still at the Neilgherry Hills, and he advised by physicians who are acquainted with his complaints & with the climate to remain there sometime longer. All the members of the mission now in Bombay are in good health. We are now daily expecting the arrival of the reinforcement (Messrs Harvey &c) who left Bengal for this port 35 days ago.

Yours most truly

Rev. D. O. Allen.

Oct. 15, 1831.

Ackd. March 14.

Office of Geo. Grant Esq.

Boston

Francisco

Bombay 28th March 1837

My dear Sir.

I wrote you on the 7th of last month informing you that it had pleased God in his infinite wisdom to remove my wife by death. As the circumstances of her death were mentioned in those letters I shall omit saying anything on the subject. Mr & Mrs Hervey with their fellow-laborers arrived here safely on the 7th of this month. Mr. Reed & wife have gone to Malwan to stay for a while – perhaps permanently. Mr & Mrs Hervey (with whom I had some acquaintance in America) live with me in the same house. All members of the mission now in Bombay are in usual health. Mr. & Mrs. Graves are still at the Nilgherry Hills and the last letters from them give favourable accounts of his health.

In a letter from Mr. Anderson dated in June last he speaks of your having written us on the subject of the late purchase &c of Mission Premises

This letter has never reached us.— For information and explanation if any is required on this subject the Board must expect it from those who were the agents in purchasing & building and who now enjoy the Mission Houses. The accounts of the mission which are now sent you will show the amount of money expended in this way from year to year. The expediency of doing what has been done depended much on the rate of interest at which the Board regard money when invested in real estate which may be supposed to remain of permanent equal value.— and also at the rate of interest for which money should then be reckoned when invested in buildings which are yearly becoming less valuable through decay & require yearly repairs and are exposed to contingencies.

Your official letter for the Mission & the Hills containing a bill for £1000 or $5000 which as far as we can learn was put on board

the Boreo and Thus sent to Calcutta did not arrive here till a few (Thirty 10 or 12) days agoifew weeks after the arrival of the missionaries. Several letters to myself also which were put on board the Boreo and Thus sent to Bengal were delayed in the same manner. From these facts you will see that we are required to exercise patience in respect to some things and to remain ignorant of other things which are desirous of knowing. The delay of the letters referred to above was not owing to any fault in our or friends for one of this number know of any of other letters till they were received here. I would write you more particularly in respect to things connected with the mission but have no time. I send to your care the accompanying letters to friends which you will oblige us by forwarding they are directed. Yours most truly

D. O. Allen

Rev. D. O. Allen,

Dec. 20, 1831.

Ord. March 14.

+

Dorchester

J. Gurney Esq.

Rev. D. O. Allen.

Dec. 29, 1831. Bombay May 6th 1831

by Ath. May 23. 1832.

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My dear Sir,

As Secretary for this Mission I have been requested to inform you that one Mr. Charles Theodore Huntridge late of this place has bequeathed a legacy of Rs 7000 to the American Mission Chapel in Bombay. As there are no Trustees of the Chapel here, and no member of the Mission is legally authorized to act as Agent for the American Board (who are regarded as the lawful proprietors of the Chapel) the gentlemen who are entrusted with the settlement of Mr Hs estate do not feel secure in paying the legacy to the Mission. In a letter from their persons which is now lying before me they say "we would suggest your intimating this" [meaning the

legacy of Mr. H. and there unwilling
to pay it over to the minister under exis
circumstances] "to the Board of Manage
of the Society in the United States by
which you are supported, in order that
they may nominate Attorneys the
to receive the legacy and grant a rele
to Mr. Lewis Grant & Mr. Andrew T
gutharson to whom Probate of the
deceased's Will has been granted,
The signature to the power of Atto
ney must be authenticated by
the British Consul resident at the
place where the Society is establishe

The course necessary to be rece
in order that the legacy may be re
will be obvious from the above extr
taken from a letter recently receiv
on the subject. It is desirable that the
transition be accomplished with as litt
delay as possible. It is expedient that the

individuals be appointed to act as your agents in this business and as Mr. Garrett is Treasurer to the Mission I would suggest him as one of the persons and you can associate with him the name of any other member of the Mission you please. We shall probably realize from this legacy nearly 3500 dollars. Mr. H. has also left legacies to several other benevolent objects amounting in all it is said to nearly 20,000 dollars I intend in some future communication (which I hope to forward you in a few days) to give you some account of Mr. Huntridge who has set such a noble example of liberality to the people of India.

You will have heard, before you receive this, of the death of my lamented wife which occurred on the 5th of Feb. last.

you will also hear, from letters for-
warded by this opportunity, of the death
of Mrs. Hervey which has just occurred
in my house. Mr. H as well as my self
are thus left in very peculiar & trying
circumstances. May the Lord direct us
by his Providence and sanctify us by
his grace.

I would gladly write you at la-
ge in respect to many things connected
with the state & c of this Mission but
can not possibly do it now as the ve-
ssel which this is to be forwarded in soon
to sail out of the harbour and I am
engaged in preparing a sermon on the
death of Mrs. H. Other members of the
Mission whose engagements & duties are
less pressing & numerous will I hope
write you particularly.

Yours very truly
S. O. Allen Sec.
to the Mission in Bromsg

Prom Bay May 9th 1881

Dear Sir,

Your letter of July 31st. 1880 has been received and agreeably to your request, the subject of allowances in this mission has been again taken into consideration, and the following system, subject to the approbation of the Prudential Committee, has been adopted, — viz. —

Art 1. The salary of each missionary shall be computed from his arrival at the seat of the Mission.

Art 2 — The allowances of the missionaries shall be made in the currency of the Presidency in which they reside.

Art 3 — The allowance to a single ~~[illegible]~~ male missionary shall be ninety (Rs 90) rupees per month and not more than thirty (Rs 30) rupees shall be drawn for house-rent. unless authorized by a special vote of the mission.

Rent

Art 4 — The allowance to a married missionary shall be one hundred (Rs 136) thirty six with fifteen rupees (Rs 15) in addition for each child. — Not more than fifty (Rs 50) rupees shall be drawn for house-rent, unless authorized by a special vote of the mission.

Rent
child

Art 5 — A widow, or widower, retained in the service of the mission, shall receive the allowance of a single missionary. — If there be children the allowance for them shall be the same as to married missionaries, — And the allowance for house-rent to a Widow, or Widower, with one or more children, shall be the same as to a married missionary.

Art 6. — The sight ~~[illegible]~~ Pundit drawn for a pundit shall not exceed twenty (Rs 25) five rupees per month, unless more be authorized by a special vote of the mission.

Art 7 — Each missionary shall be allowed the expense of keeping a horse, estimated at twenty (Rs 20) rupees per month in Bombay. Conveyances

Art. 8. — In cases of sickness the expense of Medical attendance shall be defrayed from the treasury of the Mission. — Also travelling expenses for change of air when deemed requisite by the Mission.

Art. 9 — No missionary shall engage in any labor not strictly missionary, without the consent of the mission in the first instance, and the approbation of the Prudential Committee of the Board to be subsequently obtained, and the emoluments arising from such engagements (after such allowances therefrom as the Prudential Committee may judge proper to be made to the individual so engaged) shall be applied ~~shall be applied~~ to the general purposes of the Mission.

Note — The expression "not strictly missionary" is understood to include all secular offices — keeping of schools for European or country-born children & the preparation of school-books not religious.

S. O. Allen. Secretary

June 20th. The above system, which as you will see on comparison differs but little from the one adopted and sent more than a year and a half ago, is the result of our most serious prayerful & deliberate consideration. As you expressed ~~an opinion~~ that no difference was made in allowances between Bombay & out-stations, we have omitted that article, concluding to defer the subject till we shall have experience to guide us & direct us and fix allowances accordingly. Surely there can be no objection to this. I shall now make some remarks on the articles separately.

Art. 1 — This article I conceive requires no explanation.

Art. 2 — This article is not very necessary yet as some missionaries (our friends in Leyton & some others) keep their accounts in Rs. &c. it seems not wholly unimportant in the system.

Art. 3 — This will give to a single missionary about 490 dollars per year according to the common rate of exchange (Rs 220 per $100). But this is considerably less than £100 at the usual exchange (2 per Rupee) It will however in all ordinary cases, I think, be sufficient for his support. It is not supposed that ordinarily single persons

£100 @ 1/9 = Rs. 1143

want a separate house for their own accommodation. All however regard it as proper that some allowance be fixed in case a house should be needed. [This sum (Rs 90 per month) is I believe just half the allowance of an Ensign in the service of Government and this allowance has been fixed at the lowest sum at which it is supposed a single man can, with rigid economy support himself.]

Art 4. This sum (Rs 136 per month to a married missionary) is to cover all all expense of clothes, food, furniture &c, all family charges. From this he is to save for purposes of charity (not small in Bombay) to procure books &c to meet all contingencies as sickness &c to procure a conveyance if he keeps one, and if he saves any thing against an evil day it must be saved (if he observes all the rules of the mission) from this sum (Rs 136) It is from this also that he must save to pay his debts if he unfortunately contracts any. Now our new friends who received no money from the Board for their outfit, arrived here quite destitute of any means to procure a chair, or table, or any thing whatever to keep house. In these circumstances, they had no other way but to run into debt and there is not one of them who has not necessarily become involved several hundred rupees. This seems to us all to be a hard case. It seems from your letter that Mr. Stone mentioned in some communication on the subject ~~that~~ of allowances, that the London Society (and the same is true of several other English Societies) allow Rs 500 to each missionary on his arrival in India to procure furniture &c. You seem to think this unnecessary for your own missionaries, adding that "an allowance is always made to missionaries of the Board for outfit." If by this you mean that the missionaries of the Board always receive an outfit supposed to be sufficient to procure what is necessary for their comfort (as furniture &c.) after they arrive at their field of labor (and you know our system of allowances here is formed only with reference to meet the current monthly expense of living &c.) your remark seems not very applicable to our new friends, for I do not believe that any missionaries ever reached India, who needed an allowance for procuring furniture &c on their first arrival more than they did.

This sum (Rs 136 per month) at the usual rate of exchange (mentioned above) will give about $704 per year which is less than £150 at 1s 9d per rupee. The allowance of Rs 15, per month for each child is in my opinion very exceptionable. This however is a delicate & difficult point to settle among ourselves. The expense of 2 children can not be double that of one, nor the expense of 4 double

that 2 &c. This diminution of the expense of each child as the number of chil-
dren in a family increases is I think greater here than in America. Now
Rs 15 per month amounts to $80 per year, and according to this system if
a man has 5 children he will receive from your treasury $400 ~~per~~ yearly
for their support! But I shall refer to this subject again.

In respect to house-rent I do not think Rs 50 per month, as the extent to
which one may go in procuring a house, to be too high. This cannot however
in our present circumstances be regarded as very important, as the Board
have two houses on the mission premises which will always accommodate
two families, and in a manner I shall hereafter explain, I have become the
owner of a house. If 3 families are to remain in Bombay no house need be
rented, if 4 families, then only one house will be needed.

Art 5.– This allowance (Rs 90 per month) is I think quite sufficient for the
port of a widow, as she will take care of her own children, and can as
well ~~&~~ manage her house-hold concerns after becoming a widow, as she
she had a husband, for nearly all the wives of missionaries have the
business in their hands. But this rule is not equitable as respects a
widower, as the death of his wife must, I think in all instances where
he is left with a family which renders it necessary for him to keep
increase his expenses. Such is the opinion of 4 of our members, and
were for allowing to a widower with a family the same as to a married
~~married~~ missionary. One of our number hesitated, thinking it might
not in all cases be necessary, and one opposed it unless it should be ex-
tended to widows also for which none but himself saw any reason. Unwilling
to establish any rule to which any member is strongly opposed, we
allowed it to remain as it is– communicating our views on the
subject to the committee for consideration. It seems to most of us
a very easy question to determine. Will not the death of a wife, leaving a
man with a family of children necessarily increase his expenses. Is not the
general experience & opinion in America? And it is far more so in India
And would not any minister or any other person think it very hard, if an afflicting Pro-
dential event which necessarily increased his expense, should be made an
occasion of diminishing his means of support? Such has been the state of the

Second Sheet

minister since my wife died ~~that~~ (and I see no prospect of any change for the better) that I have been obliged to keep house for myself & babe & the two native women I have to employ to take care of him, and her death which has much increased my expense, has diminished my allowance Rs 46 per month. A hard case indeed. It is hoped the Board will give this subject the consideration it deserves. If a widower has no family but stands minus only the allowance of a single man.

Art 6 — We do not generally give more than Rs 20 for Pandits per month and endeavor to manage so as to make as few serve us as possible.

Art 7 — The expense of keeping a horse in Bombay generally exceeds Rs 20 per month. The tax to government for a horse is Rs 1½ per month and for a chaise Rs 3 per month. A conveyance of some kind is far more necessary for one engaged in missionary operations in Bombay than it is for ministers in the country in America.

Arts 8 & 9 require no explanation as they are very explicit.

I will now express my own opinion on the 4th. Article, which is that I wholly disapprove of the principle of ~~making~~ having a separate allowance for children. This opinion is the result of much consideration, & observation of the ~~[illegible]~~ families of missionaries, and also of the course of events in India. And I am not alone in this opinion in this Mission. Let the salary of a married missionary be fixed, — say at what is supposed to be sufficient for the support of himself, wife & 1 or 2 or 3 children, as may be thought proper. If he should have more children, or if they should die, the surplus of his allowance above his expense (should there be any) will be given to objects of charity around him or left in the Treasury of the Board. Should any one have several children, (as 6 or 8) if his allowance is fixed before he has any family, he will have no right to think his case hard, and no anxiety need be felt but he will manage his allowance (if he is a fit person for a missionary) so as to support his family. All fears on this point are, I think, quite idle & useless. Thus let the salary of a married missionary (without regard to children) be fixed at Rs 160 per month, which is Rs 24 more than the allowance in the above system — in other words let Rs 24 be added to the present allowance of a married missionary

to meet the contingency of children, and let there be no increase of salary to this man. Let a widower with a family receive the same as a married missionary. If he has no family the same as a single missionary. Let a widow receive the same as a single missionary, and if she have children perhaps a separate allowance for them. I could give many reasons in defence of above or some fixed rules like them, but I have not time nor strength to do it. If you wish however to see one effect of a system giving an equal allowance for the support of each child, without regard to the number of children in the family, you will please to look at the last annual accounts of the Ceylon Mission and see what sums of money some of your missionaries annually draw from your treasury for the support of their own children.

A copy of the accounts of the Ceylon Mission for the year 1828 is now lying before me, from which it appears that £150 was then the allowance to a married missionary with additional allowances for children, contingencies. When this system was adopted I do not know, but as we have heard nothing to the contrary, I presume they continue to practise upon it still. ~~and~~ When this system has been sanctioned in a formal way by the Committee I do not know. As their accounts, forms are annually forwarded to the Rooms the Committee cannot be ignorant of this system, and their allowing silently our friends in Ceylon to practise upon it must of course be regarded as their approbation of it. In respect to the system forwarded you about a year & half ago, although the allowances are less than at Ceylon, and was adopted a year subsequent to the date of this account now lying before me, yet you say in your letter "you had better ~~not~~ reduce it [the new system] to practice till you hear the decision of the Com &c." We the Committee will not think of fixing our allowances less than our friends in Ceylon. On this point there are some things that deserve the serious consideration of the Com. It is a fact that should be known to them (if it is not already) that Jaffna is one of the cheapest places ~~and~~ in India and Bombay generally acknowledged to be the dearest place in India. The least difference between the expense of the two places that I have heard mentioned by persons acquainted in both, is one fourth while most say one third. The Rev Mr Bh who was for nearly 20 years a missionary in Ceylon & very intimate with our friends in Jaffna, came to Bombay about 2 years ago for his health. Mr B. expressed his astonishment to see that missionaries under the same bounty in such

different circumstances should yet receive the same allowance, giving it as his opinion that the difference between the expense of living in Bombay & Jaffna is at least one third. Mr. B. continued with about 3 months. Now for seven years past — and I do not know but it has been so from the commencement of that mission — your missionaries there have been receiving larger allowances than we have and they have always had the comforts & conveniences of life in as much greater proportion than they have been enjoyed here as their means have been more adequate to procure them. Mr. Bardwell can give you all the information you can want on this subject.

The subject of salaries has been one of long & thorough investigation on the part of the English Societies who employ missionaries in India and it cannot be denied they have abundant means for obtaining all necessary information on the subject. They have all their Secretary Societies & their Corresponding & District Committees whom they consult for advice. Some of their missionaries are often going to England, — so also are Chaplains and many friends of the cause who are in the service of Government. With all such individuals the Eng. Soc. confer and obtain their opinions. Three years ago also the London Society had a Deputation (Messrs Bennett & Tyerman) who visited all their stations throughout India, except Sindh and also had the subject of salaries for one of the principal objects of their inquiry. And what has been the result of all this research & investigation? It has been this — viz — That the London, the Church, & Scottish Societies, have fixed the allowance of their missionaries at nearly or quite same sum — which is £200 per year to married missionaries with extra allowances for children, house rent, conveyances &c. I believe the only difference between the allowances of these Societies results from the manner they receive it. Some of them drawing bills on the Treasurer of their Society in England in which case they will receive according to the existing rate of exchange — and others receiving a monthly allowance in Rupees supposed to be equivalent to £200 per year. The Baptist & Wesleyan Societies dare not allow their missionaries more than the above sum (£200) and the Society for Propagating the Gospel &c give all their missionaries £300 per year.

Four years ago the Rev. Mr. Tyler with one or two other gentlemen addressed a letter to the London Society on the importance of sending a missionary to labor in Bombay among people speaking the Goyratter language (the

same as spoken at Surat) and among the things mentioned in their communication on this subject, Mr. Fyvie said one was that owing to the great expense of living in Bombay, a missionary would require £50 more salary than is allowed in other parts of India. About 3 years ago the Rev J. Stevenson (of the Scottish Society) removed to Bombay with the expectation of remaining permanently there. He however left in a few months and the only reason as far as I have ever heard that he gave for so doing, was that his allowance was insufficient for his support and he was unwilling to ask for more. He was soon followed by the Rev. J. Wilson (of the same Society) who is regarded as permanently settled in Bombay. Mr. W. has often told us that his allowance (I have mentioned what the allowance of the Scottish Society to their missionaries are) is far less than his expenses.—that he is necessarily spending largely on his private property, and lately remarked that he had the advice & recommendation of the corresponding committee (6 or 8 gentlemen living in this Presidency) to ask for an increase to his salary. I will just remark here that there is a difference between the expense of English Missionaries living in Bombay & in the country which will not I conceive exist in respect to ourselves. Eng. Miss in Bombay owing to their frequent intercourse with the English population, feel it necessary to adopt a more expensive style of living than when they live in the country but in respect to ourselves I do not well see how our style of living even if we go into the country, can be lowered without probable injury to our usefulness & health.

You say in your letter "Our brethren in the Mediterranean give it as their opinion that English missionaries had a larger salary to say the least than native missionaries should have, and that their rates of expenditures should be no standard for us &c". Now does not the system we have adopted very emphatically say the same? Though living in what is commonly regarded as the dearest place in India we have yet fixed our allowance (I refer to that for the support of a family) at nearly one third less than English Missionaries in Bengal & Madras, and at nearly one half what is regarded as necessary to support an English missionary in Bombay. Now if the systems of allowance in general now among the English Societies, established after long experience & inquiry made under the best possible circumstances for knowing the truth, if these systems compared with the one we have adopted and considered in connexion with the opinion of your missionaries, does not furnish a mass of evidence sufficient ~~[illegible]~~ for the Board to act upon. I am certain it is quite out of our power to furnish such [illegible] we know the board ought to get it.

Third Sheet.

Many things of a most unpleasant nature in connexion with expenditure have occurred in the history of this Mission. I will mention only two. In one instance a missionary family who were living up to the full extent of their allowance, yet appeared to be suffering so much for want of some of the necessaries & comforts of life, that a subscription paper was actually circulated among the English population, and a sum of money was raised to procure things for want of which the family were suffering. The Rev. H. Jeffreys, an evangelical chaplain, a friend & patron of our Mission, who has been long resident in India and was an intimate friend of Mr. & Mrs. Nicols, told me that he made particular inquiries in respect to Mr. N's last journey, his manner of travelling, his falling sick &c, and that it was his full conviction that Mr. N. fell a sacrifice for the want of some conveniences for travelling which a little expense would have procured. The effect of such things on the opinion entertained of your missionaries and also of the bounty that support us you can easily imagine. If the Bom. think it is of small consequence I care assure them, they quite mistake the truth. I could add much to the above instances but forbear.

It will be said perhaps by some of the Bom. in defence of our former system of allowances that Mr. Hall died worth considerable property. This is true, but the Christian public in America ought to know that nothing of this property was saved from them. When I was in America I was told that Mrs. H. had nothing &c when she married Mr. H. But this is false, for she had a handsome property though it long remained unknown to the Missionary. Mr. H's will settling his estate was made at the time of their marriage. No person was so intimately acquainted with all Mr. H's concerns as Mr. Garrett & to him Mr. H. often remarked that his allowance from the Board was quite insufficient for the support of his family but, as he had other resources he should never ask for more salary.

I rejoice that the Bom. have resolved to make the subject of salaries in the Indian missions an subject of consideration, and hope they will fix on some system that will be fair & equal to your missionaries here & hereafter. When however I see from their statements that some of them receive yearly from your Treasury more than £100 for the support of their children and that several others are pressing close on that sum, it appears to me, matter of deep regret that this important subject has been so long neglected. If any thing however is to be done, the sooner, the better as the delay [illegible]

In a former part of this letter I mentioned that I have become the owner of a house. I will now inform you in what manner. About a year before Mr. Graves left Bombay he procured on a perpetual lease, a a piece of ground about half a mile from the chapel. (It is in an easterly direction from the chapel which the Mission Premises are about the same distance in a northerly direction.) It is one of the highest spots on the Island which is of great advantage on account of the greater coolness of the atmosphere, and as the sea flows around the base of the hill on which the house stands we have the sea breeze daily without any obstruction. There is no house within 6 or 8 roods but several hundred houses within a few minutes walk. By an arrangement with the Mission Mr. G. built a very rudely constructed house which he occupied till he left for the Neilgherry Hills. I say the house was rudely constructed for it was inclosed with a kind of country matting woven like baskets. The floors of the house were the earth smoothed down and the partitions and ceiling were of coarse country cloth. When Mr. G. left, as the house was regarded by all as quite unfit to be occupied it stood empty. As it however went rapidly to decay and the money Mr. G. expended seemed likely soon to be lost, I proposed to take it of Mr. G. to which he gladly assented. I have repaired or rather rebuilt it pretty thoroughly, and it is now a comfortable & convenient house for a small family. I shall take from the mission my full allowance for house-rent till the money I have expended is recovered and the debts I have incurred are paid off. When this is done the only expense to the Board will be the ground-rent (Rs 60 per year) and the expense of keeping it in repair.

We know not how to account for what you wrote on the subject of Mission-Premises except on the supposition that you have read all the communications which have been sent to the Board, and examined the Annual Pecuniary Accounts of this Mission which are regularly sent you and which will show the expense incurred. None of the Mission ever before heard any thing of the $2000 which you say was appropriated by the Bom. 1824 for purchasing ground contiguous to the chapel and which you express a hope had been reserved for the purchase &c of Mission-Premises. This ground contiguous to the chapel was purchased a short time before I arrived in Bombay and you will find the expense in the accounts of that year (1827.) Mrs. H. appointed none members of the

Mission to settle Mr. H's estate, and her property was taken to purchase
build & Missionary Premises with the expectation that Mr. Hall would pay Mrs. H.
the same amount at an equitable rate of exchange with 6 per cent interest &c
But I conceive it to be unnecessary to be particular on this subject now, as I can not but think
you have the means of obtaining clear & full information on this important
subject, as the communications sent to the Church on the business have been extraordinary

There are at present some unhappy differences existing between several missionaries in India and the Societies to which they ~~respectively~~ respectively belong in England, and within a short time three printed communications on these subjects, designed for the English christian public, have ~~just~~ been sent me. One of these is a collection of letters &c (in type) containing in the form of a memorial, addressed to the London Missionary Society, the opinions of Dr. Morrison & several other distinguished missionaries chaplains & pious laymen. This difficulty has arisen out of some measures pursued by the London Society in consequence of some representations of this Deputation (Messrs Burnett & Tyerman) who visited most of their missions in this — or I may rather say in all parts of the world — about 4 or 5 years ago. If the united opinion of missionaries & many others is to be believed, the Deputation were quite mistaken in a great number of instances in respect to the character & labours of individuals, and also of the importance of some departments of missionary operations. Indeed the Deputation seem to have totally failed of fulfilling the expectations that had been formed of them, and the result is, a full persuasion in the minds of missionaries and pious people in India (I think there is but one opinion on this subject) that Deputations making but a short stay in one place, unacquainted with the language, customs, & social state of the heathen, and also with the great difference between living in a tropical & temperate climate, can be of no essential use to the stations they visit while their mistaken opinions will only perplex & embarrass the operations of the Societies that send them. At least such has hitherto been the effect of Deputations in India and such is the general — and I know not but universal opinion respecting them. The only way in which it is thought they can be of any use, is if they will see & hear ~~[illegible]~~ & will enable them to make more interesting communications to the public — A poor return for the expense incurred. ~~[illegible]~~ A pious gentleman just returned from England, says the result of the Deputation is as unpleasant as it is in India. It seems as if the Society would be [illegible]

The opinions advanced in this letter (with the exception of the opinions of allowance at the beginning) are my own and the Mission are not responsible for them. I have written plainly & fully because you request it in your letter and the subject is one that deeply concerns us and also the Board. I have written this letter in a state of great bodily weakness at many different times, as I am but partially recovered from a fever which has kept me confined to the house for about 15 days. I am now recovering but am not yet able to perform any duty out of my own house. The other members of the mission are well. Mr & Mrs. G. will probably return to Bombay in 4 or 5 months from this time. Yours sincerely D. O. Allen.

Revd D. O. Allen.

Feb. 9, 1832.

To be read to Committee.

Ans.d March 14.

Recd. & Answered

P.S. I mentioned above, that the opinions &c in this letter are my own — [illegible] bottom of the contents of the letter and should them be true before the [illegible] all are what [illegible] have written. Yours &c D. O. A.

Bombay July 24th 1831

My dear Sir,

Were not so much engaged in writing a joint letter of the mission to the Board I would begin a letter & not a note merely to you.— but if I should begin to do the former, I should not finish it, & therefore I do the latter. The joint letter referred to, will inform you of the general state of our affairs &c. I wrote to Mr Evarts a few day since on the subject of allowances and to my request, and I think the wish of the mission, that this letter itself may be made by all who are to have a voice on the subject. And if this subject should be decided before the letter shall reach you and such decision should be materially different from the contents of the letter I wish the letter may still be sent for perusal to the persons above referred to.

You will deeply sorrow with us the loss of our excellent brother Garrett. Mr. G had peculiar qualities for his department which

he was very useful in various other ways.
We shall much feel the loss of his [illegible] adv
think however that it is expedient for
bom. to take any measures towards supp
ing his place immediately, as we hope to g
the Printing-business along with the aid of
native help and a little attention on our part
Several of the men now in the P. Office have
worked in it long (10 or 12 years) that they are
acquainted with every part of the business
and only need direction in respect to the k
of work, and a little care about faithfully exe
ing the work in hand. We do not think th
care of the Printing-Office need to infri
much on the time or missionary-labors
that one of us (Mr Bray) undertake it and a
hope we may to have some person qualifi
to superintend the business, subject only to the
general direction &c of the mission, as the m
agement of the P. Office is a matter of experienc
I would suggest the expediency of saying no thing
one way or the other about supplying Mr. G's
place in the mission till you hear from us
(Probably Mr. Stow will have the care of the Office)

My own circumstances since the death of my wife have been very trying and I see not but they will continue to be so. What is said respecting widowers in the letter on allowance is commended to the particular attention. If this part of the system is not altered, those who may be left widowers with families will be in very bad circumstances in respect to their support.

Should I continue in my present circumstances and my child should live 2 years or so of this however there is not much prospect as 4/5 of all children born in the mission have died before that age. I shall, not unlikely bring them to America. Some one of the new brethren will then be qualified to take my place at the chapel in the nation & English service, so that my absence will have no place unoccupied which had been filled, and as I should have no family to be supported here, the mission would be at no expense on my account. Of the ends likely to be accomplished in America by such a return & 6 months or years residence for rather labors therein you

Rev. D. O. Allen.

can judge much better than myself. Opportunities may I have no doubt be found to go & ma-
Feb. 9. 1832.
Cor. Sec. Com.
ture ask? Search the
turn directly which will render the exp
comparatively small. I am far from hav
any settled opinion on this subject, — I have
only intimated what may take place, the
depends on these two things, my remaining
~~[illegible]~~
my present state, & if so what may clearly appe
to be my duty at some future time should I
never be spared. Should the Com. on the
above-intimation have any opinion to express
to me on the subject, I shall feel obliged by
their communicating it as soon as practicable

I am requested by the Mission to write
to you for Rosenmuller's Commentary
on the Old Testament Second Edition for the
Mission Library. This work we shall sor
need in preparing a translation of the O
Testament into the native language & you w
oblige us by sending it the first opportu
nity. With affection salutation to all I am
yours very truly

D. O. Allen.

P. S. You will be rejoiced to know that Br. Garrett was favored with great joy & peace of mind during his sickness. It was our privilege to follow him far down the ~~[illegible]~~ bank of Jordan & to ~~[illegible]~~ hear him, ~~sing~~ in anticipation of that song of Redeeming love in which he soon expected to participate) with a voice weak & tremulous but a heart full of joy & love, sing, "Jesus with all the ~~thy~~ saints above"

"My tongue would bear her part" &c.

In respect to his temporal affairs, he died insolvent to considerable amount — all due & believe to the Board, which will cause them loss. Br. G. was very conscientious in the use of money & no one of the Mission, so far as we know, has ever thought him extravagant or in any way needlessly expensive. You will have particular information on this subject hereafter.

Yours truly

J. O. Allen

P. S. Probably Br. G's debts to the Board are about 1800 dollars and he has left no property except a little home-hold furniture &c.

P. S. Br. Garrett was sent for the Chapel was broken a few days after it was hung & Sarah & Mary concluded it expedient for us to return to town in order that my child and myself might receive proper attention in a year & half or so from the time, & that not longer. It thought proper for us from the subject, or the Board, or the Mission, to return to this country, this we can do without injury to our health.

Rev. D. C. Allen.
Feb. 9. 1832.
Rec'd March 14

Pres R Anderson

Assistant Secretary of
Boston

My dear Sir,

Since I finished my letter a subject has occurred to my mind which should have been mentioned. Nearly two months ago I wrote informing you that Mr. Charles Theodore Hunt ridge late of this place had left a legacy of Rs 7000 to the Sailors Mission Chapel. As this Chapel is the property of the Board and they have no person legally constituted to act as their Agent in Bombay the persons who are executors of the deed above referred to were Mr. Lewis Grant & Mr. Andrew Cargill Harrison refuse to pay over the legacy till some person or persons shall be legally authorised to receive it. You will therefore please to appoint some person or persons (say Mr. Garratt & one other member of the Mission) to do this business. The power of attorney granted must be certified by the British Consul of Boston. So say the Executors of the Will. In the meantime the Rs 7000 is drawing 5 percent interest. I hope you will receive my letter communicating on this subject and that on this will reach you, that the requisite powers for receiving the legacy will be on the way soon.

Yours &c

D. O. Allen

Rev. D. W. Allen.

Feb. 9, 1832.

To be read to Committee

Power of attorney.

Attended to.

My dear Sir,

A semi-annual joint communication from this mission is due to the Board, but I have not health & strength sufficient to write it. I hope however to be able to do it in a few days and shall have it ready I think to send you by the next opportunity which will probably be in the course of this month. Though I have received letters from some of my friends dated Feb 10th. 1831 yet I have seen no American Publications of a later date that the departure of our new friends from Boston. I do not know if as any thing can be done to accelerate the arrival of the Publications you kindly send us, but if the thing is practicable & should be done it would be a great comfort & much advantage to us. You will probably have heard ere this reach you, of the burning of the Mission Premises (with all the property public & private contained with them) at Mandeshy in Leghorn. The Bishop of India (or Dunmore Jones) there in Leghorn, being on his way from Bombay to Bengal, he interested himself so much in this affair as to write a letter to the Merchants of Bombay soliciting aid to make up the loss sustained at Mandeshy. This letter of the good Bishop had the effect of wonderfully opening the hearts of some of the great people of Bombay and in a short time nearly Rs 3000 was subscribed all which I believe has been remitted to Leghorn. The loss was estimated at 10,000 six-dollars (a six-dollar is about 34 or 35 cents in American money) or Rs 7500 or 3500 dollars of our money. Mr Roberts also of the Wesleyan Society has published an appeal for the sufferers. If this application for aid in this place are as successful as they have been

Mandeshy (like the great fire in Boston) will prove eventually to have been a very profitable calamity.

Yours truly D. O. Allen

Rev D. O. Allen,

Feb. 9, 1832.

Ans.d March 14.

J. Quincy Esq

Boston

America

D. O. Allen.

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My dear Sir,

I intended to write you a separate letter but the preparation of the joint letter has left me no time to do it. In a late letter to you I mentioned my recent sickness from which I had only partially recovered when I wrote. I am now quite well again. You will of course see my note to Mr. Anderson which accompanies the joint letter. The letter to Mrs. Forbush you will much oblige me by sending to her. If Mr. F has changed his residence you will easily find where he lives by inquiring of some of Dr. Beecher's family where ministering Mr. F attends.

Yours truly

L. C. Allen

Rev. D. O. Allen.

Feb. 9. 1832.

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J. Quarts. Esq

Boston

America

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Bombay Oct. 12th. 1831

My dear Sir,

I received your letter of April last by the Nerius & I send you this by the same or her return. The joint letter with its Postscript which I am now preparing will inform you respecting the state of our affairs generally. We hope the Govr. will approve the step we have taken in sending Mrs Garrett & her children to America. Should they remain in Bombay, the annual expence of supporting them can be scarcely less than 1000 dollars and we suppose a small part of this sum will be required for their comfortable support in America.

Referring to the purchase of mission premises in your letter to me you say "I hope the statement I have requested in my letter to yourself & the other brethren jointly will not be delayed". What statement you had in view, I know not, as there is no allusion to the subject of mission premises in your letter addressed to us jointly. We all know that no communication expressive of the sentiments of the mission on this subject has ever been sent to the Board. What individuals of our number have written we know not as their communications have never been submitted to the mission. You will find the expence incurred in the first purchase & also the amount which has been subsequently expended in Mr. Garrett's & these accounts for 1829 & 30. Property consisting of dwelling-houses &c (as proprietors of such property say) should yield 1/3 more per cent than the interest of money for order to cover the natural decay expences of repairs, taxes &c. Thus if money is worth 6 per cent, when invested

in buildings it should (in rent) yield 9 per cent, & a mony is worth 6 percent as it sometimes is, then buildings should yield 12 per c upon the first cost. — I do not wish to have you refer to this subje again in any communication addressed to myself individually, u less you wish for some explanation or vindication in respect to the part you suppose me to have acted personally in this affair.

It is much to be regretted that some of your missionaries are not more careful in respect to what they write in their communications sent to America. A single letter like one by Mr. D. of the Palestine mission may do more injury to the cause than all the good its writer will ever accomplish by his personal labors. The letter I refer to, you will find (I think for I have not the paper now by me) in one of the August numbers of the Boston Recorder (taken from the Western Recorder) in 1836. And the things I refer to, you may find near the close of the letter where he speaks of British influence, efforts at bribery &c to prevent a treaty's being formed between the Grand Seignor & the United States. Let such things as I refer to, in this letter be copied into the London Quarterly Review & such like English publications (and they are very glad to find & insert such things) in view of this article, and pray what will follow? I could refer you to many things in the communications from this mission since I have belonged to it which have been printed in your Missionary Herald & cal that have brought upon us no small degree of sneering, censure, & reproach from the people around us. Some intimations from you on this subject in your letters addressed to your missionaries generally (I mean your joint letters) are very much needed.

Agreeably with the suggests contained in Mr Everett's letter of July 1830, the system of allowances was re-examined & the result of our deliberations I forwarded to you in a letter some time ago. There is one thing in this system which particularly deserves the attention, as I think, of the Board. — I mean the allowance made to widowers with families. When this system was first adopted the allowance of widowers was fixed as the same with single men & ~~the~~ for their children the same allowance as for those of married missionaries. Up to that time no member of the mission had ever been left a widower, but previous to the re-examination of the subject Br. Henry & myself had learned from experience that the allowance to us in our changed circumstances was insufficient to meet our wants, & expressed our opinion to the missionaries. Four of the missionaries — Brethren Henry Ramsay Reed & myself — were of the opinion that widowers left in circumstances which made it necessary for them to keep house ought to receive the same allowances married missionaries. Mr. L. hesitated about making it a general rule tho' he had no doubt the same was needed by Br. H. & myself in our present circumstances. & Mr. S. was opposed to making any allowance to widowers above single missionaries & widows. Not wishing to urge any thing to which any one of our number was opposed, Br. H. & myself concluded to say no more on the subject. Mr. L. then proposed that an extra allowance should be made to Br. H. & myself so long as a wet-nurse should be necessary for our infant children. Their allowance is still less than it would be if our wives were living still our expenses are more, and the extra allowance voted by the mission will cease as soon as our children shall be weaned. & then my allowance will be 46 dollars per month less

than they would be if my wife had lived, while my expenses will probably be greater. Our English Missionary Society has fixed, or intends to fix the allowance of widowers then left at half way between a single missionary & one with a wife. The other Societies as far as I can learn allow to widowers & married missionaries the same. Who would minister or devote missionaries in America think of receiving their support according to a system by which the death of a wife in circumstances, which must necessarily increase their expenses would yet occasion a diminution of more than one third part of their income of support? You will much oblige me by informing me, by the first opportunity what are the views of the Bom. on this point — I mean in respect to the comparative allowance which they think ought to be made in my circumstances ought to receive.

In respect to the expensiveness of this country &c to which you refer in your communication I have nothing to say in addition to what I wrote you with the system of allowances. A comparison of our annual accounts with our brethren at Leghorn will show that the allowances for a family &c there for several years past have been greater than ours are, according to the system we have recently adopted & sent for approbation to the Bom. In that communication I stated in what manner I have been the proprietor of the house I now occupy & so I shall not here repeat.

I am sorry to say there are difficulties of a rather serious nature existing at the present time between several missionaries & the Societies to which they belong in England. Some of these difficulties have grown out of things connected with the Deputation of the London Missionary Society (Messrs Ingleman & Cox) who visited India more than 3 years ago. If the united opinion of missionaries

nearly all who are friendly to the cause in India, is to be regarded as owing to the visit of the Deputation which was attended with enormous expense to the Society has been productive of little good to their missions in this part of the world. A prominent gentleman lately returned from England says that the patrons & friends of the Society there are as little satisfied with the result of the Deputation as the people of India are. In looking at the results of several Deputations & at the subject of Deputations from home societies in all its connections & bearings & probable results, there is but one opinion, as far as I can learn, among all missionaries English German & American who labor in India; and this opinion is, that unless there are difficulties among missionaries, or between them & their constituents, or subjects connected with the mission (concerning which the desired information can be obtained in no other way) which require authorized persons to investigate, no good, either to the cause of missions where they are or to their interests at home, can be expected from Deputations which can scarcely counterbalance the expense & which must necessarily attend them.

The Charter of the East-India-Company is soon to expire & great anxiety is felt throughout India on the subject of its renewal. Should it be renewed great alterations will probably take place in different departments of the government & in their course of policy, and if it should not be renewed, the whole will then pass to the crown & continental India will then be like Ceylon, late of Good Hope & other colonial possessions. What changes will then follow, none express any opinion. The state of feeling there is such at present in England that we have reason for believing that no [illegible] of a political kind, which are injurious to the cause of religion & humanity will be allowed to exist for any considerable

length of time. The Governor of Leyden has been appointed Com-
mander in Chief in India & is about having his former place for
Calcutta to assume ~~his~~ the duties of new & elevated station. Our Brethren
in Leyden are hoping for a change in the policy of Government in
respect to the admission of foreign missionaries to reside there. But
it will be some time before any thing certain will be known. We have
recently received letters from our brethren of the Palestine mission by way of
Egypt & the Red-Sea. also from Leyden, from Canton & from the Sa-
wich Islands by the way of China. Indeed we seem to hear from all the
foreign stations of the Board in less time & more frequently than from our
friends in America. Rev. Harvey is appointed by the mission to write
to you requesting the views of the Committee on a question of gene-
practical importance to us & we hope they will give us their views
clearly, particularly & without delay on the points in question.

Before engaging in the service of the Board, it was stipula-
ed to me more than once by some of the Com. that they should prefer
wish to employ me in the capacity of a single man for a few yea
abroad, then to return to America for a time, still remaining
connected with the Board & again to return to the same service the
circumstances — or more properly, the indications of Providence should
seem to mark such return appear to be duty. Not long after the co
versation above referred to, took place, I received an invitation to join
this mission & this invitation was accompanied by the opinion th
I had better marry which I accordingly did though in great haste &
not without much inconvenience to myself & others as you doubtless
remember. Since it has pleased Him who does all things in infinite wisdo

to remove my beloved companion from her labors on earth to serve him in his temple above, the conversation which formerly occurred about going abroad in a single state &c. has occurred to my mind. One of my brethren would gladly have persuaded me to enter to covenant with Mrs. Garrett by the Nevens. This however I have wish do, & if I had, the present state of the mission & other indications of Providence make it appear clear that it is my duty for the present to remain & labor here if I have health to do so. Soon in the course of one or two years the state of things here may not unlikely be much changed, the reason for my going to America may perhaps be more & stronger & the objections to it which now exist may be removed. Our new Brethren have not yet acquired the language so to render much efficient aid in preaching &c. Mr. Garrett has been removed & Mr. Graves will not probably ever labor much more in Bombay & other circumstances make the demand for the more active labors now (and it will be so for some time to come) very heavy on those of our number who have acquired the native language. But should the lives & health of our number be spared, such will not be exactly the state of the mission a year or two hence. Our new brethren will then have just become qualified to enter on the more active labors (preaching publicly &c) and can take my place so that my leaving will occasion no contraction of our operations but have them to be carried on as they now are. (with much more success I hope) I should leave no family to be supported here during my absence & as it seems now probable (I may almost certainly should harmony continue between the two governments) that there will be more regular trade between this place & America I could pass

& repass without any great expense or loss of time. I would stay in America in ~~America~~ a year or 2 years — that is, longer or shorter — as the Board in view of the state of things there, and the interests of the cause there might think expedient & I should be happy to labor as an agent in any way they might wish, and should be absent from the mission 2 or 3 years my expense to the Board including going returning & the ordinary pay of an Agent which there will probably be considerably less than if I remained here during the same period. In each of these ways my usefulness to the cause would be likely to be greatest, you can judge better than myself.

You will see there is an important difference in our respects (without alluding to any difference in our circumstances of a personal nature none of which will perhaps occur to the Board) between my situation & that of Mr. Meigs of the Leyton mission who is about embarking for America (by invitation from the Board) to be absent for 3 years. Mr. M. will leave a most important place vacant which our Brethren there (as they informed us) will find it impossible to supply even if they all live & have their health. I should leave a place vacant which is now occupied — my absence will only prevent a soon enlargement in our operations which are very desirable but which the return or death of our number would perhaps (as has several times occurred in the history of this mission) render it necessary to relinquish. Again Mr. M's family (which I understand will remain in Leyton) will be nearly as much expense to the Board during his absence as if he was with them. I have no family to have been to be any cause of expense to the Board or of anxiety to myself during my absence.

I have said nothing in respect to my circumstances personally but only spoken of things connected with the state of the mission here & the cause of the Board generally. I might mention some things of a personal nature — one of which is the state of my only child who lost its mother on the day of its birth & who has been wholly in the hands of native women from his birth & for aught I see must continue so though every thing in his circumstances will to appearance tend to his injury as soon as he will become capable of learning evil.

If you will I trust favor me with the views of the Com. with as little delay as possible on the subject mentioned on the 3rd page of this letter — I mean allowances to persons in my circumstances — and also on the subject last mentioned — I mean respecting my remaining here or being for a time. These are the only subjects mentioned in this letter that you need refer to in your letter to myself & you need not mention [illegible] at all in your letter to mission generally. I shall hear from you [illegible] on the return of this ship (the Nerius.) Should changes in the [illegible] clearly make it my duty to remain here I shall endeavor to set aside private views & feelings & continue here. Should the Com. think it expedient for me to remain here whatever may be the state of the mission, & should the circumstances of myself personally, of my child & of the mission seem then to be duly considered seem to me clearly to point out another path of duty (which I hope will not be the case) I shall then, as the Com. will of course expect, withdraw from the service of the Board, considering my connexion with them as dissolved when I have the mission in this place. The indications of Providence, the revelations of his will & the opinions of the Com. & others will I trust make the path of duty plain.

I have written you a long & somewhat rambling letter & I have done it amidst much care & many calls. It will however I trust be legible & if so the cause of its being written will be answered. I am now in good health — preparing to go to Forra (100 miles in the country) to attend the Provincial Missionary Union. I shall probably a month or more

Yours truly
D. O. Allen

Rev. David O. Allen.
March 12, 1832.

Ans? March 14.

SALEM
MAR 10
MS

Rev. D. O. Allen
Andover
Massachusetts
Boston

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The following Journal of a tour, performed in company with my beloved missionary-brother Read, in that part of India commonly called the Deccan has been drawn up for the use of my respected Parents to whom it is now forwarded by their affectionate son..... David O. Allen

Bombay Jan 20th. 1832

It is desirable that this journal be deposited at the Missionary Room when the friends have perused it.

R. A.

This Journal is left at the Mission Rooms, — to be consumed only by my [illegible]

D. O. Allen

Journal of Messrs. Allen & Read while on a tour in the Deccan in Oct. & Nov. 1831

Oct. 20th. Having previously made arrangements for making a tour of several weeks in the Deccan, we embarked this morning in a small covered boat for Parwell a large village 20 miles nearly east from Bombay on the way to Poona. We expected to reach Parwell before night but light winds & strong currents made our progress slow & a little before sunset, while yet 4 miles from the usual landing-place, the boat-men began to take down the sails & throwing out the anchor said "we must remain here until the next tide". This news was quite unexpected to us & we began

to urge them to proceed, but a view of the channel soon convinced us that this was impracticable & so we began to prepare for passing the night in the boat. This we were enabled to do more comfortably than we at first expected, though not without suffering considerably from the cold wind blowing from the mountains & from the chilling fogs (arising) from the low grounds near the river.

27th. Farwell.— Arrived here early this morning & stopped at the government bungalow. After resting a short time we went into the village to examine the school which was established here some years ago. The teacher is a Jew & the school is supported by a society of ladies in Salem. We found the school in good order, containing 60 scholars of whom one fourth part were Jews. Formerly the number of Jewish children was much larger. The decrease has been caused by the establishment

of a school in the village for teaching the Hebrew language, to which most of the Jews prefer sending their children. This school we visited & found 25 children reading, or rather chanting, the Psalms of David in the Hebrew language. In this exercise they were occasionally joined by their teacher, a venerable looking man with a long beard, a loose robe & sandals on his feet. There was something interesting in seeing these children chanting the Psalms which were sung by their ancestors in the temple of Jerusalem nearly 3000 years ago. In this village are 90 houses inhabited by Jewish families. In their complexion as well as in their general appearance & domestic habits, they differ but little from the Hindoos. They have no synagogue & previous to the establishment of the last mentioned school, they had not, as far as we could learn, any

religious service on the sabbath. They now meet in the school-room every saturday (which is still the Jewish sabbath) & the teacher reads out of Moses & the prophets.

In the afternoon we again went into the village & found opportunity of addressing many people on the truths of christianity. We found several persons, who either from having lived in places where missionaries are stationed, or from their occasional visits & their distribution of books here, had acquired a pretty correct knowledge of the life & death of Christ & of the way of salvation through him. One man said to us "your people say that the invisible, immaterial God is the only proper object of religious worship, & yet it is evident from your Shastras (meaning the bible) that the followers of Jesus Christ worshipped him in his human nature when he was on

earth, & if he were to appear again, you would render him religious homage". This objection showed that the author had more knowledge of christianity than many who bear the christian name

The village of Parwell is pleasantly situated on a plain which is generally limited by mountains of a bold & striking appearance a few miles distant. The tops of several of these mountains were fortified long ago by native princes & were regarded as places of great strength. They were found however to be of little use in modern warfare and are now abandoned. The population of Parwell has been estimated at 12,000 and it is thought to be increasing. Its easy communication with Bombay by water, & with *Poonah & other large places in the interior by means of roads recently built by the government, makes it a place of considerable business. The number of people daily arriving & leaving is

*Poonah

large & many of them often remain there several days either for business or rest. For these reasons this village affords many favorable opportunities for missionary labor, especially for the distribution of religious books, many of which would be carried into distant parts of the country where the gospel, except through such means, must be quite unknown for many years yet to come.

28th. Having made arrangements for the transportation of our baggage to Poonah, we left Parwell early this morning & rode 12 miles to Chowk, a village containing 750 houses. As the men had generally gone into the fields to their labor & the heat of the sun rendered it dangerous to be exposed, we saw but few people here to converse with them. As soon as the heat had abated we rode 12 miles further to Khopa a village at the foot of the Ghaut mountains. Immediately in front of our resting-place was a large & beautiful tank with

a temple of Maha Dev on the north side of it. The tank & temple were built by Nana *Furdanees who for many years acted a prominent part in the Mahratta government in the Deccan. This village is principally important as being a general resting-place for native travellers. Not less than 2000 had stopped to pass the night. Many of them were going to Pundeepoor a large village south of Poonah containing a celebrated temple of the god Vittoba. We conversed with several of these pilgrims on the folly of going on such long journeys to worship an idol, when the infinite & eternal God, the Creator & Preserver of all things, could be worshipped acceptably in every place by those of a humble & contrite heart.

Natives of the common class which on journeys generally stop under trees near some villages, or in sheds & houses built for their accommodation, or in

*Furdanees

temples. Their beds (which are usually only a coarse blanket in which each wraps himself for sleep) & their cooking utensils they carry with them. They usually procure provisions in the villages where they stop & they cook for themselves. ~~The numerous fires surrounded~~ We did not reach the village till it was dark & the numerous fires, surrounded by grounds of dusky natives, cooking, eating, smoking, telling stories, & singing songs presented a singular appearance. The noise & confusion occasioned by so many strangers was very annoying & continued through most of the night.

29th. This morning the village appeared almost deserted as the native travellers had proceeded on their way at an early hour. We were told there was no school in the village and 2 or 3 Brahmins, who had stopped at the temple adjoining the tank, were

the only persons we found in the place who could read. We began to converse with a Hindoo-devotee, who was apparently living in the temple, but we were scarcely said that he disliked than he was in a great rage & began to repeat the names & the praises of his god, which he continued to do till we left him. There is perhaps nothing which shows in a more striking manner the folly of heathenism & the blindness & infatuation of those who have forsaken the true God, than the appearance & character of such persons & the respect which those classes show to them. They travel about the country in a state of almost entire nakedness, their hair being generally long, dishevelled & filled with ashes. They also commonly cover their bodies with ashes. They usually make the temples their resting-places & spending their days as

they find to be for their interest. They do no kind of labor but subsist entirely by begging. To give to them, is regarded as a work of great merit & they understand very well when & how they can operate on the hopes & fears of people most for their own advantage. When begging, if people refuse to give, or do not give as much as they want, they resort to curses & imprecations, which are much dreaded by the superstitious Hindoos. In this way when the school cannot induce people to give them what he wants, he generally succeeds in inducing them to do it by threatening them with the consequences of witchcraft. They are generally ignorant as few of them are able to read & are very intemperate in the use of intoxicating & stupifying drugs. Except in their personal appearance & refusing all kind of ~~work~~ labor, they are the very reverse in temper & habits from the life they professed lead as that is described in the Hindoo sacred books.

Leaving the village we began to ascend the mountain usually called the Stove Spract. The whole length of the ascent is more than 3 miles. The road is very winding, made so in some places to diminish the steepness of the ascent; & in others to avoid the deep ravines which are frequent on the sides of the mountain. This road, which was exceedingly difficult & expensive work, was built by the Government. Near the top of the mountain the western prospect is very extensive as well as singularly grand & beautiful, including a large part of the valley through which we had passed the day before, with many mountains terminating in high & inaccessible peaks & beyond all the ocean apparently blending with the clouds was distinctly visible. Soon after reaching the top of the mountain, we

came to the village of Khandalla. This place is celebrated for its salubrity & is often resorted to by invalids from Bombay & other places. Leaving this village we rode to Kharla where we passed the sabbath. On our way we passed several large droves of bullocks loaded with various kinds of merchandise. This is here the usual mode of transportation. The common load of a bullock is 160 lbs. & they travel 12 miles in a day. As the fields are open having neither walls nor fences of any kind for protection, the bullocks frequently turn aside to graze to the great annoyance of their drivers & the cultivators. The drovers often contain 300 or 400 bullocks & they go to places 4 & 500 miles distant. These large droves however are generally the property of different owners who find it for their mutual advantage to associate

together on their journey. We asked one man who had the care of part of a drove to what place he was going. He said he was going to Nagpore & that it would require 45 days.

We arrived at Tharlee just in time to visit the celebrated cave near the village & which takes its name from it. Having procured a guide we rode ~~over~~ nearly 2 miles across a plain & then leaving our horses we ascended the mountain. We found the path very winding among rocks & brush-wood, and the ascent to be longer & more difficult than its appearance in approaching the mountains indicated. We first came to a small temple of Maha Deo which serves as a kind of gate-way to the cave. On passing through this temple we came in view of the portico of the great cave. Several natives there made their appearance professing their willingness to show us the curiosities of this wonderful excavation. In the front

of the portico but a little to the left-hand, is a large octagonal pillar, surmounted by three figures of lions seated back to back. This pillar is 5 feet in diameter & must be nearly or quite 50 feet high. On the right & left hand of the entrance, are three large figures of elephants looking towards it, with their heads, tusks, & trunks, boldly projecting from the wall. The surface of the portico to the height of 10 or 12 feet, is wholly covered with images of different kinds & all of very fine workmanship. Above these figures are two rows of windows on the front & on each side. The portico is nearly 50 feet long by 12 feet wide. The door or entrance is 12 feet wide & 18 or 20 feet high. The size & workmanship of the temple correspond to its external appearance. The length is 136 feet & the breadth is 46 feet. A row of octagonal pillars extend around the cave except on the front side. These pillars stand 10 feet from the

the wall. On the tops of these pillars are carved figures of elephants, two on each pillar, & two figures of persons highly decorated with crowns, & garlands &c sitting on each elephant

The farther end of the cave terminates in a semi-circle. Nearly in the centre of this, is a mass of the original rock carved into a semi-globular form. On the top of this is a pillar supporting a large spread umbrella. There is sufficient ~~room~~ space between the dome & the pillars to walk around it. The ceiling of this temple, is semicircular at the farther end & has large ribs of teak-wood, as if supporting the roof, which are quite unnecessary as the whole is of solid rock.)

A little to the north of this temple are other large excavations. Some of these have suffered so much from decay that we could not well conceive what their original form was. Others remain nearly entire. These

in one large room having 14 doors on its sides, opening into as many small cells. From this room we ascended through an excavated passage into another room, from which are 12 doors opening into cells similar to those below. Some other excavations are found near these we have described, but it was growing dark & we were already too much fatigued to look for further curiosities.

The Brahmins here could give no account of the history of these wonderful excavations beyond the common tradition that they are the work of Pandoo & his brothers, who were a kind of demi-gods & acted a conspicuous part in the fabulous history of India. The largest cave was evidently made for a place of religious worship & the smaller ones with their contiguous cells were probably designed to be the abodes of devotees who were in some way attached to the larger temple. But when & by whom these excavations in

the solid rock were made, has never been ascertained. They who made them & they worshipped in them, are alike unknown. But these imperishable monuments remain & show what strong influence & powerful motives to effort, systems of religion founded in error & delusion are capable of exerting over the minds of men. Works of so much labor & expense however must have been done in an age when the people of India were more under the influence of religious feeling, & less of covetousness than the present generation of Hindoos.

30th. Sabbath — Passed the day at the Government-bungalow. Were much disturbed by company continually arriving & departing. In the afternoon went into the village but found few ~~found~~ people at leisure as it is now harvest-time. Proceeding through the village we came near a company of 30 or 40 persons sitting under a tree. As they had the appe

pearance of being travellers, we asked them from what place they came. They replied "we are *garroodee (jugglers) and travel from place to place performing our tricks & in this way obtain our support." We told them we thought their business was bad & that it would be better for them to leave it & engage in some employment that would be useful to the community. They replied with some zeal "our business is not bad,— our god first taught our ancestors to perform these tricks & told them to teach ~~them~~ the same to their children. In this way ~~this way~~ this knowledge has come down to us & it would be very wicked to abandon what god appointed to be the work of our caste & has commanded us to follow as the means of our support." We addressed them for a few minutes on the absurdity of such an opinion & the folly of worshipping such gods, but as they began to prepare their dinner & soon be-

* garroodee

came too busy to listen, we left them. These persons were doubtless sincere in the opinion they expressed respecting the origin of their practice. This class of people are pretty numerous & they are uncommonly skilful in legerdemain. They are of a low caste & very little is known respecting them. The general opinion among the native population is, that they are assisted in performing their tricks by evil spirits. It is also said that their religion consists principally in the worship of snake.

Leaving this company we proceeded to a temple of Hanoomans, where several men were busily engaged in conversation. We asked them if the people of the village would assemble there in the evening, if we would come & inform them how God should be worshipped & how his favour could be obtained? They replied that they thought people would ~~would~~ assemble. We then told them that we would come & requested them to inform all they might see. This they promised to do.

In the evening we went to the temple & found it crowded with people, - some belonging to the village, but most of them travellers on their pilgrimage to Pundarpoor. After reading passages of the Scriptures & addressing them for considerable time, we requested Sajjebah a converted native who was with us to address them, which he did with much propriety & earnestness for more than half an hour. Good attention was given all the time.

On our way back to the bungalow, hearing an unusual noise in a house near the road we asked a man what was the cause of it. He replied "There is a man in the house possessed with a god". As this was a kind of superstition which we had often heard of & had much wished to see, we went into the verandah of the house where we saw 20 or 30 persons, some standing & others sitting around a man who was resting on his hands & knees, writhing his body as if in agony, making strange gestures & uttering indistinct sounds.

* writhing

On the ground before him were a few coals of fire on which one man was throwing now & then a little incense. All present appeared to be listening anxiously to hear what the inspired man might say. After continuing for some time in this state he uttered a few sentences which we could not distinctly hear but which were understood, as we observed, by those standing near him. His contortions of body now became more violent. He looked wildly around on the company & scraping up dust in his hands he threw it here & there, not sparing the faces of some who were present. Several of the men now went near & stood ready to hold him, if he should attempt any thing more violent. But after a few more apparent convulsions he appeared to come to his senses though much exhausted.

As all now seemed to regard the scene as closed, we asked the man who

had been professedly inspired, to explain to us the origin & cause of what we had witnessed. He said that about 4 years ago he went to the temple of *Hannabah & there by prayer & fasting he became inspired & continued so for some time, & that he then learnt some incantations by he could more generally obtain the same inspiration. He did not seem inclined to say much on the subject & soon went out. We then directed our inquiries to the man who sprinkled incense on the fire & who seemed to be chiefly interested in what we had seen. He replied that he had lost some property three days before & all search for it having proved ineffectual, he had called this man from a neighboring village to assist him by his inspiration in discovering where it was. He said this man had told him to search in such a place, but it was not certain, he should find his property there, as he possibly might have mis-

* Hannobah

taken what was said. We inquired if such instances of inspiration were common in this part of the country. He replied that they were & that all classes of people had confidence in them.

This is the first ~~kind of~~ instance of this kind of superstition (if that is the proper name for it) which we have seen. It is sometimes, the natives say, obtained by prayer, fasting, & religious austerities, & sometimes comes unsought for & quite unexpected. It is generally when the persons are in or near the temple, or when engaged in religious meditation or in performing some of the rites of their worship. When any individual is reported to be in this state, the people immediately assemble around him & if any suspect that he is trying to deceive them, or that his inspiration is only imaginary, they endeavor to ascertain, by examination, what his real state is. If they succeed

satisfied that he is truly inspired, which we are informed is generally the case, they then pay him, so long as he continues in this state, the same homage which they are accustomed to render to the god. — They pray to him, make offerings, fall down at his feet & worship him &c. In some parts of the country these occurrences are very frequent & exert a strong influence in favor of heathenism. They are often adduced by the natives as evidence of the existence & power of their gods, ~~& are given for worship by them~~ and whether they are the work of designing men who in this way deceive the more credulous & superstitious part of the people, or are caused by the immediate agency of evil spirits on the mind, is not easy to determine.

3rd Circuit 15 miles to Pallagaum, a large village containing by common

estimation 1500 houses. Just before reaching the village we left the road to Poona & took the road to Joonnur which is 45 miles distant in a northerly direction. While there we stopped in a small house near a large ~~tank~~ tank outside of the village. This house, which was open on one side, partly so on the other & much filled with rubbish, was the usual resting place of travellers passing that way. We found only two schools in the village. One of these was taught by a young man of the tailor caste, & the other by an aged brahmin. The former received us very civilly & requested a supply of books for himself & his scholars which he promised should be used in school by all who could read. The other teacher did not want any books for himself, nor was he willing that those under his care should receive any. Most of his larger scholars however came to our resting place, as soon as they were dismissed & asked for books, with which we were glad to furnish them.

In the evening while walking in the village an unexpected incident brought us into the company of some of the chief men in the place with whom we had a long conversation on the evidence & claims of the Gospel. They were very civil & on our leaving them, they requested copies of the books we had with us which treated of the subjects of our conversation. While conversing with people in another part of the village, an aged Brahmin made objections to Christianity;- He said it was a new religion, not near so old as Hindooism, - that the English having got the government into their hands were wishing to introduce their religion & would perhaps succeed in doing it as all classes of people were becoming very wicked. He complained that the Brahmins had lost their power (referring to the government which was formerly in their hands) & were fast

losing their influence. He concluded by saying "as our worldly hopes are now gone we have only to be earnest in performing our prayers & rites, & with the hope of obtaining something better in the next birth." The people listened attentively in several places in the village & we distributed a large number of books. An unusually large proportion of the inhabitants appeared to be of the Brahminical caste.

Nov 1st. Rode this morning to Indoree* a village containing about 100 houses. Near this village and called by the same name is a small fort covering 3 or 4 acres. No garrison is at present kept in it & the wall in several places is broken down. In one of the rooms formerly used for stores of ammunition we saw some matchlock-guns so large & heavy that they were managed by means of small frames of wood attached to them. The fort was formerly defended by such guns fired through

* Indoree

strokes in the wall. In this village we found no school & only one man who was able to read. As the people were generally at work in the fields, we made but a short stay & then rode through several small villages to Mahalounga. This village is surrounded by a high wall & contains, we were informed, 400 houses. We stopped in ~~a temple~~ the porticos of a temple of* Krishna which is outside of the village. As soon as we were rested a little from our fatigue we went into the village, but found no school there in operation & few people who could read, or seemed disposed to listen. & as the heat was becoming oppressive, we soon returned to our resting-place. The few books however which we gave away in the village had excited much attention, & the temple where we were resting was soon surrounded by a crowd of persons who listened attentively while we addressed them on the

* Krishna

principal truths of the Gospel. Some of them continued with us till we left the village. No missionary, we believe, had before travelled this way, but several tracts had been brought to the village by individuals who had been to Poonah. Near this village are several temples built wholly of stone. One of these is quite large & the workmanship is superior to any thing we had before seen. These temples we were informed were built by a petty native prince to whom the village belongs. We left this place for Chakan in time as we thought to reach Chakan before dark, but being deceived in respect to the distance & mistaking the road (which was only a foot-path winding through fields & pastures) we did not arrive there till late in the evening.

Nowrod Chakan. — This is a pleasant village containing 300 houses. It is chiefly distinguished for a fort near it & which takes

its name from the village. The fort is nearly square & covers 8 or 10 acres of ground. The walls are very high with towers at each corner & others equally distant between them. There is only one entrance which is a winding arched way through 5 gates of masonry. Tradition gives a very high antiquity to this fort but it is uncertain by whom it was built. The prospect from the walls is extensive & at this time in the year is very beautiful. Leaving this place we rode to Khade where we intended to rest ~~through the rest~~ awhile as it is too hot to travel with safety for some hours in the middle of the day. The village of Khade contains by computation estimated 500 houses & its appearance indicates that at some former period it was more populous & wealthy.

The place where we stopped to rest was nearly in the middle of the village. As soon as we began to converse with ~~them~~ some who were near us others began to assemble

till we were surrounded by 150 or 200 persons who stopped as long as we were able to address them. We then gave tracts to all who could read them intelligibly. Several of those were present had come from the neighboring villages to transact business with the native magistrate & revenue-collector who lives here. We found some here who had acquired considerable knowledge of christianity ~~which~~ by reading the Scriptures & tracts which they had obtained from Bombay Poonah & other places.

After the crowd had dispersed and while we were at dinner, a boy apparently about 12 years old, to whom had given a tract called "The great Inquiry", or "What will be after death", returned accompanied by his father who requested us to exchange the tract we gave to his son for some other one. We inquired why he wished us to do so. He said, his son had begun to read the tract but then

was so much in it about dying & what would come after death, that it distressed him. Turning to the boy, we asked him if such were his feelings. He replied, "yes". We then told ~~him~~ him that this was a manner for keeping the tract & reading it carefully, for it ~~would~~ contained a remedy against the fear of death by pointing out the way to become prepared for it. He replied that he was young yet, & when he became old, he would then think of death. We cautioned him not to put off this important subject & inclined him to keep the tract. We also gave him another one

Nov. 3rd. Stopped through the heat of the day in the village of Mirechur which is supposed to contain 200 houses. Our place of meeting was the verandah of a temple in a public part of the village. As the people here seldom see Europeans or have much intercourse with

there, they at first appeared disposed to avoid us. When however we began conversation with some of the more intelligent who came to the temple, & the people heard us using their own language, many collected & listened attentively while we addressed them on the reasonableness & importance of worshipping Jehovah instead of the images around us that could neither hear nor save & of trusting in Jesus Christ as the Saviour of the world. After dinner (which was prepared in a grove of mango-trees outside of the village) we went to the temples & mosques where we found favorable opportunities of ~~[illegible]~~ conversing with people & distributing books. While on this excursion we found a man inculcating the duties of the Hindoo religion in the following manner,—viz—He had a piece of canvass perhaps a yard wide & 8 or 10 yards long on which was represented in vivid & glowing colors, the state

of the righteous & wicked after death — the former enjoying the reward of their good actions & the latter suffering the punishment due for their crimes. The state of the two classes was placed in contrast & the whole representation was taken from the description of virtuous & vicious actions & their consequent reward or punishment as these are contained in the Hindoo sacred books. The lecturer (if so he might be called) began at one end of the canvass & pointing to some individuals there represented, he described particularly their former manner of life, actions &c, and then stated what they are now suffering or enjoying as the consequence of what they then did. In this manner he proceeded through every part of the representation which must require 2 or 3 hours. He goes from village to village making a longer or shorter stay in each place as he may find encouragement. Such instructions can

fail of exerting some influence on the minds of people who have full confidence in the divine origin of the book from which the representations are taken. We tried to purchase this singular painting but he would not sell it. He replied "this is my field."

Leaving Murchur we rode to Narayangaum, a large village on the north bank of the river Meena. We stopped in a large building adjoining a temple of the god Vittoba. We had here an opportunity of conversing with many persons who came to worship. After resting a short time we went in the bazar & visited two or three other temples, but the *Dewalli holidays had just commenced & the people were too much engaged in amusements & rioting to attend to any serious subjects.

*Dewalli

This village contains by common estimation 500 houses & is pleasantly situated on a large & fertile plain. It is surrounded by a high wall which was built to protect the inhabitants from the ravages of the *Pindarees. These were a kind of robbers who committed great depredations in India about 20 years ago. An intelligent native who was himself an eye-witness related to us with much feeling the sufferings endured here the last time the village was plundered. The inhabitants had no intimation that any enemy was near till they arose one morning & to their astonishment saw the village surrounded by 4000 men mounted on horses & armed with spears. All communication with the neighboring villages was cut off & every house & every individual was plundered of whatever was valuable. To ascertain whether men had money, jewels &c, and if so, to make them disclose where these things

*Pindarees

could be found, these robbers often inflicted tortures so severe as often proved fatal. They showed no respect or pity to any age, sex, or caste, but plundered, ravaged & ravished as long as anything could be found to satisfy their avarice, or gratify their passions, & then retreated with their booty as quick as possible to evade pursuit.

4th. At the people appeared generally to be engaged in amusements common on Hindoo holidays, we saw little prospect of usefulness here & left for Goomsur. Our road was across an ~~extensive cultivated~~ open plain skirted on each side by extensive cultivated fields. Herds of deer were ~~feeding~~ grazing near our path & showed as little fear as sheep do in America. The cultivation of the ground continues here throughout the year. One kind of grain grows but in one part of the year, and another kind in another. ~~throughout the year~~

In some fields the crops are ripe for harvesting; & in some they appear in blossom & in others the husbandmen are ploughing & sowing. The proportion of cultivated ~~waste~~ land is very large. But their mode of cultivation is very rude & the crops appear to be light.

On arriving at Jooneer we were conducted to a large bungalow belonging to Government, which we were told was the usual resting place of European travellers. The bungalow stands in a large garden surrounded with a high wall flanked with towers. There is no European resident here at present. Jooneer with the surrounding villages forms part of the Poona district, or collectorate as it is here called. In the afternoon most of the natives in the service of Government called on us, & we had much interesting conversation on religious subjects. They had acquired some knowledge of Christianity

and of the efforts some people are making to extend it. They were willing, as the Hindoos generally are, to allow it to be of divine origin, but they argued zealously that their own religion was established in the same manner. They defended the worship of God by images, saying that as it is by the exercise of our senses we acquire a knowledge of the existence & qualities of external objects, so we can worship God by exercising our senses on the things he has made, & as he is in every place — in the image as well as out of it — so he will accept sincere worship thus offered. They objected strongly to the doctrine of justification through faith, arguing that if man could by a course of wicked conduct, commit sin enough to deserve eternal destruction, then they might, by a course of virtuous conduct, merit everlasting life. The doctrine of salvation through the Redeemer is particularly offensive to Brahmins, as it declares at once all the rites & cere-

errors on which they depend, to be useless. When we came to speak of the future state of the righteous & the wicked, they defended the doctrine of metempsychosis, or the transmigration of the soul from one body to another after death, urging that as happiness & misery in this life are clearly not apportioned to the character & actions of men, so the different states in which they are born & pass through life, can be accounted for in no other way consistently with the justice of God, than by admitting the doctrine taught in the Hindoo sacred books — viz — that the happiness or misery of each individual in our present state of being is the reward or punishment of actions performed in a previous birth.

One of them having intimated that improper exertions were used to introduce Christianity, we remarked at some

length or the means which Christ & his disciples used to induce men to embrace it, and that such are the only means which Christians are authorized to use;— that in this respect the Gospel is very different from Mahommedanism which great numbers of the Hindoos were compelled to embrace under their former rulers,— that the English government though professedly Christian & wishing success to all the efforts to introduce Christianity into India, yet used no compulsive measures, but protected all classes equally so long as they did not, in the practice of their religion ~~distort~~ injure ~~any~~ one, or disturb the public peace. On hearing this, the Mamulutdar (who is the first native officer in the district) replied, "it is true the government profess not to interfere with the religion of any class of people but they have done it." We inquired what the government had done. The

replied, "They have lately made a law forbidding *suttees & making it a crime to assist at the performance of one". He expressed himself with much feeling on this subject & thought the Government had done wrong. He said that suttees though not enjoined in the Hindoo sacred book were yet declared to be a work of great merit. He said he had formerly seen many suttees & had frequently assisted at such times & as they were always voluntary, ~~he thought~~ there could be no sin in them & no means should be used to prevent them. When we informed him that many learned & respectable Hindoos petitioned the Government to pass a law forbidding suttees, he said that he had never heard of it before & supposed they had first apostatized.

The village or city of Jooneer is situated in a valley & is almost surrounded by mountains 2 or 3 miles distant. It contains by conversion es-

* The burning of widows on the funeral pile of their husbands.

thousand 3000 houses, & the inhabitants all agree in saying that it was formerly more populous & wealthy than it now is. This opinion is strengthened by the general appearance of the village, as well as by the ruins of many Mussulman tombs & mosques. In the mountains that nearly surround the village are numerous excavations. Some of these are small cells, as if made for the abode of hermits. Some resemble large houses with 2 & 3 tiers of windows & others were evidently made for temples. One of these is 50 feet square. The floor, walls & ceiling above are of the solid rock of the mountain. The entrance is through a portico supported by a row of finely carved pillars which are also a part of the original rock ~~of the mountain~~. On the right & left side of the temple are 18 doors opening to as many small rooms. At the farther end & exactly opposite to the principal entrance is a large image of Gunpattee. This temple is much resorted to by the

people of Junnar & ~~its vicinity~~ the neighboring villages. There are some inscriptions on the walls but no person has yet been able to decypher their meaning. The Brahmins in charge of the place could give us no account of its origin or history.

Near this is another temple on the same general plan though not so large as that at Karlee. near these temples are many smaller excavations which at some former period were probably inhabited by men who here secluded themselves from intercourse with the world, & passed the time in reading their sacred books, meditation & other acts of devotion. These excavations are evidently artificial, as the marks of the chisel show but when & by whom they were made, is unknown. They show the strong influence which the Hindoo religion exerted on the people of India at some former age.

A little to the south west of Junnar is the celebrated hill-fort of Sewneree. The

is only one way of access to the fort & this is through 7 successive gates of masonry. In the fort are the ruins of many buildings of Hindoo & *Mahommedan origin. The place is well supplied with water by cisterns excavated out of the solid rock which forms the top of the mountain. The native officer informed us that these cisterns were upwards 50 in number & some we saw were 25 feet square by 12 feet deep. These excavations, the walls & towers erected for the defence of the place, must have been a work of great labor. Forts like this were used under the native government for the confinement of criminals. In this fort Sheevajee the celebrated founder of the Mahratta empire was born, & here Bajee Rao the last nominal head of the same empire, was confined as a state-prisoner for several years while another branch of the family was in power. Our guide asked us if we would not go to the temple & honor the

* Mohammedan

goddess before leaving the fort. As the temple was near our path & several persons were sitting under a shade in front of it, we went, not to honor the goddess (which was an image of stone in the temple) but to dissuade them from worshipping the gods of the hills, or the valleys, or any other object, except the Creator & Preserver of all things. They listened attentively to what was said & all who were able to read received books.

The Dewallee holidays continued while we were at Jaffnapatam & people are generally too much engaged at such time in amusements & revelry to attend to serious things. At such times each day as the people assembled most disposed to listen we went into the bazaar & other public places & always found some who were inclined to hear. Several brahmins who did not like to be seen mingling with the common people to hear what we said, or to receive books from us publicly, called at our dwellings.

We left Governor early this morning for Poonah intending to spend as much time as possible in the larger villages on the road. In one place ~~after visiting~~ after visiting all who could read with books, we inquired if any girls attended the school. To this one who seemed to be the principal man in the village, replied that it was not their custom to send their girls to school & that no Hindoo women ever learned to read or write. We told him that many in Bombay were now learning to do both. He expressed much surprise at this & soon replied "I do not see any reason for women's learning to read or write for such knowledge can be of no use to them. And besides it is not without much difficulty that we keep our wives in subjection now, and if they should become learned, they would despise their husbands & be so haughty & turbulent that we should not be able to manage them at all." We tried to convince him that education would have an effect quite dif-

ferent from what he supposed on the character & conduct of women, but he was not disposed to change his opinion & all present thought it would be as he had said.

We passed the night in the veranadah of a temple consecrated to Dharma. Raja. He was one of five brothers whose exploits make the principal subject of a celebrated Hindoo poem called the Mahabharat. We had never before heard of divine homage being paid to any of the family & on inquiring we were told that the temple was built, the idol established & the worship conducted wholly by the lower castes & that brahmins never worshipped there. They did not seem however to have ~~any~~ much aversion to the place as several had stopped to pass the night in the temple.

8th. While waiting for our baggage to come up, we went to see some temples near us on the bank of the river Kheem. Several persons had just arrived at one of these temples bringing a sick child with them. The child was laid down before the

idol & the mother & 4 or 5 of the women who accompanied her, walked round the idol a great number of times, each counting a string of beads which she held in her hands & bowing as often as she passed the face of the idol. Having finished this ceremony the officiating brahmin applied some matter taken from the image to different parts of the child's body, repeated the name of the god a few times & then dismissed them. The woman had come 24 miles to have these ceremonies performed with the hope of benefitting the child. We did not like to interrupt them while thus engaged, but as soon as the ceremonies were finished we began to converse with the brahmin & others present on the folly & wickedness of worshipping idols & the unreasonableness of thinking such sticks as we had just seen, could be of any use while they neglected the true God. He was quite zealous in defending the worship of this idol saying that many sick people had been cured there &c. The brahmins are so much interested in supporting the reputation of the

temples to which they are attached (for they receive all the offerings made to the god) that it is difficult to ascertain whether they have any confidence in such reports or not. The common people fully believe these things to be true & often adduce them as reasons for worshipping idols.

Stopped for the night in a temple consecrated to the god Shyrobah. The temple was crowded with people, a few belonging to the village who came to worship but mostly travellers who had turned in to pass the night. When we spoke to them of the impropriety & sin of worshipping images of stone they said "it is true the idol never shows any signs of life or understanding, but we have evidence that the worship of the idol is pleasing to the god to whom it is consecrated, for many persons who are sick & in distress come or are brought here, & as soon as they bow down before the idol & worship, if they only do it in sincerity & have faith in the power of the god, they become well

Similar accounts to this have been told us by the people of several villages about their gods. In one temple one kind of sickness is said to be cured & in another temple another kind of sickness. In one place a temple was shown us where persons bitten by venomous snakes are said to be cured. We inquired if they did not apply remedies as well as worship the god, & there if some did not die & others recover. They said "no remedies are necessary. If the person bitten can only get into the temple alive he is sure to recover." In all these temples are some persons who are interested in keeping the reputation of the healing power of the god as high as they possibly can. The offerings made to the god will be more or less according to the fame of the temple & all such offerings belong to those who attend on the idol. These offerings consist of rice, fruit, money &c. The Hindoos are exceedingly credulous in respect to every thing connected with their reper

ritous practices. If the means are used & the expected cure does not follow, they are are told it was because the sick person had not faith in the power of the god, or had previously done something to offend him.

9th. Arrived at Poonah & found letters for us from our friends in Bombay. From these we learn that Mr. Swartz, the esteemed Secretary of the Board now rests from his labors. We had before heard that he had ~~gone to Cuba~~ become much exhausted ~~with~~ the discharge of his laborious & anxious duties & had gone to Cuba with the hope of deriving benefit from the voyage. We hoped that in answer to the many prayers offered up, his valuable life would be spared & that he would return with renewed health to those duties ~~for~~ which he had long ably performed & for which his natural talents, his deep & fervent piety, united with extensive observation & acquaintance with mankind, eminently qualified him. But the ~~[illegible]~~ doeth all things after the counsel

of his own will hath seen it best to do otherwise. May He abundantly qualify with gifts & grace the individual who may be appointed to fill the important vacancy. And may all now in heathen lands, who received other parting instructions in America from the late lamented Secretary, & who have often since been encouraged by his letters be admonished by his removal to be excited to labor with greater zeal & ~~earnestness~~ perseverance in efforts to extend a knowledge of the Gospel.

The same letter from Bombay bring us the gratifying intelligence that Soabjee a brahmin who has been employed for some years as a pundit by the mission, has publicly avowed his determination to embrace christianity & has requested to be baptized. He has often in times past appeared to be struggling against his convictions of the truth of christianity. It has been evident that his confidence in Hindooism was gone & that his continuing to observe its rites was not

from principle but merely from regard to his character & to avoid persecution. May it yet appear that he is a chosen vessel, called & qualified to make known the Gospel among his countrymen.

15th Our time has been chiefly occupied while here in attending the meetings of the Missionary Union & other religious services. The English population in Poonah including all classes probably exceeds 2,000. There is here a large church & a chaplain. For nearly a century Poonah was the capital of the Mahratta states & though less populous than formerly, it is still supposed to contain 100,000 inhabitants. The temples are numerous but ~~not~~ none of them are very large. Most of them appear to be attached to private houses. In some parts of the city the walls of the houses are entirely covered with pictures of Hindoo gods & representations of things & scenes described in their sacred books. In this way at almost every turn & look, the traveller is reminded of some object of adoration or event of sacred history.

Nearly south of the city is a small eminence called Parwatee Hill on which are several temples. The Peishwas formerly made large endowments for supporting the worship here. The temples still retain these endowments & the Hindoo religion is here supported with more than usual show & splendor. While we were taking a view of the city one morning, an intelligent & aged Brahmin kindly pointed out some of the principal places & plans in Poonah & its vicinity. When looking at the ruins of the Peishwa's palace which was burned a few years ago, we inquired in what way the fire was communicated. He said, the Collector (who is the first magistrate of Poonah) made much inquiry to ascertain who did it, but did not succeed. He said the general opinion among the Hindoos is that the palace was set on fire by some of the efforts of the former Peishwas, who had become so much displeased at seeing their former beloved

residence in the possession of the English & applied to the purpose it was put to, that they resolved to destroy it. We had often heard the Hindoos tell of efforts setting fire to houses, but had never before seen the ruins of one which they suppose to have been destroyed in this manner.

Poonah presents a wide & encouraging field for missionary labors. The Mahratta language is used here more generally than in Bombay. It is also less mixed with foreign words. The great part of the inhabitants reside permanently here & appear much at liberty & not disinclined to listen to the truths of the gospel. A few years ago such a disturbance was raised on account of some native Jews distributing religious tracts in the bazaar, that the Bombay government thought it expedient to forbid any more being sent into the Deccan. It is now more than two years since the Scottish missionaries first came here, & from that time, with the exception of

short intervals, the Gospel has been publickly preached & some thousand tracts & parts of the Scriptures have been distributed.

On Sabbath evening the sacrament of the Lords supper was administered when upwards of 40 individuals, of different religious denominations, of different ranks & professions, and of different languages & complexions, united in commemorating the love of their common Lord & Redeemer. How forcibly does such a scene exhibit the superior excellency of the gospel above every system of error, & how beautiful is the representation given by the Apostle of the church of Christ, as consisting of those who have put off the old man with his deeds & who have put on the new man which is renewed in knowledge after the image of him that created him, where there is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, or Scythian, bond or free, but Christ is all & in all."

The exercises of the Union were this year unusually interesting both on account of the subjects which came under consideration, & the intelligence communicated respecting the progress of Christianity in different parts of India. We have had much interesting & profitable communication ~~together~~ on subjects intimately connected with our operations & also on various duties & trials peculiar to missionaries. All present have seemed to find this Meeting to be a time of refreshing from the Lord. May we all return to our various fields of labor with increasing confidence in God, greater devotedness to the service of our Redeemer, & more ~~[illegible]~~ earnest desires & prepared to make greater efforts for the salvation of the heathen.

Nov. 16th. Went to Phoolshair a small village 18 miles from Poonah & pleasantly situated on the river Bheema. Bajee Rao

the last nominal head of the Mahratta empire began to build a palace here, but the breaking out of war with the English, which terminated in the loss of all his possessions, prevented his finishing it. The part erected has since been finished & is now occupied by the lads belonging to the Indo-Britton Institution. The name Indo-Britton is now generally given to those who are descended from European fathers by native mothers. As this class was becoming numerous & many of them grew up without being provided for on the part of their parents, or qualified by education for business, a Society was formed about two years ago to devise & carry into effect some plan for improving their condition. The Indo-Britton Institution has been established by this Society. It is under the superintendence of Mr. *Sarndt, an intelligent & respectable ~~man of the~~ Indo-Britton ~~class~~, & of a European school-master. The inmates are engaged a part of each day in study & a part in labor. They are acquiring a knowledge of some

*Schendt

mechanical trades & manufactures which have not hitherto been well understood in this country, & which they will probably hereafter pursue with advantage to themselves & the public. The Institution is visited monthly by the English chaplain stationed at Kirkee & occasionally by the missionaries from Poona. All connected with the Institution assemble daily for worship. They are also furnished with a valuable library of books which we were told they are much in the habit of using. We were much pleased with the appearance of the Institution & trust it will prove useful in improving the character & condition of a numerous & hitherto neglected class of people.

17th. Rode to Sirour which was formerly a large military station. The villages we passed are generally small & the inhabitants apparently poor. We found but few schools regularly supported. The proportion of people who are able to read, is small & there are various persuasions. In one village a mussulman came to us inquiring if we had any books on

* Kirkee

Christianity which we would give him. He was an intelligent man & had acquired a pretty correct historical knowledge of the Scriptures. He had travelled much in India & was acquainted with several mussulmans who had embraced Christianity in Bengal. He manifested little of that strong prejudice & hostility of feeling which mussulmans generally show towards the gospel.

18th. Rode to Ranjungaum & stopped at the government-bungalow. The mode of travelling in this country is very different from what it is in America. The prejudices & domestic customs of the natives render it impracticable for them to furnish entertainment to Europeans in their own houses. To diminish the difficulties with which travelling is attended in a state of society so peculiar as exists here, the government have erected small houses at intervals of 12 or 15 miles on the large roads. These houses are generally furnished with a few light articles of furniture as chairs a table &c. & the whole is entrusted to a man who lives at or near the place. In some places this man receives pay from the government & in others he depends on the generosity

of these ~~stop~~ also stop. The bungalows that we have seen are furnished with a small but valuable assortment of religious books by the Society for Promoting Christian Knowledge.

In the evening we went into the village which is pleasantly situated & contains by common estimation 250 houses. Soon after we began to converse with the people, a man came saying he would show us another place where more would hear us. We followed him into another part of the village where many people were sitting in front of a public building. They received us very civilly & we had an opportunity of speaking to them on the principal truths of the Gospel for considerable time. The crowd around us was large & attentive, and though some made objections & others asked for explanation of some things that we said, yet we saw nothing of the anger & scoffing which is sometimes excited by the preaching of salvation through a crucified Redeemer.

Nov 18th. Left early this morning f

Ahmednuggur where we expect to pass several days. While yet at some distance from the city, we met a messenger with a letter from Lieut. G— who being apprised of our coming thus kindly anticipated our arrival by an invitation to stop at his house during our stay at there.

20th. Sabbath.— Early this morning we accompanied Lieut. G— to the native hospital & there addressed a large number of beggars who had assembled to receive grain. There were nearly or quite 150, and most of them were blind, or lame, or leprous, or suffering under some kind of disease. The cities & large villages in India swarm with miserable creatures who obtain a scanty & hard-earned subsistence by begging. To relieve the wants of this wretched class of people, in some places houses have been erected where all who appear to be deserving objects of charity are in part, or wholly supported. In other places, grain, clothing, & perhaps a little money at stated times are distributed among all who appear needy.

This practice originated with Europeans & they generally furnish the means of erecting it. In most places where provision is made in this way for relieving the temporal wants of beggars, Christian instruction is also imparted to them. And though exceedingly wretched & ignorant, yet they are often more disposed to listen to divine truth than the rich & learned & in several instances the preaching of the gospel has apparently been the power of God unto salvation. In the afternoon preached to 40 or 50 natives assembled in Govt. Gov'r's door-yard.

The city of Ahmednuggur stands on a large plain limited on the north by a range of hills 6 or 8 miles distant. It is not surrounded with a wall of stones & non-burnt bricks. The inhabitants are chiefly Hindoos & use the Mahratta language. The population was estimated some years ago by an English traveller who had lived here for considerable time, at 40,000. The natives all agree in saying that the business & population have been increasing for ~~some~~ a few years past. The native houses have generally flat roofs & a yard in front which is surrounded

a high wall entirely concealing the buildings from view. The only approach to the house is by a gateway through the wall & this is carefully closed every night. The streets & lanes, except in the bazar, appear gloomy & sometimes almost desolate, forming a striking contrast with cities in America. For more than a century this place was the capital of a Mussulman kingdom, & the ruins of palaces, mosques, tombs & aqueducts, in the city & its vicinity, afford melancholy proof of its ancient splendor. Some of these, though erected several hundred years ago, still remain almost entire.

The fort which is nearly half a mile east of the town is of an oval form, nearly a mile in circumference & surrounded by a deep & broad ditch. The wall is of stone with circular towers at short intervals. This fort is considered among the most important forts on this side of India & it was formerly a subject of much contention among the native powers.

The English population here, including civilians, officers & soldiers, probably exceeds

1000. The country around is generally level & being elevated more than 2000 feet above the level of the sea, the temperature is considerably cooler than in Bombay. The mortality is here comparatively light & this station is regarded among the most healthy in this Presidency. Many circumstances concur to render this an eligible place for a missionary station. The population is large & generally use the same language. There is less of dissipation here among the natives than in Bombay, & they are more at leisure to hear & to make inquiry on religious subjects. There are several large schools which appear to be well supported & in but few places have we found a proportion of the people who could read. There are also many large villages in the vicinity to which missionaries stationed here, could easily extend their labors. We passed a part of each day while here in addressing or conversing with people, or distributing books among them as circumstances

at the time suggested to be most proper. We would gladly have prolonged our stay here.

23d. Rode to Jamguzen. It was quite dark before we arrived. We had but just found a resting place, when the men in charge of our baggage came accompanied by a crowd bringing two men, who they said had made an attack upon them just before reaching the village with the intention of plundering the baggage. The two men we found originally belonged to the village & the account they gave of themselves was, that they were returning from searching after some cattle that had strayed away, & supposing the men in charge of our our baggage to be some of their acquaintances they made a show of being thieves merely to excite alarm & then have some sport, & our men supposing them to be really what they only made a pretence of being, raised an outcry & collecting a crowd brought them towards us. We were not fully satisfied that their intentions were as harmless as they pretended, but there was

~~were~~ no regular police in the place & the people appeared rather inclined to hinder than to aid us in any further investigation, so we let them go. We found but few men who could read, or were disposed to listen to anything said to them. This village belongs to a native prince.

25th. Arrived at Jowrner & stopped in the same bungalow where we had lodged 20 days before. The country from Ahmednuggur to this place is thinly peopled & poor, never being fertile. The inhabitants live in villages which are surrounded with walls & entered through gates. Many of the villages appear to be in a decayed state & the general appearance of the country indicates that the population was greater at some former period than it now is. Previous to the last Mahratta war, this part of the country suffered severely from Pindarees & other marauders, & many of the inhabitants left their homes & went to live in other parts of India where their lives

& pray to them to protect us; - but all our
their property were more secure. In some of the
villages containing 100 & 200 houses, no school
is regularly kept & ability to read is confined
almost wholly to brahmins. Herds of deer
frequently crossed the road. Peacocks of very
large size & beautiful plumage appeared to
be numerous.

26th As soon as it was known we had re-
turned to Gooner, the house where we lodged
was crowded with people & most of the forenoon
was passed in ~~conversation~~ preaching, con-
versation & distributing books. Leaving Goo-
ner we rode eight miles to the village of Ha-
jooree where we stopped in a temple of Hun-
nooman.*

27th. Sabbath. - This morning we told
some persons who came to the temple that we
should remain there throughout the day & at
8 o'clock we would address all who would come
on the manner of worshipping God & of
obtaining his favor. We also requested them
to mention it to all they might see. At
the time appointed a considerable number
assembled & gave good attention to what was
said to them.

* Hunnooman

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* Hanoomman

When we had done speaking, the Patell (the hereditary head-man of the village) said "we have been suffering grievously from evil spirits for a long time & if you can do any thing to remove them, or prevent their injuring us as they have done, it will be a great favor." We asked him in what way the evil spirits had injured them. He replied "they destroy our cattle by bringing diseases among them & by causing them to stray away ~~[illegible]~~ so far that they never return. They destroy our crops of grain & sometimes set fire to our houses. They afflict all classes of the people particularly the women & children, sometimes making them insane & sometimes causing diseases of which they often die." We inquired whether they ever did any thing to obtain deliverance from the power of these evil spirits. To which he replied "we do all the means we know of; we give them many sacrifices of goats & fowls; we make ~~make~~ them many other offerings & entreat them not to hurt us; we worship our

& pray to them to protect us;- but all seem to be of little use. We told him that it was very sinful to make sacrifices to evil spirits or to worship them in any way, & that we know of no way to secure protection against their influence but by loving, worshipping, & obeying the true God.

We found on inquiry there were two places near the village where they offered sacrifices to evil spirits. At one of these places a rudely carved stone-image of Vatall, to whom the evil spirits are supposed to be subject, was set up. Occasionally every year & on appointed days, the ~~people~~ inhabitants of the village assemble at this place, & offering one or more sacrifices to Vatall, entreat him to restrain all the evil spirits from injuring them. Should the cholera begin its ravages or any calamity befall the village, which they suppose to be caused by evil spirit (& they ascribe most of the evils they suffer to the supposed influence of these malignant beings) they then resort to extraordinary sacrifices. The other place where sacrifices were offered was on the other side of the village, near the ~~burying~~ burying ground. No days were appointed for sac

rejoicing there, but when any one supposed himself to be suffering from an evil spirit, the individual afflicted, or some of his friends, went to this place & making sacrifices & offerings entreated the evil spirit to desist from inflicting further injury.

The worship of evil spirits, or pichachas* as they are called, is more or less common in most parts of India. The Hindoos suppose that if the mind at the time of death is strongly attached to any worldly object, the soul will remain on the earth & linger about the objects towards which his affections were excited. Thus if a man should be harboring some fixed purpose of revenge when he dies, his soul will become a pichachee & not fail to haunt & torment the object of his hatred. If a man ~~concealed~~ should conceal money or other valuable things as the natives often do through covetousness or fear thereof, his soul through love of this concealed treasure will remain on the earth, haunting the place where it is & frustrating all efforts to find it. If a man begins to build a house & dies before completing it, his ghost is held to haunt the place & torment those who may over

*pichachee

it, & houses left unfinished in this way, are often regarded with so much terror that they are left to go ruin. For this and many other similar causes, multitudes of these evil spirits are ~~supposed to hover~~ supposed to linger on the earth & as they are inclined to inflict misery they have been made subject to Vastall, whose business is to restrain & govern them. The power ascribed to these demons is great & no inconsiderable part of the evils & calamities of life is attributed to their agency. Hence their influence is dreaded & many means are devised & practised to avert their displeasure.

In some places these supposed malignant spirits are the principal objects that are worshipped. To these beings they build temples, set up images, make sacrifices, offerings & prayers, — not through love, for they are regarded as malevolent & odious, nor through gratitude, for nothing good is ascribed to them, or expected from them, — but through dread of their power & a desire to avert their

displeasure. Some persons, seeing temples erected for the worship of evil spirits where their hideous & deformed images are set up & sacrifices & offerings are made to them, have supposed that the Hindoos professedly & knowingly worship the devil. But this opinion appears not to be correct. The malignant beings which are worshipped in different places are always regarded as quite distinct from each other, nor do the Hindoos appear to have any idea of a being corresponding in origin character, & influence, to Satan. This worship of evil spirits is probably of the same nature with that referred to by the Apostle where he says, "the things which the Gentiles sacrifice, they sacrifice to devils (daimonia) and not to God."

How affecting the contrast between a Christian & heathen village like that one we are now in. In one is seen the church consecrated to Jehovah, where on each returning sabbath all classes of people assemble to worship their Maker & Preserver. They unite in praising him for the mercies they receive, in ach

edying their unworthiness of the privileges & blessings they enjoy, & if afflicted, in humbling themselves under his chastening hand. They hear the glad tidings of salvation, & rejoice in the ordinances & privileges, in the hopes & consolations, of the gospel. In the heathen village, instead of the church consecrated to the living God, we see a rudely constructed temple containing an image of a fabled woman, by who is worshipped as having been an incarnation of one of the Hindoo deities. In two or three other places we see hideous & deformed images of evil spirits, to which the people resort to make their bloody offerings. In such places the character of the people is such as might be expected from such a state of ignorance & superstition. How affecting the thought that in this place probably not less than 50 successive generations of men have appeared, passed through their period of probation, & entered on their eternal state since the Redeemer commanded the gospel to be preached to every creature. How much do such people now need the gospel & how great & glorious the transformation it is designed to produce.

27th. Left Rajpooree early & proceeded by the Nana Ghaut to Moorbar, a village containing 50 houses. From Joonnur to the Ghaut, the country is mountainous & the scenery in several ~~highly picturesque~~ places is truly grand. The tops of several mountains consist of a solid mass of rock terminating on each side by high perpendicular cliffs. The natural form & state of these mountains pointed them out as places easy to be defended. In some former age they were fortified & the inhabitants of the surrounding villages were accustomed to resort ~~[illegible]~~ ~~[illegible]~~ to them for safety in times of danger. The Ghaut mountain forms the boundary between the Deccan & Thonkeen. These mountains often terminate on the west side in perpendicular precipices 400 and 500 feet high. Just before we began to descend the mountain, we passed a rock apparently not more than 50 feet in diameter at its base & rising in a conical form more than 300 feet high. The natives, rather think there is a principle of life in stone

as well as in trees, in describing this rock to has said "it has grown in the shape you see it, from the ground." The descent is here very difficult as the mountain is steep & the path narrow & winding. Near the path are many large cisterns cut out of the rock to hold water for the use of travellers. Tygers are here very frequent. They do not often appear in the daytime, but frequently make great havoc of the herds of cattle in the night. The people of the first village below the mountain told us that 3 persons had been killed near there within a few months by tygers.

29th. Reached Thallier. From the Elephant mountain to this place the villages are mostly small & the inhabitants apparently poor & less civilized than we have seen in any other part of India. The villages have generally no schools & we found but few persons who were able to read. Thallier is supposed to contain 3000 houses. It was once the capital of the Mussulman power in the Dekhan, & many ruins show its former flourishing state. We found

here a large & flourishing school which at the request of the teacher we furnished with books. As this place has been often visited by missionaries, our appearance excited little surprise or curiosity. We found however many who listened attentively in the village & many called at our resting place & asked for books.

Dec. 1st. Arrived in Bombay having been absent 35 days. During this time we travelled 450 miles, preached the Gospel in many villages & many villages & distributed several thousand tracts & portions of the Scriptures. We endeavoured to ascertain the number & state of the schools as far as was practicable to visit them in the villages where we stopped. In a few instances the teachers, either from prejudice against Christianity, or from ignorance of our object were reserved & uncommunicative. But they generally treated us with much respect & appeared free & ready to answer our inquiries. They listened attentively

to our remarks & suggestions about the best mode of managing schools & imparting instruction, & requested books for themselves & their scholars.

In visiting schools in this way a missionary shows the interest he feels in the cause of education, & has opportunities for suggesting improvements which are much needed & may probably sometimes be followed. Schools also frequently present the best opportunity that can be found in villages for distributing books & there they will be most valued & read. And it has occurred to us that the schools which are established & supported by the native population for their own benefit, have not perhaps always received that attention & encouragement from missionaries on tours which their importance requires.

We have seen much which shows the importance of missionaries making tours, as intimately connected with the

diffusion of Christian knowledge. In this way the objection often made that Christianity is a new religion, never before heard of, & if so important to be received, why has not it been communicated to us before, will be removed. In several places found that books distributed several years ago were still preserved & had been read, & some individuals could give a very good account of what they had at different times heard. Several instances have occurred in India of the attention of individuals being excited by the reading of a tract or the hearing of a single address, to seek for further instruction, which has resulted in their embracing the truth. May such be the result of our imperfect labors & may the seed we have attempted to scatter spring up & bring forth fruit abundantly to the praise & glory of divine grace.

D. O. Allen

Chinsurah Jan 25th. 1831

Rev D. O. Allen's
Journal
1832

Bombay April 4th 1842

My dear Sir,

I have just received your kind letter of the 2nd of Oct. informing me that the intelligence of the death of my lamented companion had reached the Rooms & my friends in America I wrote you a few weeks ago, (via Liverpool) & sent you a journal of a tour made in the Deccan in Oct. & Nov. of last year. As others of the Mission are preparing letters you will doubtless learn from their communications more particularly respecting our present state, prospects &c than I have time to write. Mr. Savons, the bearer of this, has lately passed part of a day & one night at my house & will perhaps be able to give you some information respecting my circumstances &c should you wish for any such.

In addition to my daily labors of preaching

visiting the schools under my care &c
am preparing a reading book for the us
the first class in our schools. It will be a su
mary, historical & doctrinal, of the Bible, & c
be divided into sections, each sufficiently long
a reading lesson for the first class. At the
of each section will be a few questions for examin
the scholars on what they have read. These questi
I design shall be such as will require attention to
sense of the lesson to answer & at the same ti
will impress on the mind the most impor
truths contained in what has been read. The fi
section is introductory, stating how the Bib
given & how it should be received & read. The
give an account of the Creation; the third, of t
fall of man & its immediate consequences, — th
, of the deluge &c, and the fifth, to the death of Abraham
going through the Scriptures I intend to give
view of the history of Christianity, closing with a
account of its present state, efforts to extend its
success &c The work will perhaps be 150 pages
This work is much needed as I think in our sch

& also by many nations who have not access to the Scriptures (for the Old Testament is not printed in the native language) & wish for more knowledge than their teacher ordinarily contain. I began at first to write a letter in English & then translate it, but I soon found it easier to compose it, de novo, in the native language.

You have probably seen this second the communications forwarded by the Deacons that left here in Oct. last. I hope to receive with little delay as can be expected in such ~~things~~ things the opinions of the Committee on the subjects submitted to them in those communications. As far as these subjects concern myself they are not less important now than when I wrote. If your letters to us sometimes miscarry I would suggest that you forward a duplicate, ~~of the~~ some other ship, of the letter containing the opinions of the Com. on the points submitted to their consideration in my letter.

I live alone except that help I am obliged to employ to take care of my house & my child. There is not one in my house who can use or understand English language & except my little boy's the sight of this face is almost as unknown as the sight of a one was in America. Yours truly

D. O. Allen

Rev. D. O. Allen

aug. 25, 1832

Mrs. Sep. 18

Mrs. A. Anderson

Bombay March 7th 1832

My dear Sir

I send you herewith a journal of a tour I made in the months of Oct. & Nov. of 1831. The objects to be accomplished in this tour were these — viz — To attend, as a delegate from this mission, the meeting of the Bombay Missionary Union which was held in Poonah — To look at several places in the Deccan & make inquiry for the most eligible situation for a new station; — and to preach the Gospel & distribute tracts &c in an extensive part of India hitherto but little traversed by missionaries. As Br. Read was then suffering from ill health & the physicians recommended a change of air for a short time, he accompanied me. As I found it most convenient

to use the plural form of expression
I drew it up as the journal of him & my
self & then sent it to him for examin
tion & he returned it with his approbat
Two others of the mission also have read
Should you, on reading it over, think
it worthy a place in the Herald you
publish it as our united journal — the
— in the form I send it you. It is design
for my fathers family some of whom
will probably call for it.

Among the printed Sketch of the M
for the past year which I lately wrote
& which I now send you, you will s
that Abbreviedruggur was selected
that 3 of our number have gon
there. I was desirous of going my
but it was otherwise determined
by the Mission & so I remain for t
present in Bombay since the Sk

was printed on person (a woman of low caste) has been baptized. Nothing else of special interest so far as I recollect has occurred, nor do I think of anything particularly interesting or encouraging just now. Since I returned from the tour referred to above, I have made several short tours of 8 & 10 days to the villages on the continent, But I can not find time to write journals — at least sent without neglecting duties that appear more important. Nor should I have written the one I now send you, had I not been repeatedly & urgently requested to do it. Our friends at Ahmednuggur are in a field hitherto little explored by missionaries, & one which certainly contains many highly interesting objects of a local nature & I trust they will furnish you with an abundance

of matter to interest & excite the pu-
lic attention in America.

In much haste I am my dear Sir

Yours truly
L. O. Allen

P. S. Should any of my friends call fo
the general before you have done with it
you will just inform them how it is & th
stain it by you as long as you may have a
occasion to use it. Yours &c. L. O. A

Rev. L. O. Allen,

Oct. 8, 1832.

no answer nec
necessary

W.
Wm. D. Wilson

Bombay June 5th 1832

My dear Sir.

We have lately been favored with frequent opportunities of sending directly to America as several American ships have touched here. By these ships you will probably receive full accounts from one & another of this Mission of our present state & prospects. The Lucilla, from Salem which is now ready for sailing will bring you the intelligence of Mr. Hervey's death which lately took place at Ahmednuggur. Our friends at that station will communicate to you the circumstances of his sickness, death &c. Mr. H. was one of my intimate acquaintance in America & lived with me several months after his arrival in Bombay. Mrs. H. died in my house. Providence afterwards separated us to different fields but our friendship (and I may almost say our intimacy too) continued to increase till his death. I shall feel the loss of him very much. Mr. H. is the fourth death that has occurred in this mission in a little more than a year. Surely we have been frequently admonished to do with our might what we find to do. May these admonitions make us more zealous faithful & devoted to our Redeemer & his cause.

In a ship which arrived here about a month ago from New York Mr. M. A. Durand, (a druggist of New Haven) came as a passenger chiefly on account of his health. ~~Health~~ His health had been poor for several

years. A few days ago I called at Mr. S's lodgings & unexpectedly found him quite ill — so much so that I concluded to stay with him which I did till he died. I attended his funeral by request & he was buried in our burying ground. I have just written to his family informing them of his death &c. Mr. S. was a truly pious & godly man, — a christian indeed in life & death, & his memory will be very dear to many in America. Probably Mr. S. Greene knew him.

You will receive by this opportunity a letter from Mr. Graves which is now lying before. You will see what I have added on the postscript at his request. It is much to be regretted there is so much truth in what he says in this letter about many of our preaching tardiness if not disgustingly in the native languages & yet reporting ourselves & our labors to the world very differently. Also in what he says about the education of American Missionaries. Much might be said on these points which it is very important for the future interests of this Mission that the Committee should know. — But I shall say no more on these subjects at present, — Indeed such things can not be well communicated on paper.

Since I last wrote you I have been mostly in Brown. In April I made a tour in the Northern Duncan taking Wuzi Bai at the time of the annual festival in my way. (An account of this place & festival &c is in the Herald for 1825 pages 169 &c). Tour was very interesting. My health was good while absent on the tour but I suffered much from the heat. The weather is now

very hot & from 8 in the morning till 5 in the afternoon it is dangerous to be exposed to the sun, even though but for a few minutes. The thermometer is seldom below 84° & often much higher. The season has generally been thus far healthy & we expect the thunder will soon begin & the air will then be cooler.

I am still engaged (when I can find time for it) in preparing for the press a book concerning which I gave you some account in my last letter. I have also thought much of another work much wanted here & have mentioned the subject & the plan of the book to some of my friends who strongly urge me to undertake it. But the almost constant pressure of duties & cares & some other circumstances will probably render it inexpedient. In some of my letters I gave some account of my circumstances & they continue to be the same. I live alone except that I help employ two obliged to take care of my house & my child. There is not one in my house that can speak English & sometimes I do not see a white face for several days together. I have lived in this circumstances now for more than a year. But there are so many reasons against it, that I shall not probably do it a year longer. There are only two ways however by which any change in my circumstances seems likely to take place, — one is, by some unforeseen event which will render it necessary for us to make some new arrangement in respect to our respective fields of labor, — and the other is, by my leaving this place for a while for some time past of the world. If no event of the former kind should take place

probably I shall do the latter. But it is not time for me to decide on this point yet. The indications of Providence carefully & prayerfully compared with the word of God will make the path of duty plain, & whatever this may be I trust that as my day may be, so through divine grace my strength will be. It seems so unlikely that I shall be there a year hence that you need not reply to this letter, or to any that you may receive.

Rev. D. O. Allen

Oct. 5th, 1832.

✓ No answer needed

Rev. S. P. Tenney
Missionary Room
Boston

Rev. Daniel O. Allen

Salem April 20th 1838

My dear Sir,

I received your kind letter containing the resolution of the Foundation committee respecting my visiting America. On the death of our lamented Br. Harvey & the subsequent departure of Br Goans for England on account of ill-health I relinquished all expectation of having the Mission in its then state. A few weeks subsequent to Br G's departure we had the pleasure of welcoming Mr & Mrs Briggs & the same ship offered me a passage to America. I submitted the Resolution of the Bom. to the Mission who united in thinking it was expedient for me to embrace the opportunity. Accordingly I left Bombay in the Black-Warrior on the 7th of Jan & have just arrived here. My health is good though much fatigued with the voyage &c. I hope to be in Boston on Monday or Tuesday. I have letters & pamphlets &c for the Bom

which I shall bring with me. I am in great haste & have only time to add that.

I am yours affectionately

D. O. Allen

Rev. D. O. Allen.
April 22, 1833.

8

SHIP

Rev. D. Hodgson

Thomas Dawes
Boston

April 30, 1833.

(19)

My dear Mr. Anderson,

I arrived safely at my father's the day I left Boston & found them all well. I expect to go to Westminster this evening & hope to be in Boston on Wednesday of next week which I expect will be prior to the departure of the ship to Bengal. I am anxious to see yourself & Mr. Hill before communications are sent in reply to those I brought. It is possible that I may come Boston on Tuesday, — I can not tell till I go to Westminster.

My passage (as I think I mentioned) was paid at Bombay as the

mission thought the terms offered for its being paid there to be more favorable than in Boston. I received from the Treasury of the Mission just the amount of my own & my child's passage. The other expenses (as the preparation for the voyage the pay of the man who came with me &c) I paid myself. In my letter to you in which I spoke of revisiting this country if I mistake not I mentioned that the expense of my doing so would not probably be more than the allowance for myself & child for the same period in Bombay. I hope the result will show it to be so; — at least I am desirous of having it so if possible &

if the Committee will continue the personal allowance for myself from the time I left Bombay till I shall arrive there again. I will undertake to pay the expense of my passage from B. as also the contingent expenses of my residence in this country & the expense of my returning to B. again. There are several reasons which concur to render this desirable, if it is practicable. — But more of this when I see you.

Yours truly

D. O. Allen

Saturday 27th.

Pr Co.

120

No 651.

My dear Sir.

Agreeably with your request I beg to communicate to the Committee of the American Board Society some remarks & suggestions respecting the 4th. Rule prescribed for expending the appropriations they have so generously given to the Bombay Mission. This Rule is particularly important, because original tracts, written in view of the character & errors of the people among they are to be circulated, will always be regarded by missionaries as most likely to be useful to heathen nations.

My first remark is, that this Rule, (which will ordinarily render it impossible to print tracts with the money this appropriated till a year after the tracts are prepared) will prevent some tracts from being printed & circulated at the most favorable time. At most stations tracts are occasionally required, which shall be adapted to the present state of feeling & peculiar circumstances of the people. Thus once in Bombay, when ~~several~~ slanderous reports were circulated in connexion with some natives having embraced christianity, a tract was required & published showing what means had been used with their parents & what they had renounced the Hindoo religion. – Also an account of the progress of christianity at Palamacotta, Tinnevelly & some other places in southern India. Also tracts written in reply to those published by Hindoos Mahommedans &c. It is obvious that the usefulness of tracts

of this kind must depend much on their going into imme-
diate circulation;—a thing quite impracticable if translations of the
must previously be sent to America for examination.

My second remark is, that this Rule, (as it now is) will not unfre-
quently prevent the preparation of tracts. Ordinarily, the translation
of a tract can not be forwarded from India, or from any foreign
missionary station, to America & the opinion of the committee con-
cerning it, be obtained in less than a year, during which the tract, thus
prepared for printing in the view of the author, must yet lie useless
in his hands. Now the uncertainty of his own life & health, and a
view of the perishing state of the people around him will generally furnish
every missionary with such strong motives to immediate action, that
he will feel it his duty to devote his time & strength to the preaching
of the Gospel, or to the use of means which bear on the present state of
the heathen, rather than to the preparation of tracts which must lie
useless in his hands a year before they can be printed.

My third remark is, that this Rule will prevent the improve-
ments of tracts in subsequent editions. Tracts designed for a heathen
population have always been found, in the course of further in-
quiry among the people & more intimate acquaintance with the lan-
guage, to be susceptible of improvement. Indeed I scarcely remember
a tract (and I have been concerned in the preparation of more than
20) which, though it was examined & approved by several competent
judges previous to its being printed, yet has not been altered, & in
some instances greatly improved, in subsequent editions. These alter-

strength often suggested by others are always made by the author, if living & on the ground. As the Rule now is, a tract which has been approved by the Committee must continue to be printed in the form they approved it, — Or if altered, their approbation of such alterations must be obtained before the tract in its supposed improved state can be printed. Thus the ~~tract~~ printing of the tract in its revised form, must remain on hand a year before it can be printed & put into circulation.

In view of these inconveniences I beg to suggest the following alteration in the 4th Rule — viz —

[Rule as it now is]	[Alteration suggested]
"Original tracts in foreign languages faithful translations of which into English shall have been approved by the Publishing Committee."	Original tracts in foreign languages according with the principles of this Society as expressed in Art. 1st of its constitution; a faithful translation of each of which into English together with the original shall be sent to the Publishing Com. for their approbation as soon it is printed.

This Rule with the alteration suggested will make the religious principles of this Society, the principles ~~on~~ which all tracts must contain in order to their being printed at the expense of the Society. It will allow the missionaries at any station to which appropriations may be made to put their tracts into immediate circulation, & thus the tracts prepared as well as the money appropriated will be immediately used. Ordinarily, only one edition of any tract will be printed before the Committee will have time to communicate their opinion of its principles, suitableness &c to the mission. And should any tract not obtain the approbation of the Committee, no more of this tract will be printed at the expense of

of the Tract Society. And if the Committee should so direct, the expense incurred for the edition already printed can be put to the account of the Society with this the missionaries at that station are corrected. No Missionary Society will complain of this as the missionaries at all stations I believe have permission to print at the expense of the Society any tracts they may think expedient. If tracts should be essentially altered, translations containing such alterations to be immediately sent to the Committee. In this manner, though the tracts printed with the appropriations of the Society, are put into circulation from the Committee, approving such tracts, yet it will be done in such a manner (or some properly, on such conditions) as will effectually secure the Society against any misapplication of this funds.

No. 65. Rev. Mr. Mayhew, Secretary Religious Tract Society. Received May 1835.

Dr. Allen, Secretary Foreign Committee Tract Society. Received May 1835.

The Religious Tract Society of London, (with which as the agent for the sale of their Publications in Bombay & the Secretary of that Society in that place I had for several years an intimate correspondence) make grants to Mission Stations of all Evangelical denominations on the sole condition that the tracts printed with such aid be in the revised opinion of the missionaries in accordance with the principles of that Society as expressed in its constitution. The Society always expects that such grants will be acknowledged & some account communicated respecting the distribution &c of tracts at such stations. Of this distribution the same Society requires translations into English & copies of the tracts printed together with the annual Report to be sent them. The number of auxiliaries & mission stations (the latter of which consist of all denominations of evangelical christians) in this Presidency ~~subsidiary stations that Society & their numerous~~ greatly assisted in the manner above mentioned is quite large but I have never ~~in the Mission Station assisted by the Society Entirely the secretary~~ of any complaint or surprise that the assistance thus afforded by the Tract Society had not been expended as they prescribed.

Pr. Cou.

No. 652.

In conclusion I would beg to present in behalf of the Mission with which I am connected our grateful acknowledgements to the benevolent of the Tract Society for the very generous ~~Regular~~ appropriations they have made to us. For several years after the Mission in Bombay was established the tracts printed by the mission were done at the expense of the American Board. Aid was then solicited on the part of the mission from the London Religious Tract Society who assisted us very liberally with an annual appropriation for five or six years. From our connexion with this Society originated this auxiliary in Bombay which was formed six years ago. With the last mentioned Society we have been on the most friendly terms & from it we have obtained most important assistance. But this Society, though it has been more efficient than its most sanguine friends anticipated at its formation, is yet quite unable to furnish tracts in sufficient quantity to meet the demand which the increasing facilities for distribution produce. For this reason we were much rejoiced to hear what the American Tract Society had done to aid us & we hope that we shall not in future prove ourselves to be unworthy of their continued confidence & ~~greater encouragement~~ assistance.

D. O. Allen

May 14th 1839

No. 652.

Rev. D. O. Allen, Missionary Bombay, suggesting alteration in the conditions on which Tracts may be printed in Heathen Lands.

Ex. Com.

May 14 1833.

Rev. Wm. Hallock
Chas. Hy. & W. Stanley
No. 144 Broadway
New York

Newyork May 11th. 1833

My dear Brother Anderson,

I do not know as any thing was said when I left you about my writing you, but I know you will excuse my doing it. The day we left Boston being the first monday in this month, we had the concert for prayer on board the steam-boat,—Nearly all the passengers attended & a more interesting meeting I have never seen. We arrived here safely on tuesday-morning & while we were at the Clinton Hotel a short time, some person stole my trunk with all my clothing, papers manuscripts &c. and we have heard nothing of it since. Dr. W's trunk, my own & several others were placed together, but I was the only loser. The loss of my papers &c I feel very much, as they can not be replaced—at least some of them can not,—in my present circumstances. I have not been present at all the Public Meetings, but those I have attended have been to me & to all I believe,—exceedingly interesting. The Public-meeting in favor of our Society was held yesterday, & I have heard several say that none of the Meetings this week have been more interesting. You will learn the particular circumstances of this meeting from other sources.

When I first arrived in this country I felt very anxious as you know about the translation of the Scriptures, the Bible Societies &c. as they affected our mission. I was much gratified with the shape which the subject assumed under the forming hands of the Com. & I felt greatly relieved

in view of the arrangement which seemed fitted (as far as the nature of so difficult & delicate a subject could admit) to give satisfaction to all concerned. But in looking again at this subject I saw or thought I saw another difficulty.— It is this, the mission in Bombay in this present state are not, as I think, in circumstances to carry into effect the plan proposed. I do not think they are in circumstances to make, either to the satisfaction of themselves (I mean the mission) or to the religious people of that part of India a judicious use of the funds placed at their disposal. The mission at Bombay now in they will not be likely to expend the $5000 for several years to come. From what I see of the state of the American Bible Society, it appears to me that the present is a most important crisis, that the appropriations they have made for foreign operations must be seen expended & new fields & motives for foreign operations be presented before them or the noble spirit which now pervades them will subside into apathy. The Society seem now prepared to do any thing, but if this state of feeling is not promptly & kept alive, they will relapse into a state of indifference for perhaps years to come. A view of these facts has suggested to me whether it may not be my duty to return to Bombay, unencumbered as I now am, and devote my time chiefly to an extended circulation of the Scriptures throughout the Mahratta country. One engaged in this cause would pass the rainy seasons in the large cities where he would find an ample field of labor & spend the dry season in visiting the villages as extensively as possible. And in work of this kind, the less he is encumbered with the things

this ship, the letter I suggested this subject to Dr. H. and perhaps
he will speak to you. I have also suggested it for your consideration.
Should this tender be fashioned on it will the Bishop probably go with
it? Being forwarded to higher power which should proceed without
much delay in course to Bombay.

It was with sorry vexation when I left Bombay or arrived
in Zanzibar, to say nothing but the anxious reflecting things of
an unpleasant nature which I should think
would be necessary to remove wrong impressions given respecting
past things & the present state of the mission and to prevent
if possible such evils in future to come. I supposed that an examin-
ation of the letters &c from that country to the Queen would show that
in my part I should be communicated to the Committee, & it was my
intention to say nothing except in confidential letters &c. Point
of inquiries (which required direct answers) anticipated only ex-
amination of any of the letters &c. The request made to you to ask for
the removal of the correspondence from the hands of Mission to the
Crown was made in consequence of the peculiar circumstances in which we
were placed, neither we nor, and of other unfavorable effect on the opin-
ions of the Govt. respecting the Mission, or individuals belonging to
it. The request was made with a view of preserving the peace &
harmony of the Mission, & with the expectation that such would be the
result. I shall say nothing more respecting Mr. C's communica-
tion to the Consul, for nothing is said to me, I shall conclude my re-
quest to have letters for perusal is granted

Mr. & Mrs. C. have had conversation one evening on the

N. B. The subject I have suggested of returning soon to Bombay
more which admits of no decision on my part till I know the views &c of
them. Nor can I decide this question as it concerns myself till I understand more
fully than I now do some things connected with the state & prospects of that
mission. As the consideration of the subject will not admit of much delay
I shall feel much obliged to you for any information you can write me at N.

Yours &c.
S. O. A.

Rev. S. O. Allen.
Mission House
Bombay
Mar 15/1833.

Mr. Allen
Mar 15
Rec'd

Rev. R. Anderson
Missionary House
No 25 Cornhill
Boston

New York May 13th 1833

122

My dear Br. Anderson,

Dr. Andrews.

Rev. R. Allen

Philadelphia May 15, 1833

Brother Allen

ato is now preparing to return to
via Providence has kindly offered to take
any communication for you & I wish I could
you again. Owing to circumstances grow-
ing out of the loss of my trunk &c con-
cerning which I wrote you I shall stop here
till Wednesday when I expect to leave for
New Haven. Dr. Visser left here this morn-
ing for Philadelphia.

I have conversed with Mr. Hallock
respecting the conditions &c of disburse-
ing the appropriations of the Tract Soci-
ety. He is in favor of the change I sug-
gested; but he wishes the proposed change
to come before the committee in
the form of a letter from you addressed
to him, & he will then advocate it.

He wishes also to do this immediately as the proposed change affects all so to which they have made appropriations.

I wrote you about our mission in Chagres not being (in my opinion) in circumstances to use the appropriations of the Bible Society so fast as is desirable. The same appears to me to be true of the appropriations of the Tract Society which have given $1500 to the mission. Of this sum one part has been expended, and Mr. H. thinks, — if we can only support a good use of what they have given, — they shall wish to give us ~~yet~~ larger sums in years to come. It seems to the opinion of those most intimately acquainted with the state of the Bible & Tract Societies that foreign operations must be great exciting motive in the view of the American public to support these institutions. And that the churches are from

to come up to almost any point
then only be shown that such appropria-
tions are wanted, & when made, are immedi-
ately & judiciously expended.

And here I wish to mention to you
confidentially that strong fears have been
expressed* (not to me but in my hear-
ing) that the "Board will stand between
their Societies & foreign operations so
as to retard their movements; Bridge up
their way" &c. To the inquiry what I thought
of the Prudential com. making themselves
the channel of communication between
these missionaries & the B. & F. Societies I have
replied that I cordially approve of it. But
it will perhaps be necessary that the
com. impress into their missionaries the
spirit of the B. & F. Societies so that special ex-
tensions & enlarged operations be made in
other departments of missionary labor.
I found that detailed accounts of what is thus
* was done by Mr. Hallock, Mr. Brigham & some others in conversation together.

done in its connexion with the B. & F. S.
cities be communicated as soon as practicable to the Christian public. This can be done without difficulty, as I think, and it will dispel, before this year shall close, the "fears" now indulged. I shall say more on this subject when I see you. In writing thus freely, I shall not incur the censure of "meddling with things too high for me". If I deserve this censure, pray impute my seeming officiousness to the interest I feel in our common cause — the spread of the Gospel — and believe me to be more than ever

Yours affectionately

S. O. Allen

P. S. Mr. Brigham has just requested me to furnish him with a written communication respecting the translating, printing, circulation, present & future wants &c of the Bible at Bombay for the use of the Directors of the Bible Society. S. O. A.

When I write to B. you may mention this letter to me. S. O. A.

Wednesday Evening 123

My dear Br Anderson,

to you

expressed the opinion that my attending the Anniversaries in the city next week might be beneficial to the cause of the Board, — especially to the interest felt in the Bombay Mission I will endeavor to attend. But I have an inquiry to make, — How far will it do for me to say again, (in substance, not in language) what I said in New York? — I shall have no time, nor have much inclination, — to write a speech or commit it to memory &c. — I ~~should~~ wish only to arrange in my own mind the subjects & hope to find language to speak of them at the time.

The loss of my manuscripts makes it necessary for me to write much as soon as possible, & to do it too in very unfavorable circumstances. Mr Brigham also requested me to write to the Bible Society. At the request of Dr. W. & yourself I begin to translate some Mahratta tracts for examination by the Com. of the B. Soc. But these tracts with what I had translated were in my trunk when stolen at New York. It is very desirable that these translations be made, but I know not when I shall find time to begin them. I wish also to write yourself, or to the Com. through you for their opinion concerning some points we have to-day conversed upon. I shall also, not

unlikely write something in output to the state &c of the Bombay Mission. — And perhaps also about my return to that Mission. So as you will see I have work enough for a long time. But I hope however to come to the Anniversary of the Auxiliary of our Society in this city next week. But I have no time to prepare a speech & I shall feel much obliged to you if you will write me a line in answer to my inquiry on the first page of this note. Please to write on Friday next directing your letter to Westminster where I shall be on that day. I called at the Rooms state this afternoon to say a few words on this point; but you were gone. I return the Rules &c

Yours truly S. O. Allen

Rev. D. O. Allen

May 24, 1833.

ans. May 24 —

Rev. D. O. Allen

Monmouth Illinois

My dear Sir,

In our conversation yesterday you remarked that the state &c of the Bombay Mission would soon come before the Committee. For myself I have no wish that past difficulties in that Mission should be investigated or known farther than is necessary to prevent their recurrence. Something however concerning their nature must be known before remedial measures can be applied. With this view I take the liberty to inclose the accompanying papers furnished me by Mr Reed — to be used as I might think expedient if any investigation inquiry or explanation of the affairs of the Bombay Mission should take place at the Missionary House during my stay in America. These papers were sent to me just before I left Bombay & were known only to the writer & myself. If you can read them at your leisure & at some future time I will take them. I think that a remedy can be found & applied for the evils that have been felt at Bombay without disturbing the peace of the Mission or the feelings of any individuals connected with it.

Excuse the liberty I take in thus addressing you & believe me to be

Yours truly S. O. Allen

P. S. Mr. Anderson has seen most of these. — No other person —

Rev. D. O. Allen

June 13, 1833.

attended to

Rev. D. O. Allen

Hoosick Ds.

The Bombay Mission need an efficient system of government,— both in respect to rules they may themselves make, & to the constructions they may put on the regulations of the Board & the instructions of the Prudential Committee.

The Mission need security against misrepresentations of its general state & affairs to the Powers & to the Christian Public in America.

The individuals who compose the mission need security against insinuation & calumny in private communications to the Powers & to people in America.

These ends must be secured if possible (& I think they may be) without agitating the peace of the mission, — without disturbing the feelings, or reflecting on the character of any member now connected with it.

And in future let the mission be supplied with men who have suitable qualifications for that station

[A copy of the deed or lease of the ground on which the Rev A. Graves built his house on Nowrojee Hill. Bombay.]

"Articles of agreement indented & made this first day of January in the year of Christ one thousand eight hundred & twenty nine, between Ardiaroo Manockjee Merwanjee. Sett of Bombay Parsee inhabitant & surviving manager of the charitable estate of the late Ardiaroo Sett Manockjee Nowrojee deceased on the one part, & the Reverend Allen Graves a British subject & American missionary residing in Bombay aforesaid on the other part,— Witnesseth that for & in consideration hereafter mentioned, the said Manockjee Merwanjee manager as aforesaid doth for himself & his heirs executors & administrators hereby covenant & agree to & with the said Allen Graves his heirs executors administrators & assigns to grant him two pieces & parcels of ground situated without the Town walls of Bombay in a place called Nowrojee Hill for the purpose of raising & building a dwelling house & stable for the accommodation & living of the said Allen Graves.— The one or large piece of ground on which the said intended dwelling-house to be erected consists in admeasurement as follows to wit,— One hundred & ten feet or eleven Ratties in length bounded on the north & south and eighty five feet or Eight & half Ratties in breadth bounded east & west.— And the said small piece of ground upon which the said intended stable to be built & erected is measured twenty six feet in length bounded north to south & twenty five in breadth bounded east & west.

And whereas it is further articled & agreed to & between the said Parties hereto that the said Ardiaroo Manockjee manager as aforesaid doth covenant, promise & agree to allow & give unto the said Allen Graves & his assigns free passage to pass & repass his carriage down & up to the hill by the well near the bhoorkey in the desert & underneath the said passage to the extent of twelve feet whereby the carriage of the said Allen Graves might pass & repass without receiving any kind of obstruction or prejudice whatever.

And whereas also the said Allen Graves himself & his heirs & assigns do hereby covenant & agree to pay unto the said Manockjee Merwanjee manager as aforesaid his heirs & assigns the yearly rent of the said two pieces of ground so hereby granted unto the said unto the said Allen Graves at the rate of half Rupee per each square Rattie or fifty Rupees in aggregation & further sum of Rupees ten being the accustomed fee payable unto the said Manockjee

(9) Rev. D. O. Allen. June 13, 1833

Merwangie as manager as aforesaid at the time when the said intended building commence or taken place. And also the said Allen Graves hereby agreed to pay another additional accustomed fee unto the said Manrechjie Merwangie & his assigns at the time of renewing the ornan or heedles supporting the tiles at the top of the said intended building when renewed at the rate of two & a half Dupees, or if it be made of roof of rafters then at the rate of five Dupees to be paid at the said time of turning or renewing the said top & if any outbuilding required to be made then he shall pay the said fee at the rate of Ten Dupees. And the said Allen Graves & his assigns hereby further covenant promise & agree that he will not claim any right whatsoever to the brick & date-trees which now stand on the said ground & to make no charges in any manner unto the said Manrechjie Merwangie or to his heirs & assigns for any additional enclosure of the ground, or making or repairing the said road & passage which shall be free to all & every individual, & the said Allen Graves his heirs & executors his administrators & assigns do hereby promise & agree that he will not interrupt or prejudice or make any encroachment with all the neighbours & inhabitants of the said hill but contrary he & his assigns shall peaceably & quietly deal with them on terms of equality, nor he the said Allen Graves or his assigns shall & will exercise any jurisdiction or authority over the said neighbours & inhabitants & he the said Allen Graves shall not erect or build any house or buildings within twenty feet that part of the ground which lies to the southern end of the said large piece so hereby granted for the building of the dwelling house as aforesaid, as the same is kept open for the purpose of affording a free passage for the wind to the places allotted to burning lime.

And whereas also it is hereby further articled & agreed by & between the said parties that in case the said Allen Graves, his heirs executors administrators & assigns are desirous to sell or dispose the said houses & buildings to any person not belonging to the American Mission with which he is connected or they shall give previous notice to the said Manrechjie Merwangie or his heirs & successors & thereupon the said Manrechjie Merwangie or his heirs & successors desiring to purchase the said house & building in that case he shall pay unto the said Allen Graves, his heirs executors administrators & assigns such valuation that shall be made by qualified builders of this place without regard to any other prices whatever which might probable be offered or tendered by any other purchaser to the said premises. And it is also further agreed that in case he the said Manrechjie Merwangie or his heirs & successors not finding it conveniently to purchase or buy the said premises pursuant to said notice at the time when the said Allen Graves may be at liberty to sell to any other person

but under the same conditions as herein before contained & set forth which the said Allen Graves hath been permitted & enjoyed, or if he would not abide or fulfill the same, then he may remove the material from the said spot or paying unto the said Manuchjee Merwanjee or his assigns all that may be due at the time or & for amount of the rent & to relinquish & give up all claim to the said pieces of ground.

And whereas it is hereby further indented & agreed that the said Allen Graves shall not erect such building on the said premises of ground beyond or exceeding the value of one thousand & five hundred Rupees & the said pieces of ground shall not be occupied as a burying or cemetery or any church. And further whatever trees or plantations shall be made by the said Allen Graves for a garden or wall shall not be paid for by the said Manuchjee Merwanjee or his assigns in case the said Allen Graves or his assigns should remove or give up the said place. And it is hereby if the said Allen Graves or his heirs or assigns will require any more space of ground in that case he or his assigns shall take the said more ground upon paying the rent thereof at the rate as herein before particularly set forth. In witness whereof the said parties of their proper hands have interchangeably set their hands & seals in the day & year above written.

Signed sealed & delivered in the presence of

Sojamsunkul Willy

Jehangeer Hormusjee

Allen Graves (L.S.)

Manuchjee Merwanjee (L.S.)

To the Rev D. O. Allen as a member of the same mission as myself as such a partner in the above agreement I the aforesaid Allen Graves do entirely & perpetually transfer all my claims to the above pieces of ground & to the house which I have upon them so that they are henceforward his property in the same that they are mine & he hereby engages & is bound to fulfil all my obligations to the proprietor of the ground to the neighboring people & to the American Mission.

In testimony hereof we affix our signatures this sixth day of December in the year of our Lord one thousand eight hundred & thirty one.

Witness { Mary Graves
William Ramsay.

Allen Graves
D. O. Allen

[There follows on the original deed. the transfer in the form proposed in the Lord Circular]

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Boston ~~Bombay~~ June 13th. 1838

My dear Sir,

In some conversation a few days ago at the Missionary Rooms you expressed a wish that I would communicate to the Committee as soon as might be convenient my views about returning soon to Bombay.

Previous to my arrival in America I felt very anxious in view of the state & possible course of the Bombay Mission in respect to the translation, printing & circulation of the Scriptures. I was much gratified with the manner this subject was disposed of by the Com. & think the course now to be pursued to be the one most likely to give satisfaction to all interested & affected. The difficulty also that has hitherto prevented & seemed likely in future in a good degree to prevent the use of the appropriations made to that Mission by the Tract Society is in effect removed. Thus five (& I do not know but eight) thousand dollars are placed at the disposal of the Bombay Mission for printing & circulating the Scriptures, & fifteen hundred dollars by the Tract Society for printing &c tracts. And several individuals connected with the management of those societies have expressed the opinion that further appropriations would be made as soon as those already made should be expended.

The field for the circulation of the Scriptures & tracts among the Mahratta people is extensive & to a considerable extent unsupplied, — not more probably than one third or one fourth part who are able to read having ever seen any portion of the Scriptures or a religious tract. But the Mission in their present

circumstances do not appear to me to possess the means of judiciously ~~expending~~ using these appropriations so fast as is desirable. I doubt not that the Mission themselves feel so & will be so regarded by the good people in India who know their state. Avail of these circumstances suggested to me the inquiry whether it might not be my duty to return to Bombay as soon as convenient & devote my time for three or four years principally to the circulation of the Scriptures & tracts;—to pass the dry season in making tours through the larger villages & more populous parts of the country & the rainy season in some of the large Mahratta cities. And as a missionary engaged in a work of this kind could scarcely be said to have any home or resting place,—if there was reason for believing that nature & grace would sufficiently sustain him in circumstances so lonely & solitary,—then the less he should be encumbered with the things of this life, the better.

There are some things however connected with returning for the purpose & in the manner abovementioned which require the previous consideration of the Committee. What might reasonably be expected has been found from experience to be true,—that the personal expenses (I mean, expense for clothes for food & for personal service) of missionaries while on tours are necessarily greater than when living in their own families or in one place. In view of this fact, some of the English missionary Societies make a regular increased allowance to their missionaries while on tours. In the Bombay Mission the allowance to a single man is Rs 90 per month.—This sum however was not fixed with reference to an itinerating life.—?—?

There is also another consideration which is not unimportant to myself & which, so far as the nature of the case will admit, I shall wish to be determined previous to my leaving America. My circumstances as well as my work (should I go to Bombay in the manner suggested above) will be peculiarly trying to my health & spirits. Should I think of four years from my leaving this country as the time to be passed in this work, (there is little probability I should live so long, but if I should) I can scarcely contemplate myself otherwise than as the wreck of a man in body & mind. At that time (should I live to see it) some change in circumstances & place will probably be necessary to much further usefulness. And experience has shown that missionaries accustomed to live comfortably & quietly in their own families are little qualified to enter into the feelings sympathies & sufferings of those whose circumstances & manner of life are so different from their own as mine would be. —?—?

Should I return to Bombay in the manner above-mentioned perhaps it might be expedient to go with the missionaries who are expecting soon to proceed to Leghorn from which I could pass over land or along the sea-coast to Bombay without much delay or expense. Opportunities to go direct to Bombay seldom occur. To go by the way of Bengal would require longer time & more expense. Besides it might be very useful for the Bombay mission to have one of its missionaries visit the station of the Board in Leghorn & make himself particularly acquainted with their system of schools & other operations. This has long been considered in Bombay as desirable & likely to be very beneficial to the Mission. As

(8) Rev D. O. Allen.
June 13, 1833.

a reason for strengthening the mission soon I would remark that a letter received a few days since from Mr. Parsons states that Mrs. P. is suffering from the liver-complaint & that a return will not unlikely soon be necessary. A letter received also from Mr. Read at the same time mentions that Mrs. R. (whose health was delicate when I left India) continued to be ill & that he was expecting

Chas. G. Sharpe
Chairman
Missionary Committee
Boston

to go to the [illegible]leshwar Hills on her account as soon as the warm season should commence. So that only Mr. Boggs will remain at Ahmednuggur & his knowledge of the native language is not yet sufficient to enable him to perform any kind of missionary labors.

Yours truly D. O. Allen

[Circular No. 1]

128

Bombay August 9th 1832

Dear Brethren,

As the system of allowances for this Mission lately received from the Prudential Committee of the Board do not permit me to retain possession of the house I now occupy & to pay for it out of my allowance for house-rent in the manner I have hitherto been doing I wish to submit the following facts to your consideration—

In a letter addressed to Mr Evarts dated May 9th. 1831 I made some remarks on the system of allowances which this Mission had drawn up & recommended to the Board. In making these remarks I wrote concerning the proposed allowance for house-rent thus—

—"In respect to house-rent I do not think Rs 50 too high to procure a comfortable house. This article, however, cannot I think be regarded as very important in our present circumstances, as the Board have two houses on the mission-premises which will always accommodate two families, & in a manner which I shall hereafter explain, I have myself become the owner of a house. If only 3 families reside in Bombay no house need be rented & if 4 families only one need be rented."

In explanation of the above reference of my having "become the owner of a house" in the latter part of the same letter I wrote thus—

—"I have mentioned in one place in this letter that I have become the owner of a house. I will now inform you in what manner. About a year before Mr. Graves left Bombay, he procured on a perpetual lease a piece of ground about half a mile from the Chapel. It is one of the highest spots on the island which is of advantage on account of the increased wholesomeness of the atmosphere & as the sea flows around the base of the hill it has the sea-breeze daily without obstruction. There is no native house [illegible] houses within a few minutes

(8) Rev D. O. Allen.
June 13, 1833.

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Chas. Gutzlaff
Miriam Parsons
Chas. Gutzlaff

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128

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and the ceiling above were of country-cloth. When Mr. G. left Bombay as the house was generally regarded as unsuitable to be inhabited it stood empty for several months. But as it was going rapidly to decay & the money expended seemed likely to be lost, I made a proposal to Mr. G. to take the house which he accepted. I have rebuilt the house pretty thoroughly & though small yet it is quite convenient for one family, if a small one. I shall take my full allowance for house-rent from the mission till the money I have expended shall be recovered. This will be accomplished in a few years & the only expense there will be for ground rent & repairs".

The above extracts contain all that I have written to the bom. committee concerning the house I occupy & the letter containing them is acknowledged in a letter from Mr. Anderson to myself.

A letter from Mr. Hill dated July 21st. 1831 contains the following Resolution of the Prudential bom. committee—viz—

"Resolved,—That it be a standing rule applicable to all the Missionaries & agents of the Board that real estate shall not be purchased at the expense of the Board, nor money loaned belonging to the Board without the express permission of the Prudential bom. committee previously obtained".

In the system of allowances for this Mission contained in Mr. Anderson's letter dated March 14th 1832 the 7th Article is as follows—viz—

—"The sum received for house-rent to be no greater than is actually expended for rent & repairs of the house occupied, & not to be appropriated to the erection of a house, or to the purchase of a house, mission-premises".

In a letter from Mr. Anderson to myself dated the same day the letter from which the above extract is taken, (viz March 14th 1832) he says thus—viz

"As the regulations now sent out by the bom. committee will prevent your paying for your house out of the allowance for rent the bom. committee authorize you to draw on your mission-treasury for the sum necessary to pay the balance".

In respect to "letters we receive from the Missionary-House" Mr. Anderson in his letter above referred to (which contains the system

of allowances) writes thus— (See page 1st General letter just received)

"These, when the object of them or of any part of them is to explain the views & wishes of the Committee, are all equally official whether addressed to your members collectively or to individual members of the Mission."

In view of the above extracts two things appear to be evident—viz—

1. That I can no longer retain possession of the House I occupy & continue to pay for it out of my allowance for House-rent as I have been doing. &

2. That I am authorized to draw on the mission-treasury for the balance of the money expended for the House, which ~~just~~ I have not yet received in taking my allowance for House-rent. One question remains—viz—What were the views of the Committee in authorizing me to draw on the mission-treasury for the balance? Leaving what I wrote to Mr. E. concerning the House with what Mr. A. wrote to myself, I think the Committee regarded the House as ultimately secured to the Board & to become their property when the money I have expended should be recovered & having made a regulation which would prevent my doing this in the manner I had informed them I intended to do, they authorized me to receive at once from the treasury of the mission the balance due to me which would cancel my claim on the House & leave it the property of the Board. The Resolution of the Committee contained in Mr. Hill's letter is not I conceive applicable to this case. That rule was designed to prevent Missionaries & agents purchasing real estate without special permission. But Mr. Anderson in ~~[illegible]~~ his letter to me ~~now~~ communicates the special permission of the Committee,—not to the members of the Mission ~~to~~ act as agents to purchase property for the Board, but to me ~~to make~~ to take from the treasury of the mission the sum or balance necessary to extinguish my claim or right to property which ~~is~~ thereby was already secured to the Board & which would belong to the Board as soon as such claim or right should be cancelled. As some brethren have ~~been~~ expressed a doubt in respect to the views of the Committee I wish all the members of the Mission would kindly furnish me with ~~their~~ opinion & this oblige yours affectionately - - - - - - - - - - - - - - D. O. Allen

I think Br. A's opinion respecting his house is correct; & that the communications which he has received from Amer. authorize him to draw from our Treasury the balance not yet received by him, for what he has necessarily expended on the house; & that thenceforth the house is to be considered the property of the Board.

Bombay Aug. 11 1832. Aff^y. A. Graves.

From the opinions expressed by the Committee in reference to the House Br. Allen occupies, I think it evident, that they regard this house as the property of the Board when Br. Allen shall have drawn from our Treasurer the ballance which is due him. H. Read

Mss. Collections, Bombay. Box 14, 1833.

From the communications sent to us vis Bro. Allen by the Committee I think it evident that the intention of the Committee is, that Bro. Allen should draw on the treasury of the Mission here for the balance of the money expended on the house which he has not yet rec^d; & that when he receives this balance the house will then be the property of the Mission. As an individual, however, I do not approve of the Mission possessing so many houses. W. Ramsey

From this Circular it appears that Br. Allen is authorized to draw on our Mission Treasury for the balance he has not yet received from the Mission at home rent. for the sum he has expended on his house; but as this seems to be an authority for the draft of the money - not for the disposal of the house - & a transaction between Br. Allen & the Committee, & not between the Committee & the Mission, I do not conceive that it authorizes the Mission to purchase & receive Mr. Allens house, as Mission property, I think it should be referred to the Committee for their decision. Bod.

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Princeton June 20th 1838

My dear Br. Anderson,

I have finished the translation of the "Summary of the Scriptures" & sent you the manuscript by Mr. ~~Wheeler~~ Fiske. You will of course look it over & you will keep it, or not as you may think best, till I see you. Last sabbath I preached at Holden & very unexpectedly they gave me $8 for my services. I shall account for this sum to Mr. Hill. They wish me again.

In reflecting on the conversation that passed at the Rooms the day I left Boston I feel desirous of making some further explanation than I then did of the anxiety I expressed & you witnessed, respecting things connected with the Bombay Mission. Probably I somewhat misunderstood the course which the Com. intend to pursue, & yet more misjudged in respect to the result of that course. It appeared to me then that the result of this course in respect to myself would be, that I should be charged by some of the missionaries on my return to Bombay with being an accuser of my brethren, — with having communicated to the Committee the information (exaggerated too) which induced them, under the impression that there were great difficulties in the Mission, to pursue such a course &c. And that these charges would perhaps be said to me & about me in circumstances exceedingly trying. Now considering the part I have acted

in the difficulties in that Mission, & also in bringing ~~rather~~ not bringing them to the knowledge of the Comm both while in India & since arriving in America, the view of being brought into such circumstances was very distu ing to my feelings, and I said "I am pressed on every si referring to the circumstances in which I had given my op ion on some things in the Mission & the censure which I should be exposed to. With the same views also I said that, "in this way" (meaning the one you had mentioned) the peace of the Mission may be ultimately obtained but it will be by the sacrifice of myself." These feelings did not arise from any unwillingness to have the most thorough investigation made into the past & present state of things at Bombay, so far as such investigation would affect me personally. For I have done nothing in originating or perpetuating any difficulties in Bombay which I am not perfectly willing the Committee should know. Nor have I had any com munication with the Com. since I arrived in America (and I never made any intimation of difficulties in the Mission in India) which I am not perfectly willing that the whole mis sion should know, if there were occasion for it. Yet a consci ness of innocence will not make us indifferent to what may be said to us & about us, especially in circumstances where we can refute the former nor definitely know the latter. I felt at the moment a feeling of regret that I had been so free (~~to~~ fa

(how free you know & the cause of it also) in my communications to you at the Miss. Rooms. And was taking some letters &c which I had previously given to yourself & Dr. W. for perusal, he requested that he might get copies of them. This was unexpected, & to the surprise of you both I hesitated, — for if I had done wrong in giving them to you at first (and my feelings were that perhaps I had) it would be worse still to leave copies of them in the Rooms for those letters would there become public documents. And I thought further, that this would be allowing them to be used in a manner not designed by the author, — and perhaps contrary to the conditions on which they were put into my hands. In this state I at first spoke of refusing to let Dr. W. get copies of the letters to be kept at the Rooms. — But afterwards I gave them to him. The anxious feelings I expressed were not excited in view of what you said of Mr. Bardwell's going to Bombay &c. for, in respect to my own personal feeling towards Mr. B. I should rejoice to have him come there & the longer he would stay, the more I should be pleased. Just at this time also you kindly gave me the Outline &c which you had sketched for the Bombay Mission. My feelings were then so much excited & absorbed by the news I have mentioned that I believe I laid them down on the table ~~without reading them, nor~~ without examining them enough to express any opinion on them which you kindly wished me to do. My conduct in doing so

was rude & in appearance unkind. But it was ~~[illegible]~~ not owing to any dislike to the Rules you had sketched, or unwillingness to express an opinion respecting them, but to the cause I have mentioned. So far as I can recollect I saw nothing in the sketched-Rules which I should not heartily approve.

Since I have introduced the subject of "Rules" for the Mission I will make a few remarks concerning the system of Rules &c which I brought from Bombay. That Mission has some general Rules (I think they are only 4 or 5 in number) which were approved by the Prudential Committee in (I think) 1817. & which have from that time constituted the basis of their government. The Mission never made any bye-laws for themselves as would naturally have been expected from a view of the general rules, but when any exigency occurred, they passed a Resolution & this was regarded as a precedent when like cases occurred again. In this way the business of the Mission was transacted from 1817 till a little more than a year ago. Thus instead of having a series or system of bye-laws founded on the general Rules the Mission had customs & usages founded on resolutions scattered through the records for 15 years. This state of things often subjected us to some inconvenience as it was sometimes difficult to ascertain what had been the custom or usage, & sometimes some of the Mission thought little regard should be paid to them when ascertained. To obviate this difficulties I was requested by the Mission to examine the communications from the Prudential Com. & the records of the Mission & form

then "compile a system of Rules & bye-laws" for the government or rather for the use of the Mission. I did so and the system I exhibited for the consideration of the Mission was a mere compilation of Rules & usages & customs founded on the communication of the Committee & past resolutions &c of the Mission I had then no thought (nor do I think any member of the Mission had) of introducing any thing new into this system or of making any ~~Disgen~~ communication to the Committee on the subject. In considering this system & comparing it with the history & state of the mission some alterations seemed desirable, — the chief of which was the change proposed in the first general Rule about Corresponding Members &c. The Members were all agreed in thinking this change to be expedient & in recommending it to the Com. who if they should approve of it, we supposed could easily effect the previous necessary change in the general Rules of the Church. It was then proposed in the Mission that the proposed System of Rules & bye-laws should be sent to the Church, for two reasons — first, that the Com. might see what bye-laws the Mission had made in accordance as they supposed with the general Rules approved by the Com. in 1817. — and secondly, that these bye-laws being known to the Com. (if not disapproved by them) might be more regarded than they have sometimes been by some of the Mission. Thus with the exception of the first Article the system of Rules & bye-laws which I brought to the Church is I believe ~~(with the~~ a mere compilation of rules &c which now are — & must

of them have been for years, — in use in the Mission. And they will continue to be so unless disapproved by the Committee.

Such were the circumstances in which the system of Rules which I left at the Rooms originated in the Mission & such were the views with which it was forwarded to the Board. — You will readily in what difficulties it had its origin & what difficulties it was designed to obviate. With the exception of the first general Rule in the system of 1817, (which is that, the majority of the missionaries alone decide all questions &c.) I believe the Missionaries were pleased with these Rules, — if they & the by-laws made by the Mission in accordance with them could be considered efficient. I have been surprised probably expecting though not expecting more than the omit of the Mission in the first Article (omitting Corresponding Members &c.) in the form in which it was proposed to the Board. As there are difficulties in the way of making it a Rule of the ~~Board~~ Mission consistent with the views of the Board & the general Rules of the Board and as the Board can & will instruct the Mission in respect to the ~~dynamic~~ manner in which the opinion of this Corresponding Members are to be regarded, I am satisfied (I have said in another place I "heartily approve of it") with the Rule as you had sketched it. — The missionaries are greatly in want of Corresponding Members of the Board near them, not more, — & I hope in future not so on account of things of an internal nature, than of those of an external kind arising from the course that other missionaries are pursuing. On this point I said something to Dr. W.

I am aware that my intercourse at the Revivals has appeared to show an unreasonable want of confidence in the brotherhood. The persons, scenes, & things with which I have been familiar for some years past have, it is not improbable, diminished the confidence I once placed in mankind generally, more than I am aware of. The same things also have not improbably produced the habit, to a degree of which I am not fully aware, of not making that difference which ought to be made between the people of different places, professions & characters. — But I will only say on this subject that I have uniformly felt, was — that if there is no Society ~~to be trusted~~ in whose managing body I have so much confidence & to whom in all circumstances I would so cheerfully commit myself & all my concerns as the Prudential Committee, I often I suggested to you whether it might not be expedient for me to go to India in connexion with the Bible Society & in 3 or 4 years, should I live, again be united with the mission, I did not do it from any feeling of dislike to the brn. or to what they will wish me to do, but from the thought that perhaps my situation in regard to the Mission might thus be rendered less ~~comfortable~~ uncomfortable.

I have written this letter in great haste & amidst much perplexity, & have no time to transcribe it. Please to show it to Br. V. Excuse the trouble it may give you & believe me as ever,

Yours affectionately S. O. Adler.

P. S. I was hoping that Mr. Linsley or Mr. Wisdom when they came to the ordination here yesterday would bring me some intelligence about a passage to Bombay. But they brought none. If I return soon & in the manner I proposed last I am inclined to do (though contrary to the advice of all my friends) the moment I am on the way the letter I hope to hear from you soon.

Yours &c S. O. A.

Rev. D. O. Allen, from Princetown, Mass.
Date June 20. 1833.
Received June 22. 1833.

Princeton Mass
June 20.

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Rev. R. Anderson

Missionary Rooms
Boston

Reasons for returning soon — The present state of the Bombay Mission occasioned in connexion with the use of the appropriations recently made to that Mission by the American Bible & Tract Societies.

Manner of returning &c — Alone (I mean unmarried) because this state will be most favorable to the kind of life I shall live. It will also be the most economical.

Time of being there employed — Four years from leaving America, — because this is as long a time as ~~[illegible]~~ can be expected to have health ~~& strength~~ & spirits for living such a life & following such an employment. — At that time (should I live) expecting such a change in my plan employment & circumstances as the state of the mission & my own state may render expedient.

P.S. I shall expect (if I go out there) to stand on the same equality as the other missionaries <u>in every respect</u> & be subject to all the Rules of the Mission & to pursue the work in which I shall be engaged as they may think expedient

D. O. Allen

Rev D Miller
1833

My dear Sir,

In connexion with my returning soon, or not, to Bombay are some circumstances which though perhaps they may not require the consideration of the Committee yet I wish should be known to yourself & Mr. Hill.

When I began to prepare to return to America I was expecting to take care of my child (then 1 year & 9 months old) on the voyage myself, and it was not till Capt. Bridgett informed me (which I heard with much regret) that my being provided with help to take care of the child in case of my own illness was indispensable to my having a passage with him that I thought of bringing any one with me. I requested Capt. B. to fix the passage

of such a person separately from myself
child which he did at 50 dollars. This sum
I paid Capt. R. out of my own property; in
receiving from the Mission-treasury on
the sum paid for the passage of myself
child. I also paid this person his wages f
evening with me as well as the expense of
preparing him, myself & child for the jo
age. The means for doing this was realised
from the sale of my furniture books &c
The mission did not refuse to allow the
expenses, for did I suppose they would
as I knew all were in the opinion that
were necessary, for I did not ask for
I had also on my arriving in America
bent $40 remaining on hand which I
provided for necessary expenses before I
ceived any thing from Mr. Hill. If I retu
immediately to Bombay I shall necess
be at some expense in preparing for

voyage, and as I have received of Mr. H. only for my necessary expenses while here, I shall wish ~~[illegible]~~ from the Treasury of the Board the $50 I paid for the passage of the native who accompanied me & the $40 I have expended of my own money, that this sum ($90) will be sufficient;—So that the Board will be at an expense of $50 for the passage of the native to America;—but at no expense for the outfit of myself or child in Bombay, or my outfit in Boston.

My expenses in itinerating (if I go out with that view) will be greater than in residing in one place. I am not expecting to be at any expense for supporting my child for 2 or 3 years to come ~~& if [illegible]~~ as I have left him among my connexions & if the Board will allow me to draw the allowance to which I am entitled for his support & appropriate it for my own support

this sum will be sufficient I think
meet the increased expenses of my
existing mode of labor. In this way
alteration in the pecuniary regulation
of the Mission need be made on my
account

A word in support to Mr. Barada
going to India. — It appears to me
the way which will appear best to the
their public in India & this country is
that I go out soon & engage for three
the work contemplated & when the
wish to send Mr. B. let him bring
a reinforcement with him when
he can partly prepare for usefulness
teaching them the language &c on the
spot. In this way there will not appear
any inconsistency between my return
America &c and his going to India; at
in my view is exceedingly desirable
Yours &c D.O. C.

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Madras Oct. 18th. 1838

My dear Sir,

Just before leaving Boston I bought of Messrs Peirce & Park a quantity of books which were put in parcels & in this state sent on board the ship. On opening these, a few days after sailing I found that instead of the set of Scotts Family Bible which I ordered, there was no copy of the first Vol. and two copies of the second Vol. I then supposed that perhaps by mistake the 1st vol. of my set had been put into the parcel of some one of the other merchants & their 2nd Vol. into my parcel. But I found on inquiring that it was not so from which it was evident the mistake was made in Messrs P. & P's store. I therefore

Boston Aug 28 1838

H. M. Lee

June 19. 1834.

Books

return one copy of the 2nd Vol. to them with the request that they will exchange it for a copy of the 1st Vol as much like this in appearance as they may have on hand. This Vol. (the one you receive in exchange for the one I send) I wish you to send me by the first parcel you forward to Bombay.

You may also send me of - - -

Barnes Notes on the Gospels, one copy
Wilson's Evidences of Xty one copy
Dick's Xian Philosopher - do.
Sayers Life (last Edition) - - do.
Doddridge's Expositor (well bound, latest Edition do) -

These books you will please to pay for & I will allow the cost &c of them to the Board.

Yours truly
S. O. Allen

S. S. Will you kindly forward the accompanying letters as directed & oblige

Yours &c
S. O. A.

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Rec'd June 19

Indian Ocean Sept. 10th. 1838

My dear Sir,

Just before leaving Boston I said something to you about missionaries learning the languages &c. of the countries to which they are sent, and my remarks, so far as I can now recollect, were apparently kindly received by you. Perhaps I said enough then;—but the importance of the subject will, I trust, excuse me, (at least it will in my own opinion) for saying something further.

I would not say that no person should go on a foreign mission who does not possess uncommon skill in acquiring languages, for diligence & perseverance united with common powers of mind will overcome difficulties in this as well as in other pursuits. But I think it is inexpedient for one to become a foreign missionary who is clearly deficient in natural talent for learning languages as such a man will find it more difficult to acquire the practical use of a foreign language than the theory of a dead language. Nor is it scarcely a less objection that a man has an aversion to study of this kind, as he will be likely after acquiring but an imperfect knowledge of the language to regard himself as qualified for his work and make no farther effort at improvement. In short, the student who, from whatever cause,

deficient in the knowledge of languages while acquiring his education may be expected, if he becomes a foreign missionary, to be always deficient in that most important of all qualifications,— skill in the language of the people where he labors.

I have been often surprised to see how little account is made of this qualification,— or rather this want of a qualification— by some who are connected with the missionary cause in our country. I have just been reading a printed address, urging candidates for the ministry to inquire whether it is not their duty to become foreign missionaries & endeavoring to remove objections which some persons make, in which the author says, "Slowness in acquiring languages is a serious difficulty with many. But it is a fact worthy of notice that however great this difficulty is in prospect, no one has ever complained of incompetency after being a while on the ground &c." Could this author visit some missionary stations & become acquainted with facts as they are, instead of forming his opinions from journals &c. he would see that, though "no missionary has ever complained of incompetency after being a while on the ground" yet there are some, also, though they have been for years on the ground, are still so deficient in the use of the language as not merely to excite the suspicion, but the sober opinion, if not of themselves yet of others, that such persons have mistaken their field of usefulness in the church.

Some missionaries fail in qualifying themselves for their work by not commencing & pursuing the study of the language in the best manner. It would be naturally supposed that, at the present day when so much is said & written about the best manner of acquiring & communicating knowledge, no man of collegiate education could greatly err in respect to the best method of learning a language. But facts show it is otherwise. And a missionary who, in learning a foreign language, (as the Mahratta for example) does not begin with the first principles and thoroughly fix in his mind the correct pronunciation of the letters, the genders & declension of the nouns, the conjugations of the verbs &c. has as little prospect of ~~excelling~~ acquiring a correct & ready use of the language, as the mathematical student has of excelling in analytic Geometry or Conic Sections, who has not made himself familiar with the signs, definitions, & principles of Algebra & Euclid. And what in the former case is worse is, the missionary is much less likely to perceive his mistake & correct his faults, but will go on in his own way, though inquiry would soon satisfy him that those to whom he preaches scarcely know in what language he would address them, or what he would persuade them to do.

To avoid the abovementioned difficulty it would be well perhaps to furnish missionaries who are destined to an unoccupied field with some judicious hints on the best manner of

learning a new language, Missionaries going to fields
occupied will do well generally to follow the advice of those on the
ground who they find to be most skilful in the language. Still
to such persons a few hints may not be ill-timed, as the "march
of mind" for a few years past has been so great in our country,
that young men, partaking in their own view of the general
improvement, may not always feel disposed to show much
deference to the opinions of those who left America some years
ago & have since lived among ignorant heathens.

Another cause, which has prevented some missionaries from
qualifying themselves for their work as they should do, is the want
of diligence & perseverance. To some persons this cause will appear
more improbable than the one last mentioned. But too much
is generally expected of missionaries. People seem to forget that
change of place or employment does not change the nature
of man. It is not uncommon in our country for some good
men, students as well as ministers, to be averse to close & con-
tinued mental labor, nor would they perform much such, if
they were not impelled to it by frequently recurring & indis-
pensable duties, as the recitation of lessons, the preparation &
preaching of sermons &c. But the missionary is not impelled
to the study of the native languages by such imperious circum-
stances. He is left to apply himself with greater or less assiduity
according to his own sense of duty. In the mean time, he has
secular cares (generally quite too many of them) to attend to;

he cannot wholly give up his miscellaneous reading connected as he thinks it is with his own improvement; he must show suitable respect & attention to Europeans &c. who may live near, for he will hope to interest them in his work; he must see & examine the curiosities & antiquities in the neighborhood; he must study the ~~country~~ natural history of the country, a thing often recommended to missionaries; he must correspond with his numerous friends who requested him to write them; and he must write a journal too for his patrons & the christian public to let them see that he has reached his field of labor & entered zealously on his work &c. In these circumstances weeks & months, & years too are likely to pass away without his making the looked for improvement in the language or progress in his work. The result of this course as it affects himself, his fellow-laborers & his reputation & influence among the natives I need not mention. It will be in the power of the committee by hints in their final instructions to missionaries to prevent some of these evils. I believe I mentioned to you the directions of the Scottish Society to their missionaries, the course pursued by them & its happy result.

The native language is the only medium of communication between the missionary & those for whose conversion he labors, and if he is greatly deficient in this, whatever other qualifications he may possess they will be comparatively of little use. In fact a man however extensive his knowledge or however great his intellectual talents would yet be a dull & dreary almost

preacher if through stammering, hesitation, bad pronunciation & inverted ungrammatical sentences, scarcely half he says, can be understood. Military Officers & Europeans generally in India having but little use for the native language study it but little & speak it badly. This however does not excite any prejudice against them as the natives understand the object such persons have in view in coming into the country and ~~that~~ they have no interest & make no effort to become acquainted with the language religion &c of the people. But it is not so with the missionary. No sooner does he arrive in the country than it becomes known to many of the natives that he has come to instruct them in his religion. They see him procure a learned man for his teacher and apply himself to the study of their language. They generally observe his progress & he will not remain long in any place before they will form an opinion which will predispose them to listen to what he may say, or which will prejudice them against it. If they see him, after studying their language long enough in their views to have learned it thoroughly, still able to use only a few sentences & those badly, they will think him a stupid man; ~~they~~ they will doubt whether he is capable of teaching his own religion & they will tell him not "to speak against their religion & declare it to be false till he is capable of examining it for himself & has learned what it is."

Where the people are ignorant & have no false system of religion to relinquish as in the Sandwich Islands & some of the

tribes of the American Indians the missionary perhaps will have little to do but to inculcate the doctrines & duties of Christianity; nor will such people be very fastidious in respect to the language or manner in which it is communicated. But it is not so in India. There many of the people, whether Hindoos Mahommedans or Catholics, are intelligent. All classes believe their own religion to be true and as they find its rites well suited to gratify their inordinate passions they feel no wish to exchange it. Among such people a missionary will command but little respect unless he can use their language correctly & fluently, & not ~~be~~ can clearly state, explain & defend the truths of christianity. And when the people take refuge (as they will always do) in their own systems of religion he must be able to follow them; he must show that he is acquainted with these things in which they trust and he must expose their absurdity & falsehood. As heathen nations will not renounce their idolatry till they see it to be wrong nor embrace christianity till they perceive it to be true, so a missionary must know the errors he is to oppose as well as the truths he is to teach; and an intimate & thorough acquaintance with the language of the people is as necessary to understand the former as it is to communicate the latter.

In the opinions I have here expressed I am not alone. The facts on which they are founded are well known in India & have often been subjects of conversation among some members of the Bombay Mission. In reference to these facts Mr Graves

in a letter written in India & kindly shewn to me before it was sent, says that "some missionaries preach most awkwardly if not disgustingly in the native languages, & often are but poorly if at all understood when they think very highly of their performances & report them accordingly." Surely this must be a sad evil & one which every missionary and every friend to the cause will anxiously desire to diminish.

I said something to you respecting the qualifications of missionaries suitable for Bombay. The nature of these qualifications may be seen in the character of the various classes composing the population there. An American missionary will sometimes (though not often) have occasion to preach to Europeans and it is very desirable that he should be respected among them, — at least as far as the nature of his work and their views of it will admit. This class of people (with the exception of soldiers & sailors with whom a missionary will have nothing to do) in education, general intelligence & politeness will deservedly rank with the first class in the cities in America. With such persons missionaries must be associated in the management of the Bible & Tract Societies &c. They are expected to take an active part at the public meetings of such Institutions, and it is much easier for an American to acquit himself honorably on such occasions in Boston than in Bombay.

Though far the greater portion of the native population are very ignorant yet there are persons among every class, whether Hindoos or Mohammedans or Catholics or Parsees or Jews, who are learned men & who exert an extensive, I may almost say an uncontrolled, influence over their own denomination. These persons are interested in supporting the existing system of error; they are not wanting in determination to do this & in attempting it as well as in their attacks on Christianity they often show talents & shrewdness which few who are unacquainted with them & know the badness of their cause would expect. This controversy must be carried on in their language & for the use of those whose prejudices strongly incline them to favor that side. A missionary must not shrink from controversy with such men. To avoid them is to allow them to triumph over him. To engage with them, whether in protracted verbal discussion surrounded with a crowd of hearers or in writing pamphlets which many are waiting to read requires talents of no ordinary kind. Were such a controversy to be undertaken by any American clerical association who knew all the accompanying circumstances I am sure they would be anxious that its management should be entrusted to their ablest member. And this difficulty is greatly increased to the missionary who is obliged to do all in a foreign language while he has to contend with those who are strongly prejudiced against Christianity as well as blindly attached to their

The European population of India are generally much prejudiced against our country as a nation & also against whatever is of American origin. This fact is well known to all Americans whether missionaries or others who have become acquainted in that country. The causes of this unhappy state of feeling are to be found in that general prejudice which prevails in England against our country & which is apparent in their periodical publications and partly in the circumstances of this class of people while in England & since living in India. Most of the English who go to reside in India were educated in the Military or East-India-Company's colleges with special reference to their future employment. In these Institutions the course of study both literary & religious is fitted naturally to produce a very unfavorable opinion of whatever is American. These persons generally go to India when about 20 or 22 years old, and from this time as well as before their knowledge of America is obtained from the accounts of English travellers, Reviews, News papers &c. The opinions they form generally correspond to the works they read & the consequence is a strong & deep-rooted prejudice against our country in respect to its religion, its literature, its form of government & the general character of the people. Many persons who are not favorably disposed to the introduction of Christianity into India are extensively acquainted with the native population & not unfrequently express their opinions very freely concerning American missionaries, as being of no other

native (not English) & of low caste, and as professing & teaching a form of christianity different from the English. Instances have occurred of reports of this kind being industriously circulated among the natives & which have not been without their influence in prejudicing the natives against us.

But it is not the irreligious alone who are prejudiced against America. The same feelings (& to an extent scarcely less) prevail among the religious part of the English population. This unhappy feeling is more apparent now than in the early history of the Bombay mission. For some years after the mission was established there were no other missionaries in the place & all who felt interested in their object united in encouraging & supporting them. But when English missionaries settled there, pious people as would naturally be expected soon began to show their partiality for those from their own country & each person also for those of his own denomination. Thus the Scotch united at once for the encouragement & support of their missionaries. So also the Episcopalians & Independents. I can not here particularize the various ways in which English missionaries receive assistance from their respective patrons & friends. I will only say this assistance is rendered in ways which often procures them much respect from the natives, which increases their influence & also the facilities for the general prosecution of their labors. These advantages are also procured & secured in ways which are felt directly. I do not say

designedly, — to excite unhappy prejudices against American missionaries. Many things have occurred which have shown that in respect to advantages for introducing Christianity into India we stand on quite unequalled ground compared with English missionaries and that we are not to expect that much respect will be shown to our feelings or labors when we stand in their way. And difficulties of this kind seem likely to increase in number & in the unhappiness of their consequences in time to come.

Previous to becoming a missionary I heard some persons connected with the Board say that American missionaries were generally quite superior in energy, education & talents to English missionaries. That the measures they pursue are commonly judicious & their communications (as journals &c) which are given to the public were more worthy of credit. Others have been told the same. And so my fellow-passengers were going to Lucknow have (as they say) been told. Now unhappily American missionaries in India, — whether in Burma Lucknow or Bombay are far from maintaining, in the general opinion of Europeans & natives, this supposed superiority. And I can not but regard it as unhappy that their successors should go out with mistaken notions of their own comparative superiority. I was sorry to find when lately in America that this opinion had been imbibed by the candidates for missionary service at Andover & Princeton. But this opinion is a prejudice which can not to be unhappy in its influence.

In what I have written about suitable qualifications &c for missionaries I have made no allusion to any individuals now on the ground. If it is implied (unintentionally) that some persons have not done what it has been supposed they had;— be it so.— the implication though not designed is true and is a fact well known to all who are able to compare some communications in the Missionary Herald & some statements in the Annual Reports of the Board with actions & things as they have truly been in Bombay.

If it is implied in what I have written that some missionaries have (in my opinion) gone to fields of labor for which they did not possess ~~the~~ suitable qualifications,— be it so;— I have long believed that I made this mistake myself. Previous to receiving an invitation from the Com. to go to Bombay, I had read nearly or quite all the printed communications from that mission besides some in manuscript. And in view of the state & wants of the mission, as I understood them, and the opinion of the Com. I concluded, unfinished as my education then was, to accept their invitation & was soon on the way to Bombay. But had I known then the qualifications requisite for that mission as I know them now, I should not have gone as I did. Nor, when lately in America should I have thought it my to return as I am now doing if I had not

believed there were stronger reasons for continuing my connexion with the mission than there were for my becoming connected with it at first.

While I was in Bombay 8 different persons were members of the mission. Our operations were such as brought us into more frequent & intimate contact with each other than any mission I have known. But with the exception of what occurred in connection with one individual (concerning which nothing need here be said) nothing ever took place to destroy harmony of feeling in the mission, — nothing occurred to destroy, in its scriptural sense, "brotherly love." When I left Bombay for America (agreeably with instructions from the Bom. & the consent of the mission) it was with the intention of returning again to that place as the field of my labors. This intention did not rest on satisfaction with the state or prospects of the mission as I left it. But I hoped these would essentially change for the better. I had not however been long in America before I began to doubt the expediency of my returning again to Bombay. In this state of mind it was with much unwillingness that I appeared on two or three public occasions as a member of that mission, & when I did so, the uncertainty of what I should myself do, prevented my making any appeal in behalf of that mission, which with other views & feelings I might probably have done with some effect. Further inquiry increased the uncertainty of my returning again to that mission if I should remain a while in America as was expected. In this state of mind I felt it would be inexpedient for me to act as an agent of the Board among the churches, or to invite candidates for missionary service to go to Bombay, and I was

reduced to the alternative either to request that my connexion with the Board might be dissolved, or, merging every subject of a personal consideration, to propose to return immediately to Bombay in the manner & for the purpose I am now going. I concluded to do the latter nor have I for a moment regretted the choice I made.

Bay of Bengal Oct. 10th. 1833

Dear Sir,

When I began this letter, I little of writing so much as I have & while reading it over, have been in doubt whether to send it or not, but I have no time to transcribe any part of it, & a letter which requires no answer is quickly read. The subject of a missionary's learning languages &c. has appeared to myself to be very important & I anxiously hoped but in vain to hear something said upon it in the instructions &c. given to missionaries while I was in America. I then looked over the instructions &c to missionaries printed in the last Report of the Board, but as far as I remember now, I found nothing specially on this subject from which I inferred that it had not particularly engaged the attention of the Board. So I suggested what I did to you to write what I have now. This subject, as well as suitable qualifications for the missionary work, are deeply felt in India where things appear as they are. If I have said that there was no occasion for any, or with a propriety uncalled for, pray impute my seeming officiousness & too much forwardness to the interest I feel in our common cause — the spread of the Gospel. And believe me to be as now

Yours Respectfully

P.S. Some reason should certainly be given for the appearance of this letter. The only reason is that it was written in very rough weather while I was [illegible] & I hope excused when I had almost finished it, the [illegible]

[illegible] & I fear [illegible] not on account of the shut & I am [illegible] for transcribing it & as cannot read it as it is [illegible]

Rev. D. O. Allen.

Date Sept. 16 & Oct. 10th, 1833.

Rec'd June 19. 1834.

Importance of learning the language
&c.

Rev. B. T. Vismer D.D.
Secretary of the A.B.C.F.M.
No. 28 Cornhill
Boston

Batticotta (Ceylon) Nov 4th 1833.

Dear Sir,

At the request of my esteemed companions in my late voyage from America to India, I have sketched the following hints, which may perhaps be useful to future Missionaries on their passage to their respective fields of labor. These hints have been suggested to me by facts which have occured in connexion with different American Missionaries, & they are now forwarded to you to be used as you may think proper.

The state-rooms are to be constructed for the use of Missionaries, the births for sleeping (if designed for one person only) should be narrow, — not more than 2½ feet wide, as such are equally comfortable at all times, and much more so in rough weather. The space between the births and ceiling or front partition, should be at least 3 feet wide. The upper part of the door should be made of Venetian blinds to admit the air. If there be no sky-light in the state-rooms, two panes of glass, (one on each side of the door) should be put into the ceiling. State-rooms prepared in this way will be convenient for dressing, reading the Scriptures &c — conveniences very desirable but which Missionaries have not always enjoyed. There should also be a window of several panes of glass in the covering of the hatchway or in the sides of it, to admit light into the room (or forward cabin as it is sometimes called) with which the staterooms are connected, as otherwise this room will be totally dark in rainy and rough weather — an inconvenience which Missionaries have sometimes suffered. The expense of accommodations prepared in this way will be but little more than when done in the usual manner, while the conveniences secured will be much greater. After sailing, no alteration however small should be made with-

out previously consulting the Captain and obtaining his permission.

2. In packing up baggage &c. those articles required for use on the voyage should be put up separately from the rest, and placed where access to them will be as easy as possible. The rest of the baggage may be placed where the officers of the ship may think best. For want of this arrangement some Missionaries have suffered much inconvenience, as well as given their officers much trouble on their passage.

3. In addition to the things with which Missionaries are usually furnished, they should have 2 or 3 lamps and some oil; as experience has more than once shown that it is not prudent to depend on the ship's stores or the generosity of the Captains (whatever the contract may be) for so much light as passengers sometimes need.

4. When the vessel has left the wharf the berths should be put in order and the baggage adjusted as soon as possible, to be in readiness for sea-sickness. Missionaries have sometimes stood gazing at the land and other objects or conversing with each other till sea-sickness has come on, and they have then been compelled to pass several days in circumstances more unpleasant than can be easily described. Their baggage &c. should be secured from being injured in rough weather as soon as possible.

5. As soon as sea-sickness is past (if there are several Missionaries) a few general rules should be made, or at least an understanding had, concerning the time and manner of daily worship, — if circumstances will allow it; — and also concerning the hours for study or reading and for social intercourse. Also a list should be made out of all the articles furnished by the Prudential Committee or by the friends of the cause, for the common use, comfort, and convenience of the Missionary-company. This list should be shown to each individual, and the time and manner of using these things be

be determined — Some ~~rules and~~ regulations or understanding of the kind are very important to the comfort of the company, nor should the making of them be delayed longer than is necessary, — And when once made, they should be carefully observed by each individual. As soon as sea-sickness is past Missionaries begin to think (as they should do) about worship on the Sabbath. This is not unfrequently a delicate subject to manage, and nothing should be said respecting it to the Captain or to any person on board the ship, till the Missionary-company have decided on the manner in which it shall be done. For this purpose some one should be appointed to converse with the Captain and it should be requested as a favor and not as a thing confidently expected. The subject should also be mentioned to him at a suitable time, — not at table, nor in the presence of his officers, nor of any other company, but when he is alone. A Captain who had once carried some Missionaries abroad and obtained a high reputation for being indulgent and kind, was so much offended, while carrying out some other Missionaries with the manner in which public worship on the sabbath was mentioned to him that he determined at once there should be no such worship on board the ship, and accordingly there was none during the whole passage.

7. All intercourse with the crew should be in strict accordance with the rules of the ship; — one of which always is, that no passenger is to speak to any sailor while the latter is on duty. Not many years ago a Missionary did but just escape being carried a part of his passage in irons for repeatedly violating this rule. — Captains should be requested to communicate to passengers the regulations &c. of their vessel.

8. Never interrupt the Captain or any officer while taking their solar or lunar observations, or while engaged in calculating their reckoning. If they appear quite willing to tell what their reckoning is, still they should not be asked too frequently as this is vexatious, and quite unnecessary if each Missionary will only communicate to the others what he has ascertained on this subject. If the Captain appears unwilling to speak about his

his reckoning (and such are sometimes their failings) then no inquiries should be made.

9 Be careful not to be in the way of officers or sailors when they
6 are performing any evolutions of the vessel; and in rough weather when such are often to be performed as quick as possible, and both Officers and sailors are in an excited state of mind, passengers should remain below. The windward side of the greater deck is properly the Captain's place and should be occupied by no one when he is on deck. Some years ago some missionaries, while affected with sea-sickness, had their chairs put in the abovementioned place which they soon left to walk about or to go below. The Captain coming on deck in ill-humor and finding his place thus occupied, immediately threw the chairs overboard. This affair produced an unhappy state of feeling which continued during a voyage of several months.

10. Be careful to show due respect at all times to the Captain as the
7 Commander of the Ship. Remember that, like the Commander of an army on the field, he is often quite a different man on board his own vessel from what he is in the scenes of social life. A Captain who was commonly very kind and a decided religious man, was once so much offended with a Missionary for speaking to him in too familiar, or as he thought in a disrespectful manner before some of the ship's company, that he at once ordered the person to leave the deck and go to his own cabin. Be careful also to show him due respect as the master of the family. Never ask for any things with which the table is not furnished (salt and water excepted) unless your health requires it; and then it is commonly better to mention it beforehand (with the reason annexed) to the Captain or steward. Be careful not to make too much conversation at table on subjects which from their nature are unpleasant to him or in which from his want of knowledge he cannot take a part.

11. A part of the time on the passage should be devoted
8 to acquiring further knowledge of the history, state, &c.

of the Mission or place to which they are going. Some Missionaries have made very unhappy mistakes and suffered much in various ways for want of knowledge which might easily have been acquired on their passage.

Every Missionary (whether man or woman) who goes abroad should acquire some knowledge of the different parts of a ship, as their names, uses &c. also of the philosophical principles on which a ship is constructed and managed at sea. They should also acquire some knowledge of navigation, as the manner of taking observations & the use made of them in calculating longitude & latitude; the manner of ascertaining the progress of a ship by throwing the log. also of keeping the log-book &c. Such knowledge can be easily acquired during their passage, if some method like the following is pursued, — Let the Missionary-company agree to attend to these subjects at some stated times, as for example once every week. At such time let each one communicate to the others what he may know on the particular subject in question & let arrangements be made for obtaining further information for the next meeting. Captains are not generally unwilling to show their instruments, to explain their use &c. as far as will be necessary, (if the plan suggested should be pursued) for each person to acquire a knowledge of the subjects above referred to. But they will be very likely to be displeased if called on repeatedly to explain the same things and to answer the same inquiries to different individuals of the same company. Some missionaries from not attending to such subjects on their passage have reached their fields of labor too ignorant of a ship and its navi-

gation

gations to explain or even understand the common accom
of shipwrecks &c. while others by pursuing their inquiries
separately (each for himself alone) have acquired but
little knowledge, and yet have given their officers much
vexatious trouble. — Every company of Missionaries should
have a system of navigation for their common use.
There is perhaps no class of men whose good will to the
missionary — cause is more desirable than that of ship —
masters & every instance of difficulty with any of them
(for they seldom fail to persuade men of their own profess
that the fault was not theirs,) is matter for deep regret to all
the friends of religion. From a knowledge of the origin and
nature of several difficulties of this kind I am persuaded
that they are not always to be imputed exclusively to
the masters of ships. Missionaries, having generally lived on
on land are quite unacquainted when they embark with the
the inconveniences to be endured necessarily during a passage
of several months. And as they not unfrequently
receive much attention from the Christian community
for sometime previous to embarking, their feelings,
(though they are unconscious of it themselves) become
unprepared to take that subordinate place which belongs
to passengers, and to submit to the rules of a ship. Their
education, habits, and intercourse with society, also are
not always fitted to make them sufficiently careful of
showing due respect to the opinions and feelings of a
man, who, though their Captain, yet not unlikely passed
the early part of his life before the mast, who has acquired
but little general knowledge, who has seen but little and
acquired still less of the customs and manners of refined
Society

society, and who is perhaps jealous lest those around him should not show him the respect due to his place.

These remarks might be extended as well as facts mentioned in confirmation of their correctness. But I have not time, nor is it necessary to do it. Excuse my seeming officiousness in troubling you with these hints, and believe me to be as ever,

Yours respectfully

L. O. Allen

The foregoing suggestions were written and forwarded at our request. We regard them as judicious, & well fitted to obviate many such inconveniences & difficulties as have been experienced by former missionaries at Jaffna.

Tattikotta Ceylon Nov 14th 1833

~~Leo H Apthorp~~

H. R. Hoisington
Wm Todd.
Nathan Ward
Saml. Hutchings

We the undersigned, having attentively perused the preceding remarks drawn up by brother Allen, and believing that they cannot fail of being highly useful to Missionaries about to embark for foreign stations, beg leave to suggest to the Prudential Committee the expediency of furnishing every company of Missionaries designated for foreign service, with a copy of these remarks, shortly previous to their embarkation.

B. C. Meigs
D. Poor
L. Spaulding
H. Woodworth
J. Scudder
M. Ainslie

to postpone all direct efforts for the conversion of the seamen until the good will of the Captain & officers is secured and the ship is fairly at sea. It always requires several days to get things in "sea trim" after it is turned and during that time nothing should be attempted with the sailors and perhaps nothing until there has been public worship once or twice.

Yours

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1. Rev. Geo. Hyde Wheeler
Family with the food at table
Cabin
Ship steward
Commander
Officers
Crew
Passengers
Servants

2. Let your arrangements be under the officers not be too numerous authority of the Commander in a measure dependent or at least patronal.

LA. FNA POSTPAID

The Rev ~~Mr. [illegible]~~
Anderson
On the Ship ~~Star~~
Care of Messrs Arbuthnot & Co
Madras.

Mass. in Congr.

STANDARD
SIDE 3
No 3

Mr. Hoag 1813.

Monmouth in Illinois.

Let your president seal and address it thus & transmit it to me or break the seal. Study kindness & reason and let patience work. Be ready every good. It will be well

M Anderson

Batticotta Nov. 25th. 1833

My dear Sir

The above date will show you where I now am. Previous to your receiving this, you will probably have been informed, by communications from those who were my fellow-passengers to India, of the incidents of our voyage, our arrival in Madras & our arrangements for proceeding to Ceylon. I would gladly have written to you from M— but our stay there was short, and as we found it expedient to hire a house & live together, and as none of those with me were acquainted with the language of the people, much care devolved on me. In M— we took passage in a native vessel coming to Ceylon & in 14 days from our arrival in India, & in less than 4 months from our leaving America, we were all safely quartered among our friends in Jaffna.

Since my arrival here I have been most of the time in Batticotta. I occupy a room in Ottley Hall & have been employed in hearing the recitations of the different classes & in examining the plan of the Institution & its course of education. As full & detailed accounts of the Seminary have been from time to time communicated to the Rooms you will not expect much notice of it from me. I will only say that I have been much gratified with the attainments of the students & the general course of instruction. The importance of native education compared with other means of propagating Christianity, the principles on which it should be carried on, & the ways & means of doing so are questions now much agitated in India. It is beginning to be the opinion of many, that these subjects have been but poorly understood & badly managed in some parts of this country. On this subject Mr Winslow whose attention has been long turned to education & has had uncommon

advantages for observation & inquiry will be able to give you so important & valuable information.

I have visited the other stations connected with this Mission, & have become acquainted with their various operations & with the views of the Brethren on most missionary subjects. I have reason for believing that my visit here will be useful to the Bombay Mission. I am now making arrangements for leaving here for Bombay. I expect to go principally in native boats along the coast, which will be most cheap & expeditious mode of travelling.

When in Boston I gave you for perusal (as you will probably recollect) some small Reports &c. of missionary & other Societies in Bombay. I wish you to take these pamphlets, together a manuscript-journal of my tour in the Deccan in 1831, and a Cashmere shawl, both which I left at the Rooms, and putting them up as a parcel lay them by, as subject to my order. The Reports will be useful to me & the journal & shawl will belong to my friends with a view to whom I left them at the Rooms. On my passage to Madras I wrote a letter on certain qualifications of missionaries, on their acquiring the language of the people where they go &c. which I addressed to Dr. Wisner because I had more little conversation with him on these subjects just before I left Boston. That letter (if Dr. W. should think it worth preserving) will pass probably into your possession. But there is nothing in it, — so far as I can now recollect, — that requires any answer. And in regard to the subjects treated of in it, I will only say, that observation & inquiry both in Madras & Ceylon have not diminished my views of their correctness & importance. At the request of my fellow-passengers from America I sketched some "hints" for the use of missionaries on their voyage. This paper was circulated by Dr Poor among the Missionaries for their opinions. He then had it copied which he sent Mr Winslow for the use of the children who are about to proceed to America. Mr. W. has been requested to give it to you. This letter also requires no answer. — Though I wish you to acknowledge the receipt of all my letters that I may just know whether or not they have reached you.

I have had reason as yet, & hope I shall continue to have, for rejoicing that I returned to India in the manner & for the purpose I have done. A few days reading Mahratta & intercourse with the natives will now restore the knowledge & ready use of that language which I had a year ago when I left Bombay. There appears to be an increasing desire in India that more knowledge of the Gospel should be spread through the country as soon as possible. I have just been informed that an attempt has been, or is now being, made in Bombay to raise money for procuring from England & supporting two missionaries to labor in the manner I am expecting to do. Two or three years however must elapse before such persons can be procured & become qualified for this work. But I hope to be ready for commencing in a few weeks. I do not wish to have any thing said in America on the subject of my being engaged as I am, only for a time, as I do not wish there should be any expectation of my ever returning to A. or changing my state. — I have so shall say nothing (certainly not at present) to excite any such expectations; though I fear something will be said to do so.

I have just seen several letters from Bombay but as there is now an American ship there & you will receive full accounts of the mission &c. by it I shall say nothing here. I hope to reach Bombay & report myself to you from that place by that ship. But this of course is uncertain. Meanwhile I am as ever

Yours affectionately

S. O. Allen

Rev. D. O. Allen

Dt. Ceylon Nov. 25 1833

Rec. March 27. 1834

Ans. May 19

Special requests

JAFFNA POST PAID

Rev Rufus Anderson

Missionary Rooms
Boston

Care of Messrs Arbuthnot & Co
Madras.

With best regards of Mrs Coes

Rev. D. O. Allen.

Dated, Ceylon Nov. 25, 1833.

Rec.d March 27, 1834.

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Bombay Jan. 8th 1834

My dear Sir,

The enclosed letter will perhaps sufficiently explain the occasion of its being written. While writing it Mr. Poor came into my room to show I mentioned what I was doing. He requested me to show the hints to him when I should have finished them. I did so & he then requested permission to show them to his Brethren in the Mission & if they should think expedient (as he thought they would) to have a copy of them taken for the use of this children then in Calcutta waiting for a passage to America. This was accordingly done with the understanding I believe among Mr. P. & his Brethren that this copy should be left by Mr. Winslow (to whose care it was sent) at the Missionary House. This will sufficiently explain the reason, should you receive a duplicate copy of these hints. I hope they will be of some use.

I arrived safely here yesterday having come from Madras by the way of Ceylon. I came most of the way in native boats along the coast. Travelling in this was considerably cheaper than taking passage in an English ship. I remained in Ceylon one month & trust the information of various kinds I there obtained will be of essential advantage in our plans & operations here. I wrote to Mr. Anderson while in Ceylon & hope he will receive my letter. In coming from Ceylon here I visited the interesting missions of Tinnevelly & Travancore in the southern part of India. At the former mission more than 10,000 persons have renounced idolatry within a few years

past. The operations of the latter mission are nearly of the same kind & almost equally successful. My visit to these places will not I hope be lost to us.

On my passage to Madras I addressed a letter to you on various subjects connected with missionaries & their operations, — this letter I hope will reach you. It requires no reply. Since I wrote it I have become acquainted with many missionaries (in Madras, Ceylon & southern India) and have seen more of such operations than during all my former residence in India, and I can truly say that my further acquaintance & observations have confirmed the opinions there advanced. — I hope soon to commence my appropriate work of itinerating &c. though some circumstances require my stopping here for a few days. I have begun to prepare a Mahratta tract giving some account of the progress of Christianity in Ceylon & southern India where I have been. Such a tract will excite considerable inquiry & I hope one or two editions of it will be useful. Remarks &c will be added to it. I am also desirous of revising 3 or 4 of my former tracts immediately before other editions are printed.

As an account of our voyage from America to Ceylon was prepared for the Boards by the missionaries to that place I have written nothing on this subject. I will only say, that neither on our voyage, nor while in Ceylon, nor on my way from there to Bombay I heard the least intimation of any difference of opinion among your missionaries in Bombay. Whether any person I saw knew or suspected anything on this subject, of course I can not say. As other members of this

minion who are better acquainted with its present state than I am & have scarce time to write an preparing communications for the Rovers I shall ~~add~~ nothing more, now than to subscribe myself as ever yours sincerely D. O. Allen

Rev. S. [illegible] Allen.

Dated Bombay Jan. 8, 1834.

Rec'd April 20, 1835.

W. had been mislaid.

Ackd May 13. 1835. D.S.

Rev. S. B. Wisner D.D.

Missionary Rooms

Boston

Bombay Jany 10th 1834

My dear Sir

I arrived safely here on the 7th instant, just thirteen months from the day I left here for America — During this time I visited America and returned to Bombay by the way of Madras and Ceylon — In the latter place I passed a month, and was much gratified with what I there saw and heard —

Our brethren are doing much there to diffuse a knowledge of the Gospel, and it seems not too much to hope, that some now living in Jaffna, will yet see the visible practice of Idolatry cease, in that district —

On my way from Ceylon to Bombay, I visited the Missionary stations of Palamcottah, Nagercoil &c in the southern part of India — The success of the Gospel in those places has been very great, and present prospects are exceedingly interesting — — You are doubtless aware of the manner in which I am to be employed for

Rev. J. C. Meem.

some years to come, — in itinerating for the purpo
of more widely circulating the Scriptures & tracts thro
the Mahratta country —

I hope those connected with the Ameri
Bible & Tract Societies who furnish the means fo
imparting to the people of India the Scriptures &c
will follow their liberality with their prayers that the
knowledge thus communicated may prove a savou
of life — I hope they will also remember
in their prayers all who are engaged in thus
distributing the Scriptures &c that they may not fa
of producing the desired effect through any m
of faith or imperfection of manner on our part.

This will probably reach you about the time
of your religious anniversaries — May these
occasions continue to increase in interest & influen
till they shall be felt through every part of the American
public — till the knowledge of God shall fill the earth

Truly Yours
D. O. Allen

Rev. D. O. Allen, Bombay
To Mr. Tracy, New York.
Date Jan. 10. 1834.
Received May 1834

Copy of a letter from
Mr. S. M. Tracy
to
Date Jan. 10, 1834.
Rec'd at Bom. June 1834

Mr. Stone children
arrived May 10. in the
Ship Henry Clay
Capt. Spaulding.

Mr. George M. Tracy
Agt. A. B. C. F. M.
New York

Per Henry Clay

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Bombay Jan. 10th 1884

My dear Sir,

I send you herewith some extracts of a journal I kept while coming from Leyton to Bombay, which should you think them worthy may be inserted in the Missionary Herald. They have been examined & approved by the mission agreeably with our Regulations in respect to communications designed for the christian public in America. On my way from Trivandrum (the last place mentioned in my journal) to Bombay I visited the Missionary stations of Leitor, Allepie, Cochin & Harnee. These stations are very important & many things in this state & prospects are exceedingly interesting, but it is not likely that the notices I have made in my journal respecting them would be thought deserving a place in the Mis. Herald, as you have generally such a mass of new & interesting matter on hand from your various missions. I wrote you somewhat largely from Leyton while I was in Leyton which I hope you will receive.

I arrived here on the 7th instant, just 13 months from the day I sailed from Bombay for America. In looking back on this time I can not but think the course I have pursued in visiting America & returning as I have will be more for the interest of this mission than if I had remained here for the mean time. One thing is certain because it is a matter of more definite calculation, — my expenses to the Board have been less during these 13 months than my regular allowance for the same time if I had remained here.

You will doubtless remember what was said & done at the Rooms in respect to my engaging as I am for a limited time — four years. It was my wish to have this understood only to the Committee & myself, — because I do not wish to have any expectations ~~of my~~ cherished by my friends or others in America of my ever returning there; for though I may return if I should live some years yet I make no calculation now on doing so, and I hope events will be so ordered in the Providence of God that while I sojourn on earth I shall see reason for thinking it is my duty to remain in India. For these reasons I said nothing on this subject before leaving America to any of my friends except my brother who in case of my own death is appointed guardian to my son, and I was sorry to learn after sailing from Boston that some of the missionaries going to Saylor had heard that I was going to remain in India for a limited time. And I was still more sorry to learn on arriving here that some of this mission had heard the same. I hope nothing more will said or insinuated on this subject. Should it ever appear to be my duty to return to America it will then be early if necessary to tell what has been previously understood. — Excuse the hurried freedom with which I write. As other members of this mission will inform you respecting its state & prospects I shall add no more than to subscribe as ever

Yours affectionately

S. D. Allen

Rev. D. O. Allen.

Dated Bombay Jan. 10, 1834.

Recd. April 20, 1835.

It had been mislaid.

Ackd May 13. 1835.
D.C.

Rev. Dr. Anderson

Missionary Rooms
Boston

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Journal of tour to Ujjain, Jalna, & Aurungabad in July, August & September of 1834. By D. O. Allen

Rev. D. O. Allen.

This journal is forwarded to the Missionary Rooms to be used as the Gentlemen there in connection with the Board may, on perusing it, think to be expedient. It is their to be given to my Father or to any of my fathers family who may apply for it. Probably the journal will not be required at the Rooms more than 2 or 3 months after it shall be received. I regret that the writing is so bad but I have not time to transcribe it.

Shrewsbury Oct. 20th. 1834

(copy the 25th)

Journal of a tour made in the months of July, August & September in the year 1834, by S. O. Allen.

July 30th. Left Ahmednuggur this afternoon with the intention of proceeding to Cranpoor*, a village about 12 miles north from A. As the man who had the charge of my baggage started some hours before I did, I expected he would reach the place where I intended to pass the night, as soon if not sooner, than I should. I had not however proceeded more than 3 or 4 miles before I became satisfied by inquiring of people travelling on the road, that my baggage was behind, or that the man who had charge of it, had mistaken the road. After waiting some time in painful suspense my things came in sight. On inquiring the cause of this unexpected delay I found that the man to whom they were entrusted ~~with directly~~ to proceed directly to C. had turned out of the road soon after leaving my house, and had been spending the time idly away

* Cranpoor

some of his friends. The disappointments & vexations which we suffer from the unfaithfulness of those with whom we necessarily have much to do, can not easily be conceived nor would they be readily believed by those who have always lived in countries where the people are accustomed to say what they mean and to do what they say.— Meantime night came on, dark & rainy, and finding it impracticable to proceed any farther, I was glad to find a shelter in a small temple near the road.

31st Gwarpoor,— Rode to this place early this morning. The rain was heavy and continued to fall till past noon. There is a comfortable house for the accommodation of travellers. It was originally a Mohammedan mosque. Like most mosques in this country, it is built of stone and though erected probably two or three centuries ago, yet it scarcely shows the effect of time. A few years ago the Government, by dividing the building into different apartments and putting in doors & windows, made it a convenient house for the use of travellers. There are no Mohammedans now living near, and

* Hunnoomant
Hunnoomant

excepting the person who has charge of the house. the nearest families live almost a mile distant. There are ruins however of two or three villages much nearer.

August 1st. Soon after leaving Bhamapoor I descended on to an extensive plain apparently unlimited to the north & south, or rather southeast, while the nearest hills in an easterly direction are nearly or quite 40 miles distant. Passing by two or three small villages I stopped at *Bhanda which contains 2 or 300 houses. The inhabitants of this village subsist principally by keeping sheep, goats, & cattle. As most of the people were abroad with their flocks & herds I found but few persons in the village who were willing to listen to any thing said on religious subjects. There was only one school in the place and but few children were attending that. Late in the afternoon, observing a crowd of people assembling in front of one of the temples, I inquired the cause and was told that they were meeting there to worship. This worship, which consisted of short prayers & songs, accompanied with rude & almost discordant music, was soon commenced. After continuing it

* Bhanda

for some time they proceeded to the other temples performing at each in the same manner. The principal ~~place~~ temple happened to be near my resting place. When the crowd came there I engaged in conversation with some of them and gave a few books to those who were able to read. This excited much curiosity and induced most of the people to stop after they had finished their worship. This gave me a very favorable opportunity for addressing them on the manner of worshipping God and the way of obtaining his mercy through Jesus Christ. Respectful attention was given and many of them continued together till it became dark. — I was afterwards informed that this kind of worship is performed every month. Their object is to secure the protection & favor of their gods to their flocks & herds.

3rd. ~~Sabbath~~ — *Takoolee. — Sabbath. — Arrived here yesterday, but owing to exposure to the rain and subsequently to the sun I was too unwell to have any intercourse with the people. To-day, I have been much better. As most of the people were abroad at their labor and I could find but few to converse with during the day, I gave notice that I should have worship in the evening

*Takoolee

at my resting-place and should be happy to see the people assemble there. At the time mentioned most of the men & boys in the village collected together. Curiosity was no doubt their motive but they listened with gratifying attention as long as I was able to address them. There is no school in this village and but few of the people were able to read. I believe this place has not before been visited by any missionary.

4th. Arrived on the banks of the river *Godavery and found it much swollen by the late heavy rains. The water was deep (25 feet the people said) and the current was strong & rapid. The rain was falling with the violence of an Indian monsoon. The boats were on the opposite side of the river and as all attempts to procure one proved ineffectual and night was approaching, my situation became very unpleasant. At length I succeeded in hiring a man to carry a message to the magistrate of *Pytan which was nearly on the opposite bank. This man having fastened a string of gourd-shells around his body, leaped into the river. As these shells supported him in the water, he was able to exert all his strength in opposing the current and he soon reached the op-

* Godavery * Pytan

opposite bank. It was not long before I had the satisfaction of seeing a boat coming to my relief. After some hours of anxiety & labor I arrived safely on the opposite bank. The Godavery is here 3 or 400 yards wide and divides the possessions of the East ~~India Company~~ India Company from those of the *Nizam of Hydrabad.

6th Pytan – This village, or rather city, contains ~~a population~~ by common estimation a population of 20,000 inhabitants. Of these an unusually large proportion are of the Brahminical caste. A little to the north of the city on the banks of the river, is a celebrated temple called *Yakunath, to which pilgrimages are made. The Godavery is one of the sacred rivers of the Hindoos, and ablution in its waters, (especially at particular places of which this is one) is believed to be meritorious. Most of the houses here are built of stone & brick. Some of them are large and are apparently structures of great solidity. This city claims a very high antiquity and the extensive ruins around it show that at some former period its population & wealth were much greater than they now are. In the ~~early part of~~ first century of the Christian era, Pytan was the capital of *Shaliwahana a powerful monarch, whose ~~dominions~~ dominions included the

* Yakunath * Nizam of Hydrabad. * Shaliwahana

greater part, if not the whole of the Deckan. The place where his palace stood is still pointed out, and several large pillars of hewn stone still standing are believed to have been erected by him. No authentic history of this monarch is to be found. Traditions & legends, which many of the Hindoos regard as true, ascribe to him many wonderful & miraculous things. The commencement of his reign (which was 76 years after the birth of Christ) is the era from which the Mahratta people reckon time.

This city, with the adjacent country on this side of the Godavery, is subject to the Nizam of Hydrabad. All situations are filled by natives and the general appearance of the people shows plainly that they are conscious of being under a government of their own. While here I have distributed many tracts & parts of the Scriptures. This I have done principally at my outing-place, as I found it would not be expedient to attempt it much in the bazars & public places. I have frequently gone into the populous parts of the city to converse with individuals and address people as I might find an opportunity. When any asked for books I told them to come to my outing-

place. Many came, and in this way I had opportunity to accompany the books with remarks upon the truth & importance of their contents. I had also opportunity of furnishing people of different ages & classes with those tracts & parts of the Scriptures which appeared to be most suitable for them.

As I was one day walking in one of the most populous parts of the city, a man with whom I had previously been acquainted requested me to come to his place, (he was a shop-keeper,) saying there was a person there who wished to have some conversation with me. I immediately went and found the person referred to, to be an intelligent & respectable man, who by reading the Scriptures & tracts had acquired considerable knowledge of Christianity. But his inquiry on the subject was attended with difficulties. Previous to reading books on Christianity, he had never heard of those nations, countries & places where the events contained in the Scriptures are said to have taken place. He could not learn in what part of the world, nor at what time these events occurred, nor whether the religion of Christ was still

believed & practised as he taught it. He said it was quite different in respect to Mohammedanism & Hindooism. He was acquainted with men who had been to Mecca where Mohammed was born and who could tell where his religion originated, and how it spread and had continued. He also knew persons who had been to some of the places mentioned in the sacred books of the Hindoos, and who said that the people in those respective places believed that the things ~~related~~ did take place, as they are described. But he ~~[illegible]~~ had found no person who could give him such information concerning Christianity. After conversing some time about their difficulties, (for they are truly such to a Hindoo) he inquired if I had any books which contained the information he wanted. I told him that I had some at my resting-place and would send them to him by any person whom he might send for them. He promised to send and I took leave of him. I had but just reached my resting-place before he came himself and requested that I would let him have one copy of each kind of the books I had with me. I did so. — The difficulties which this man found in his inquiries concerning Chris-

tianity will not appear strange to those who know how extremely ignorant even the most learned Hindoos are of everything which occurred in times past, or which now exists beyond the limits of their own country. I found several persons here who had acquired some knowledge of Christianity. Among these was one who was well acquainted with Babajee and had often conversed with him on religious subjects. He had a high opinion of B. as a sincere, zealous & good man.

Sth. *Jalna — Arrived here this morning and met a cordial welcome from my Christian friends who had been previously informed of my coming. J. is about 45 miles from Ryder nearly in an easterly direction. The country lying between them is generally level. The soil is mostly a deep loam and free from stones. The cultivation is made and the crops appear to be light. Owing to the late heavy rains the ground is soft and the travelling is wearisome & tedious. The villages are frequent, but generally small. Education is almost confined to the Brahmins and many of that caste are found who are unable to read. Religious mendicants are more numerous here than in the western

* Jalna

part of the Deccan. This class of people are a great nuisance and the burden of supporting them is not the least evil resulting from a system of false religion.

19th. Jalna is a large military station nearly 120 miles from Ahmednuggur in a northeast direction. The population is estimated by a gentleman, who has lived here for several years and become much acquainted with the people, at 75,000. The military force generally amounts to 5,~~or~~6,000. This force, with the exception of about 100 English soldiers, consists of natives. They are however commanded by English officers, of whom there are usually 75 or 80 residing here. This place with the surrounding country belongs to the Nizam of Hydrabad, and this force is supported in accordance with stipulations existing between him and the East India Company. ~~The~~ ~~the~~ government is in the hands of Mohammedans, and ~~nearly~~ an unusually large proportion of the inhabitants are of that class.

Here is ~~there~~ a native christian society of 45 or 50 members. The origin & history of this society is somewhat remarkable. The Europeans at this station are connected with the Madras

government and most of them previous to coming here had lived at ~~other~~ different places in that Presidency. In that part of India christianity has made considerable progress among the native population, and a few individuals who are nominally christian are generally to be found in those places where Europeans live. Two or ~~three~~ years ago one of this class of persons at this station, finding there were others here and feeling interested for their spiritual good, succeeded in getting a few to meet on the sabbath for worship which he usually performed himself. After some time this meeting became known to a pious officer who in various ways encouraged & assisted them. In the mean time as their hands were strengthened and their hearts encouraged, their number increased. Some persons who had belonged to the Roman Catholic church, coming within the influence of divine truth appeared to feel its sanctifying influence and united with them, and some of the heathen ~~have~~ left their idols for the worship of the true God. As the existence of this society and the manner in which the divine blessing was resting upon it became

more known a deeper interest was felt in its welfare, and more ~~month~~ ago, a convenient place was procured for worship, and a man who had been educated at Madras as a catechist was procured to be their religious teacher.

The appearance & spirit manifested by this society have been truly gratifying. Forty or fifty persons have been generally present at their religious meetings, and in no part of India have I seen an assembly of native christians more respectable in their appearance, and apparently more devout in their worship. As there is no one connected with the society to administer the ordinances of christianity, soon after my arrival (which they had been previously expecting) I was informed that several persons were desirous to be baptized, and some also were wishing to be married. I also received an earnest request to administer the Lord's supper before I should leave. Situated as this society was, I felt it my duty to regard their claims & requests. With a view to ascertain the qualifications of different persons for the ordinances respectively requested, I had frequent

conference with individuals and attended several public meetings. While here I baptized four individuals, married two couples, and on the sabbath before I left, administered the Lord's supper in the native language to 14 communicants. Some of these persons were members of mission churches in different parts of India, but had not had an opportunity of observing this ordinance for several years past. Some of them had been educated in the Roman Catholic religion and now for the first time commemorated the death of Christ in the manner he prescribed to his disciples. And some of them had renounced the worship of idols for the service of the true God. Of this last mentioned class, was one, whose conversion and consequent reformation, excited much attention among all who knew him. Previous to his conversion he was notorious for his dissolute habits & grovelling vices. But for a year past he has appeared to be thoroughly reformed. He has been constant in attending on the means of religious instruction, and spends much time in reading the Scriptures, and in other religious duties. Sobriety, industry, and a conscientious and tender regard to every duty of a personal & relative nature now mark his conduct. And avoidst persecution & reproach (of which he has had much to endure)

he has exhibited in a remarkable degree the temper & spirit of the gospel.

As the European population here is very considerable and there is no chaplain now connected with the station, I felt it to be my duty to comply with the urgent request I received to preach in English. This I did on five different days. ~~and~~ On the last sabbath evening I administered the Lord's supper, when twenty persons, though of different denominations, yet united in commemorating the death of their common Lord & Saviour. I have now spent ten days in this place, and laborious & anxious, yet delightful days they have been. May the Divine blessing follow the instructions I have attempted to communicate and the ordinances I have administered.

23rd. *Aurungabad.- This city is about 45 miles nearly west from Galna. It was originally called Goorka, and received its present name from +the aurungzebe who fixed his residence here, while he was viceroy of the Deckan. It was long one of the principal cities in the western part of India, and the ruins of palaces, mosques, & mausoleums, ex-

* Aurungabad + Aurungzebe

hibit melancholy evidence of its former wealth & splendor. The population, though much reduced, is still very considerable, amounting probably to 60 or 70,000 people. The larger part of these are Mohammedans and the language in most general use is Hindoostanee. In the north part of the city is a splendid mausoleum erected by Aurungzebe to the memory of his favorite wife. It stands in an extensive garden which includes 25 or 30 acres of ground. This garden is enclosed with a high wall and has numerous paved walks intersecting each other at right angles. The garden abounds with fruit-trees of great variety and excellent quality, while the numerous cisterns and aqueducts supply every part of it with water. The mausoleum stands in the midst of the garden ~~[illegible]~~ on a large & elevated platform of fine masonry. It is a splendid structure, surmounted by a dome of white marble. The grave which is in the centre of the building is surrounded with a beautiful screen of white marble trellis. ~~[illegible]~~. The whole structure both in its design & execution is a work of good taste & great skill.

I ascended one of the minarets (which are four in number) and had an extensive & beautiful prospect of the city and surrounding country. This mausoleum was erected about 175 years ago at an expense of nine lacks of rupees.

Aurungabad belongs to the Nizam of Hyderabad, who is a Mohammedan. The people here appeared to be less inclined to listen to any thing addressed to them on religious subjects, or to take books, than any place I have visited. The Mohammedans, though generally in reduced circumstances, still retain much of the pride & manners of their former greatness. Almost every man in full dress has a weapon of some kind with him. The population generally are said to be of very dissolute habits.

26th. Doulutabad.— This place is 8 miles from Aurungabad nearly north. It contains 3 or 400 houses which are occupied principally by Mohammedans. The people generally here manifested much indifference to what was said on religious subjects, and but few showed any desire to obtain books.

Doulutabad is generally supposed to be the same

Doulutabad + 400,000 dollars.

as *Tagara which is mentioned by Arrian as a prosperous city ~~nearly than~~ 2000 years ago. When the Mohammedans made their first irruption into the Deckan, this place was called *Deogiri, and was the capital of a powerful Hindoo rajah. Its present name was given to it by the Mohammedans. The greater part of the ground included within the walls is covered with ruins. The fort, which is contiguous to what was originally the walled city, is a great curiosity. It consisted originally of an insulated mountain of an oval shape 5 or 600 feet high. About one third of the way from the base to the top, the mountain is scarped all around and presents on every side a perpendicular cliff 140, or 150 feet high. At the base of this cliff is a wide & deep ditch, excavated in the solid rock. The only way of ascending into the fort is by a long & dark winding ~~[illegible]~~ way excavated through the rock. The entrance of this ~~[illegible]~~ way is near the base of the cliff, ~~and~~ is surrounded with walls & towers for its defence. Its termination is a short distance from the upper edge of the cliff towards the summit of the mountain. About ten minutes are required to ascend into the fort. ~~[illegible]~~. And as there are several small ~~[illegible]~~ excavated ways turning off in different directions, a

* Tagara * Deogiri

guide & a light are as necessary as they are in the catacombs of Paris. This mountain is a mass of granite, and the labor of reducing it to its present shape and making the alterations which have been made in it, must be incalculable. The natives have generally regarded this fort as impregnable, nor is it easy to conceive how it could be taken except by famine.

28th.- Rasa.- This village is celebrated for the healthfulness of its climate. The inhabitants are mostly Mohammedans among whom this place has acquired considerable sanctity. It has long been their favorite burying-place. Aged Mohammedans often come here to spend their last days, and the corpses of distinguished persons are sometimes brought from distant places to be interred here. There are the mausoleums & tombs of emperors & princes. Some of these are large, and though built several centuries ago, are yet but little decayed. Others are in a dilapidated state. Among the distinguished persons buried here was Aurungzebe, who was for more than 50 years the Emperor of India and supposed to be the most powerful monarch in the world. His death occurred at Ahmedabad but his body was brought here to be buried. Though he erected a splendid mausoleum to the memory of his wife and named

× Rosa

for more than half a century with a degree of pomp & splendour seldom, if ever exceeded, yet he requested that nothing should be erected over his grave; - to impress on the minds of all (as the people here say) the end of human glory. The inhabitants of this village are generally bigotted Mohammedans, and as they will scarcely listen to any thing which is not in accordance with their prejudices, they afford but little encouragement for missionary labor.

Finding on inquiry that I was near the celebrated excavations of Ellora* I went this morning to see them. These excavations far exceed any thing of the kind in India and I believe in the world. The name of Ellora has been given to them from a village so called about a mile west from them. These excavations ~~are~~ the work of art and were designed as places of religious worship. The largest of them ~~excavation~~ is called Kylas*. This temple is surrounded by a court which is an excavation in the rock composing the mountain. The entrance into this court is through an excavated path & gateway on the west side, where the mountain gradually slopes away to the plain. The court is 247 feet long and 150 feet wide. The height of the walls (which are of other than the rock in which this excavation is made)

* Ellora

* Kylas

vary from 30 or 40 to 100 feet. This difference in the height is occasioned by the rise of the mountain towards the east end of the court. In these walls are several large excavated rooms & halls, which were designed for purposes connected with the temple. In making this excavation, a large mass of rock was left standing near the middle of the court. This mass was then cut away on the different sides, till it was reduced to the size & form of the temple. The temple was then completed internally by excavating the rooms & other things requisite to complete the design. The external sides of the temple even to the top, which is 90 feet high, are covered with images of gods, men & animals of different sizes, all carved in the rock. The walls & pillars of the inside are also covered with images of various kinds & sizes, carved in the same manner. In the great apartment four rows of pillars are left to support the immense weight of rock above. Thus the temple with all its images, is one entire rock, which is itself a part of the mountain. The ceiling of the great apartment was once covered with cement on which were drawn in glowing colours paintings descriptive of Hindoo mythology. These paintings have been defaced and many of the images, both outside and

inside, have been mutilated. The Hindoos ascribe this to the Mohammedans, and the latter do not deny it, but assign as the reason that some of these things were objects of worship, and that others were too indecent to be seen. This temple was consecrated to Sheeva and the obscene emblems of his worship still remain in a dark recess opening into the principal apartment.

Near this are many other ~~two~~ excavations. Some of these are very large and contain images of gigantic size. In one place are three large excavations, one above the other. Of these the lowest one was designed to represent the Hindoo hell, the middle one to represent this world, and the upper one to represent the Hindoo paradise. In these excavations the images were painted with a view to make their appearance more beautiful or frightful, according to the character of the beings they represented. The walls, pillars & ceilings, where not taken up with images, were covered with paintings. Curtains which could be changed & varied at pleasure were used to conceal different parts of the temples from view. In these dark & gloomy recesses surrounded with figures of gigantic size and frightful appearance one seems almost to have passed beyond the region & ~~[illegible]~~ satisfying terrors the ~~[illegible]~~

+ Sheeva

the most to realise the descriptions of the infernal regions as contained in the writings of the ancient heathen poets and in the sacred books of the Hindoos. Here the rites & ceremonies of idolatry, partly exhibited & partly concealed, were performed in circumstances calculated powerfully excite the feelings of an ignorant & superstitious people like the Hindoos.

There is no authentic history of these excavations, nor do any native traditions concerning them appear to be deserving much credit. They are all the work of superstition, and they show what strong influence it exerted on the minds of its votaries. The Hindoos ascribe these works to the gods. They look upon them with feelings of veneration for their supposed origin & great antiquity, and as places which once possessed great sanctity. But they do not regard these temples as fit places for worship now, as they have been polluted. There is much difference of opinion among Europeans who have examined these excavations in respect to the time when they were made. All are agreed that it was previous to the Mohammedans establishing their power in the Deckan. But beyond this nothing certain has been ascertained. I found many brahmins here, who, in the hope of obtaining some reward, were anxious to accompany me through

them excavations, professing themselves to be able to explain all the imagery and the uses of the different apartments. But no one of them showed any desire to hear of the true God and the way of salvation through Jesus Christ. During the day I conversed with Brahmins and others who had come to see the excavations, as I could find opportunity, and gave tracts & parts of the Scriptures to those who wished for them. Ellora is about 80 miles from Ahmednuggur nearly north.

Sept. 2nd. × Wallooz. Arrived here last night and put up in the place where I was informed travellers generally stop. As the rain had began to fall heavily and appeared likely to continue, I was glad to find a place which from its appearance I thought would afford a shelter from the inclemency of the weather. But I was disappointed. The house had been recently repaired but the work massorlightly done that the quantity of rain which came in through the walls & roof was nearly, if not quite, the same which fell in other places. The rain continued to fall with great violence through the night and the floor which was of earth was soon changed to mud & water. This morning, finding it impracticable to remain any longer where I was, and being unable

× Wallooz

to procure any other place for lodging in the village, I left Wallorz and proceeded to Shyegaurn, 7 miles. W. is supposed to contain 300 houses. My circumstances while there, however, prevented my doing more than to converse with a few individuals & furnish them with books.

5th. × Shyegaurn.— In this village I found a comfortable shelter in an old mosque. For 3 days past the rain has fallen almost incessantly. As the native houses generally consist of frail materials and these are but slightly put together, they not unfrequently fall during heavy rains. On this account long-continued & heavy rains become seasons of general anxiety. Such has been the state of the people here. Nor has it been without cause. Last night about eight o'clock, just after the village had become quiet, I heard a sudden crash and soon after a feeble cry of distress from the same direction. Supposing that some house had fallen, I called several natives who were in another part of the mosque and procuring a light (for it was exceedingly dark & rainy) we hastened to the spot. On arriving there we found that the roof of a house had fallen in, and that the cry of distress was from persons suffering beneath. We called aloud for help to the people living in the houses near, and removed the broken materials of the roof as fast as possible. We soon succeeded

+ Shyegaurn

in extricating the family which consisted of a woman & 4 children. The woman & 3rd children, though somewhat bruised, were not seriously injured. But the other child a sprightly boy about 10 years old, expired in a few minutes.

Never did the apathy & indifference of the natives to every thing not affecting their own interests appear so shocking as on this occasion. Though several houses were within 4 or 5 rods, yet only two or three persons came to our aid till after the sufferers were extricated. Some time after this, as the alarm & cry for help was heard throughout the village, a considerable number assembled at the place but after looking round for a moment they all began to retire home, — not one remaining with the suffering family, nor even taking the trouble to inquire what could be done for their comfort. I expostulated with them for doing so, but they replied, "this family is of our caste," and proceeded to their own houses. Thus does idolatry, as it here exists, destroy those sensibilities & sympathies which mankind naturally possess. After remaining for some time with the afflicted family, & doing what I could for their comfort, I returned to my lodgings. This morning I endeavoured to impress on the minds of the

connection of the boy and the inhabitants of the village generally the importance of being prepared for death by repentance towards the Lord & faith in the Redeemer.

8th. *Sholagaum.— Have been in this village now 3 days waiting for the fall of the river near, which has been so much swollen by the late heavy rains that the passage is difficult & dangerous. While here I have been much gratified with the attention which the people have given to religious subjects. As they were generally engaged in labor throughout the day, I invited them to come to the place where I stopped every evening to hear the word of God read & explained. I had the satisfaction of seeing nearly all the men & boys in the village come together who gave encouraging attention and behaved with much propriety. Their great objection to Christianity was, how a religion revealed so long ago and so infinitely important as it professes to be, should not have been before communicated to the people of India. On leaving this village I furnished all who were able to read with tracts or some parts of the Scriptures. Several of these persons engaged to read their books for the instruction of their friends & neighbors who were unable to read. May the Holy Spirit guide them to a knowledge of the truth as it is in Jesus.

* Sholagaum

[From the last mentioned place I returned to Ahmednugger where I arrived about the middle of the month. I did not stop more than one day in any place and as nothing particularly interesting occurred I have not thought it expedient to continue the journal any further, especially as it is very long, as it now is. This tour, though in some respects the most entertaining I have ever made, was yet the most arduous & fatiguing. It was performed in the rainy season and through a part of the country where there are neither roads nor bridges. Nor are there any public houses (taverns or the like) for the entertainment of travellers & strangers in the places I visited. The state of the and the habits of the natives, — particularly the prejudices of caste, — make travelling in India a very different employment ~~[illegible]~~ from what it is in America. — But I have not time to describe this further now. I was absent six weeks and during most of the time I had my usual health.]

Rev. D. O. Allen's Journal of a Tour
in July to Sept. 1834.

Rec'd Sep. 21, 1835.

Ans'd Jan. 15, 1836.

x. Wiets. p. 11.

Chowke Oct. 15th 1834

My dear Mr. Anderson,

I have the pleasure of sending you herewith the translations of three Mahratta tracts which I wish you to communicate (should you find nothing in them of an exceptionable nature) to the Publishing Committee of the American Tract Society for examination. These tracts were prepared for the press and their publication authorized in accordance with those Regulations on this subject which have existed I believe from the origin of the Mission. — The Regulations are as follow — viz. — When any member of the Mission has prepared a tract, it is submitted to all the members with the request that each will examine it and furnish the author with criticisms & remarks on any thing that may exceptionable or unsuitable, and also with suggestions on any point which it is thought will improve the tract. To these criticisms, remarks &c is generally appended the opinions of the respective members on the merits (or demerits) of the tract generally. The tract is then returned to the author to be revised, in doing which it is expected he will be guided on controverted points by a majority of the opinions expressed. It is our custom however not to insert any thing to which any member, on examination urges what in his view is a valid objection. If any thing new is introduced in the revision, or if the opinion of the majority on any point is not followed, or if any thing is allowed to remain to which any member strongly objected, the tract in its revised form with the

remarks & explanations of the author) is again submitted to the consideration of the Mission, and then again returned to him for re-revision. When a tract has been prepared for the press & approved in this way, a Resolution is passed at some business-meeting of the Mission authorising the printing of an edition — specifying the number of copies of which it is to consist. [Since the Mission became divided such Resolutions are passed & recorded by both branches of the Mission — Ahmednuggur & Bombay — as the quantity printed must be determined with reference to the wants of each station.] The manuscript is then put into the hands of the printer.

The preparation of Mahratta tracts in this way is a work of much labor, care & patience. The same process is pursued by the Bombay Tract Society and the Missionaries of other societies in preparing works for publication. Experience fully shows the importance of much caution in a work of such fearful responsibility. This Mission has generally pursued this work with a good degree unanimity & its publications have been generally well esteemed by the missionaries of other societies & other competent judges. — The only instances in which the above Rules of the Mission were not observed, occurred while I was lately absent in America, & of which I believe a particular account has been communicated to the Missionary Rooms. The whole affair was a most unhappy one & is not yet settled.

While in America I procured translations of a tract called "A Summary of the Scriptures," and of one called "The Three Worlds" which you kindly forwarded to the Publishing Comm. of the A. T. Society before I left A. Soon after I arrived in India I received a letter from Mr. D.

informing me that the Corr. had examined & approved them. The day I left Boston, I left at the Miss Rooms a translation of a tract called "Good Tidings" to be forwarded to the Publishing Com. of the A.T.S. But as Mr. H. did not mention it in his letter I conclude he had not received it. I hope the translation is not lost. May I trouble you to make inquiry, & if possible, to ascertain what has become of it. It is important for me to know this, because if through mere accident or oversight it has not reached the Pub. Com. of the A.T.S. and cannot now be found, another translation must be made & forwarded to them with as little delay as possible.

I wrote a letter to you on the 7th. Instant which you will receive probably at the same time with this. It is my intention to visit Jooneer & several populous villages in that vicinity. It will probably be a month or more before I shall return to Ahmednuggur. Several of these places have not yet been visited by any Missionary. I would like to know whether you regard it as important for me to keep & forward to the Rooms journals of the tours I make. I shall a journal of a tour to Sunderpoor & Jejoory which you will probably receive. I have the materials of a tour to Poona, Jawlnek & Shirwugaon, but I have not yet found time to put them together. The tour was in many respects the most interesting one I have ever made; — What a journal of it would be, in respect to ~~interest~~ its being interesting to others, I can not say. In my employment I have unusual opportunities of seeing the Mahratta country and of becoming acquainted with the state, character, manners & of the inhabitants. I do not know whether you wish for information on these subjects. — ~~Any~~ Hints & suggestions will be thankfully ~~followed~~ and any instructions cheerfully followed. Meantime I am as ever yours truly S. O. Allen

Rev. D. O. Allen.

Date Oct. 15. 1834

Rec'd March 23, 1835

Ack'd May 13. 1835 DS.

What called "Sent things"?

Write Mr. Hallock
aug. 10

Rev. R. Anderson

Missionary Rooms

Boston

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(Bombay Nov. 22th. 1834)

Dear Sir

You will be surprized to see this letter dated "Bombay." When I wrote to you before (which I believe was about the 15th. Ult.) it was expected that the Missionary Union of this Presidency would this year hold its annual meeting in Ahmednuggur and that the Annual General Meeting of our Mission would also be held there about the same time. But unforeseen events having occurred to prevent the meeting of the Union this year, it was agreed to have our General Meeting in Bombay. There were several other circumstances also which in the opinion of my associates at A. made it desirable that I should visit Bombay & remain here for a while. I have now been here nearly four weeks, — an inmate of Dr. Sampson's family. Our General Meeting commenced its session some days ago & will continue for some days to come. Several questions deeply affecting the interests of the Mission have come, and are yet to come before us. The results of the Meeting will be communicated to the Boards and I doubt not will be read with interest by yourself. I anticipate great, — very great, — good from this Meeting, and can not but think that the decisions of the Mission will in future be regarded in a very different light from what they have been in time past.

Dr. Sampson is managing our printing-department with a degree of enterprise & ability which have seldom been equalled. The establishment now promises great good both in a pecuniary & religious point of view. A difficult question

among us, the location of different members of the Mission. One members think perhaps that he is himself qualified to fill a certain place or to discharge certain duties, and for certain reasons wishes to hold such a place or to discharge such duties, But a majority of the Mission (perhaps all of them whose acquaintance with the state & interests of the Mission under their consideration judges) think that that a person is not the one to fill such place. — It is not less important in a mission that each person fill the place for which he is best qualified than it is in the church in America. And circumstances of a personal and relative nature as much require that changes should take place in India as in America. But suppose the man himself thinks such change quite unnecessary & assigns no reasons for it, — as would be often the fact in such cases among good men in America if they were comfortably situated and had their support secured to them independent of those affected by their ministry. — You will easily conceive the difficulty that attend this subject. This question does not affect me personally as I have my own sphere of labor and it is the one which I prefer above every department in the Mission. But it greatly concerns the Mission.

Among the most interesting & encouraging circumstances connected with the progress of christianity in Bombay is the change which has taken place in the annual Meetings of religious Societies. When I came to Bombay seven years ago, the annual meetings of such Societies were held in most private

woven or the meeting of a church where a few individuals (perhaps 6 or 8 - seldom more) sat around a table & transacted the necessary business. Now these meetings are held publicly, are attended by respectable assemblies of both sexes and all classes of people - natives even not excepted. At these meetings, motions are made, resolutions are passed and addresses made. The annual Meeting this year (several of which I have attended within a few days past) would do honor to any city in America. - There is one other fact which I can not forbear mentioning. A few evenings ago a Temperance Society was formed in Bombay. The meeting was held in the Town Hall, which is the most splendid building for public meetings that I have ever seen. All this meeting several Hundred people were present, and (will you believe it?) ~~some hundred~~ ~~converted~~ had the honor of communicating to the assembly an account of the origin, progress & state of the temperance reformation in America. For once I felt it an honor to belong to a country which has distinguished itself above all others in this cause. Several addresses were made and the commencement of the Society was most auspicious. - May the Divine blessing rest upon its operations, for such a Society is exceedingly needed in this dissipated part of the world.) Excuse this rambling letter, written with aching eyes & by a dim & almost midnight lamp. Yours truly

D. O. Allen.

P. S. Knowing as I do your numerous & pressing duties I do not expect you will notice my letters to yourself (unless I should write for information) further than just to acknowledge them if they reach you. I am anxious you should do this. Neither this nor my other letters are designed for the public. Of course you will not publish them. D. O. A.

Rev. D. V. Allen.

Date Nov. 22. 1834

Rec'd March 23. 1835.

Ackd May 13. 1835. D.G.

Mass. Ches

Chas. R. Anderson

Missionary Rooms

Boston

Rev. D. O. Allen's Journal of a Tour in December 1834.

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Rec.d Sept. 21, 1835.

Ack.d Jan. 15, 1836.

Extracts from a Journal of a tour made Dec. 1834 by D. O. Allen.

Rev. D. O. Allen.

Ahmednuggur Jan. 2nd. 1835

My dear Mr. Anderson,

My last communication to you was written in Bombay in Nov. last. Soon after that, I left B. and went to Jannah where Mr. Nichols of our mission formerly lived for several years. J. is in many respects an important place for a missionary station and is quite ~~unoccupied~~. From J. I went to Nathiar a large village about 25 miles distant nearly in a northeast direction. From N. I went to Joonnur which has sometimes been mentioned as an eligible place for a missionary-station. From J. I came to Ahmednuggur by a route which no missionary I believe had before travelled. I arrived safely here a few days ago. In some places I stopped only a few hours in some I stopped for a day; and in some I stopped for three or four days,—just as the indications of Providence appeared to render it my duty. On looking back on this route and examining the notes I made, I do not think a detailed account of it would be interesting, or could be of much use. I have concluded therefore to omit preparing one. I send you, however, the following sketches as "Extracts from my Journal" which you are at liberty to use as you may think expedient.

Meantime I am as ever yours truly S. O. Allen.

P. S. I am now preparing to go on a long tour to the south of A. I contemplate proceeding as far as to Sholapoor, & possibly to Beejapoor—200 miles distant. Several weeks will be required. Of this tour (should I live to complete it) I shall doubtless forward you a detailed account.

Yours &c. S. O. A.

(Copy all that follows)

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Extracts from a Journal of a tour made in Dec. of 1834. — By L. O. Allen

Dec. 5th Hallian. — This village is situated on the Holans which is navigable for boats of a few tons up to this place. Hallian was formerly the capital of the northern Hontkun. It is now nearly two centuries since the power of the Mohammedans in this part of India passed away. But the monuments of it will long remain. Among their works in this place is a tank of uncommon size and great depth, which furnishes an unfailing supply of water in the driest seasons. Near this tank is a fine mosque built of granite and a mausoleum erected over the tomb of some distinguished Mohammedan. The population of H. though much reduced is still very considerable. The number of houses was estimated a few years ago at 3,000. But this estimate considerably exceeds the number now occupied.

8th. I have now been in H. four days. I obtained

a convenient place for lodging in a populous part of the village. When it became known that I had books many persons of all classes came and applied for them. I always prefer giving away tracts & parts of the Scriptures at my lodging-place, as it enables me to select those which appear most suitable to different classes of people, and also to accompany them with remarks upon their contents. Many who came for books remained for half an hour and some continued much longer. This furnished opportunity for conversation with them on the principal truths of christianity, and when there were many present at once, (as there sometimes were) for addressing them collectively.

Many persons here have acquired some knowledge of christianity and a few have manifested feelings of strong aversion to it. Observing, one day, several men sitting apparently unoccupied in the verandah of a temple dedicated to Maha Lukshmi I went up to them and engaged in conversation. After conversing for sometime about the worship of images and some other religious practices of the

of the Hindoos one of them, who is regarded as a learned man, said that is impossible for beings who are entirely dependent to commit sin, as God is the author & efficient cause of all their affections, volitions & actions, and that therefore all idea of sin & holiness as pertaining to human actions are merely imaginary distinctions. While I was endeavoring to show the falsehood of such an opinion and the absurd consequences in respect to all human conduct which must follow from admitting it, the crowd around us became large and an aged brahmin commenced a virulent attack on Christianity. He addressed himself partly to me and partly to the people present, and he spoke with great fluency and a zeal worthy of a better cause. He gained more attention by pretending to be well acquainted with the Scriptures, having formerly assisted he said in translating a part of them in the Mahratta language. Whether this is true or not, I do not know, but the assertion appeared to obtain a good degree of credit with the people present for the truth of what he said. But I never heard the historical facts, the doctrines & precepts of the Scriptures misrepresented in a

manner more shocking to my feelings. As soon as I could find an opportunity to speak, I corrected the most important misrepresentations he had made and endeavored to state the great truths of the Gospel as they are contained in the word of God. After continuing the discussion for a while, I saw it would be of no use to spend more time in such circumstances with a man, who for argument & reasoning returned only ridicule & reviling, and so addressing a few remarks as solemn & appropriate as I could, to him & all present I took leave. — But I did not reach my lodging-place without suffering something of that treatment of which our Saviour forewarned his disciples. May I never be ashamed of Jesus or cease to glory in his cross.

The next day several persons who were at the temple the evening before and who saw & heard what occurred there, came & asked for books. Among these I at once recognized the brahmin who so zealously opposed me and reviled the Scriptures. As he was somewhat disguised in his appearance and seemed unwilling to be recognized, I made no personal allusion to the part he acted at the temple. But as I gave him

a copy of one of the gospels I stated briefly its contents, mentioning particularly those things which he misrepresented & denied, and referring him to those places where they were contained.

In this village I have distributed many books and had frequent & favorable opportunities for religious conversation & preaching. And though a few have scoffed & reviled, yet many have listened with attention & apparent seriousness. This is an important place. Formerly it was occasionally visited by missionaries and one or two mission-schools were supported here. But for 2 or 3 years past there has been no school of this kind, nor is this village now within the range of any regular missionary laborers.

10th. Stopped last night in the village of Wysakra about 3 miles from the Ghaut-mountains. W. is the last village in the Dooab and is 36 miles from ~~from~~ Rallian. The country lying between is not populous. The inhabitants live in villages containing from 15 or 20 to 40 or 50 houses. These villages are generally 3 or 4 miles distant from each other, and the only roads between them are foot-paths. The inhabitants generally are very ignorant, and in their personal appearance,

language & habits, are less civilized than any part of the Mahratta country I have seen. Their houses are commonly built of mud & reeds and are covered with straw. Rice is the only kind of grain much cultivated and it forms the principal subsistence of the inhabitants. The land generally is not fertile and the manner of cultivation is very rude. The inhabitants have large herds of cattle & domesticated buffaloes, but as the Hindoos never eat beef the value of such property is small.

Leaving K. early this morning I prepared to ascend the Ghauts. The view of the mountains in approaching them is exceedingly grand. They appear like a natural impassable barrier between the countries lying on the different sides of them. These mountains furnish secure retreats & lurking-places to wild beasts. Of these the most dreaded are the tygers, which coming out of their lurking-places in the night often kill cattle & sometimes men. For some years past the Government has given a generous bounty (50 rupees or nearly 23 dollars - for a full grown tyger of the largest species) to those Arrows who should kill these destructive creatures. This reward has induced the natives to hunt them and they are now less numerous than formerly. They are far

however from being exterminated, as one man informed me that within a few months 8 persons near there had been killed by them. The whole ascent of the mountain may be 2 miles. The scenery is exceedingly picturesque & sublime. The road or path was originally a deep ravine which commenced near the top of the mountain and gradually widened towards the base. It was rendered passable by throwing in large quantities of stones, and in some places by cutting off part of the rocks on the sides. The last half of the ascent is very difficult & laborious, while the zigzag course of the path, to diminish as much as possible the steepness, makes the distance at least twice as great as it would be in a direct line. In the rocks which bound the path on either side are several large excavated cisterns ~~excavated in the rocks~~ which are always full of excellent water. The ravine ~~path~~ becomes gradually narrower in ascending, till near the top it is only a few feet wide. The cliffs on each side, in some places 200 or 300 feet high & overhanging the path, make the traveller, though faint & exhausted, hasten his steps to get through a place apparently so dangerous. The difference in the climate is very perceptible on reaching the top of the ascent. The heat of the sun is less oppressive and air is cool & refreshing.

11th. Joorsiu. This village is situated on the bank of the river Kotree and is not seen in approaching it till just before entering the place. The population of J. is very considerable. The number of dwelling houses was estimated some years ago at 3000. But I think this estimate was too large. The land generally appears to be fertile and unusually well cultivated. The village is almost encircled with mountains which are 2 or 3 miles distant. In these mountains are numerous excavations, of which the people here have no authentic history, — indeed they seem scarcely to have any tradition concerning them. Some of these excavations are large & in the form of temples. A few of them are still used as places of worship. But most of them were evidently designed as places of abode. In some of these excavations are inscriptions on the walls & pillars in an unknown character. Could these inscriptions be deciphered they would probably give some account of the origin, age, &c. of these wonderful works.

15th. I have now been in J. 4 days. I have been daily into the populous parts of the village to converse with people & to address them as might find opport

nity. Many of the more intelligent & respectable inhabitants called at my lodging-place. With these I had much conversation & discussion concerning the principles & practices of the Hindoo religion, and the truths of Christianity. One argument which they have urged with earnestness & ingenuity in ~~that~~ proof of the truth of Hindooism is, that the doctrine of a previous state of existence, in which some men committed sin and others did works of righteousness, accounts for the different states in which men are born, and for the different degrees of success & happiness, or misfortune & misery, which attend them through life.— all this being the punishment or reward of their former conduct. But if the present life is the first state of man's existence, as Christianity asserts it to be, they said it appeared impossible to them that the state of mankind could be consistent with the moral government of a Being of justice, mercy, & goodness.— This objection against Christianity is not unfrequently made by intelligent & educated Brahmins, and it seems not im-

probable that the notion of a previous ~~birth~~ state of existence originated in the difficulty of accounting for the state of mankind in this life inconsistency with the moral government of God over the world.

I have been gratified with the attention which the people there have given to what has been said on the truths of Christianity. The subject was not totally new to them. Many persons recognized me at once and often spoke of my former visits there, though the last time was more than 3 years ago. I have there distributed many tracts & parts of the Scriptures in circumstances favorable for accompanying them with religious instruction. Several intelligent men say that the village contains more than 300 families of brahmins, and about the same number of Mohammedans. It has been often spoken of as an eligible place for a mission station. The population is sufficient to afford an ample field of labor. There are also several large villages in the vicinity. If not permanently occupied as a station, it is very desirable that such a place should be within the regular range of missionary ~~[illegible]~~ operations.

1834. Ahmednuggur Dec. 30th 1834

My dear Sir,

My last letter to you was dated in Bombay about the middle of last month. As soon as the general routing of the mission was over I left B. and making a missionary route through Darwah, Hallium & Gooroos arrived here a few days ago. I am now preparing to leave here on a tour to the south as far as Sholapore, & possibly as far as Beejapore, which will require several weeks.

With my last letter was transmitted to you a journal of a tour I made some time before to Sunderpoor & Jejoory. Also the translation of several Mahratta tracts to be submitted to the Publishing Committee of the American Tract Society for examination. I hope these papers will reach you safely. I now send you a journal of a tour I made lately to Jalna, Aurungabad &c. which you are at

liberty to use as you may think expedi-
ent as it has been read & approved by
several of my missionary associates here.
I send you the translations of 4 tracts
to be submitted to the Publishing Committee
of the American Tract Society, — If you see noth-
ing in them of an exceptionable nature. You
will see that neither myself nor any of our
missions are the authors of these tracts. These
tracts have been printed (cast by our Mission)
and are well esteemed. As these are such tracts
as we want for distribution, I proposed to
the Missions to make translations of them
and send to the Pub. Com. of the A. T. Society
for examination, and if approved we would
them as we may find expedient. I also obtain-
ed the consent of those to whom these tracts
belong to do what I have now done. I
hope the tracts will be approved and the
circulation be blessed to the salvation of the
heathen. I did not write anything to Mr Hall

with the former translations you shall
find with them I have read, but supposing it
to be necessary. If it is necessary that any
thing concerning the translations, will you
kindly address a line to them. We shall always
be desirous to hear as soon as practicable
whether the translations so read are approved
or not.

I do not know how far you wish me
to keep journals of the tours I make &
send to the Rangers. I am not fond of writing
(as you doubtless know) but shall be willing to
do as you think best on this subject. Any hints
& suggestions respecting the manner of making journals,
the subjects to be introduced into them &c. I shall
thankfully receive & cheerfully observe.

Near three I am as ever

Yours truly

S. O. Allen

Rev. D. O. Allen.

Dated Ahmednuggur Dec. 30

Recd. Sep. 21. 18

Ans. Jan. 15, 1830

Yours.

Alexander Duff

Chas. G. Sprague

Ahmednuggur Feby 10. 1835.

1. The state of the country. — Except the road from Ahmednuggur to Poona, the only roads in this country are foot paths leading from one village to another. These are often crooked and so difficult to distinguish from the paths which lead into the fields and pastures, that it is necessary to employ some person at one village to show the way to the next, and so on. There are no bridges, in consequence of which travelling in the rainy season is generally difficult, as all the rivers and streams are then much swollen by the heavy rains. During more than half the year, however, the rivers present but little difficulty as there are none in this part of the Deckan which are not easily forded. The country generally, is level when compared with N. England, and roads might easily be made. Carts often pass from one village to another though often by very circuitous paths.

The proportion of cultivated land, (I mean tilled or ploughed ground) is much greater than in N England. This land generally lies around the villages. It is never divided into lots by fences or walls, but each man's field is distinguished from his neighbor's by some land-mark, ~~and~~ as is sometimes done in large meadows and interval lands in New England. Wheat is raised, though in no great quantity. It is generally of good quality and the price is about one dollar per bushel. Several kinds of cheap grain, not known in America, are raised in large quantities. Rice is not raised in that part of the country

properly called the Deckan. Flax is raised but the only part of it used is the seed, from which oil is made. The stalks are always short and fine. Hemp is made and ropes &c are manufactured from it. The natives also break off the tops when green and dry them. By putting these dried tops into hot water (as we do tea) they obtain an intoxicating drink. The general mode of cultivation is extremely imperfect, and crops of every kind are commonly light. The people seldom, if ever, manure their fields, and they continue to sow and to plant them every year till they become too much exhausted to defray the expense of the cultivation. They are then left unimproved for a few years, and then ploughed up to be used as before.

Many of the natives have large herds of cattle and flocks of sheep. The pasture-grounds belonging to each village are for the common use of all its inhabitants. As the fields are never inclosed, (for walls and fences are almost unknown in India) the herds of cattle and goats and the flocks of sheep have always one or more persons with them to prevent their doing injury to the surrounding fields of grain. As the Hindoos never eat beef the value of cattle is but little. An ox of good size is worth about five or six dollars and cows are commonly at about the same price. Sheep and goats are generally of a dark brown or black color. Their wool and hair is very coarse and of but little value or use. The price of them is commonly from 50 cents to one dollar. Throughout the Deckan wood of every kind is very scarce. Timber for building in Ahmednuggur is brought more than 100 miles on carts. In some places it is carried a much greater distance. The price of it

is very high. Happily for the natives, their manner of building is such as to require but little wood. The fuel in common use is cow-dung mixed with straw and then dried. In the large villages this kind of fuel is prepared by the poor people and is as much an article of sale as wood is in American cities. The climate is such through the year, that the natives seldom need any fire for their comfort, and they often cook but once, and seldom more than twice in a day.

2. The state of the inhabitants. In the Deckan the people live in villages and not scattered as in America. This practice originated probably in the need which was felt of each other's assistance for mutual security and defence against robbers and plunderers with which this country was formerly infested. The distance between the villages is two or three, and sometimes five or six miles; varying with the fertility of the land, the kind of occupation which the people follow, the size of the village &c. The villages contain from 10 or 12 to 3 or four hundred, ~~houses~~ and sometimes 1000 or more houses. They are surrounded with walls and entered through gates. The walls are commonly 16 or 18 feet high. The lower part of them is commonly built of stone and the upper part of sunbaked bricks. No families live, and people seldom pass the night outside the village. As soon as the inhabitants have all come in, the gates are closed and one or more men watch at each gate through the night. In the small villages, the inhabitants are commonly all cultivators. There is seldom any school, and often not a person who is able to read. In the large villages there is generally one, and sometimes two or three schools. Probably,

about one in ten of the men and boys over twelve years of age (or one in about 40 of the whole population) can read. Of the women not one in one thousand can read. The brahmins, shopkeepers and others who do not labor, commonly wear a comfortable and rather becoming dress. The common laboring people wear very little clothing. Probably many of the men do not wear out one dollar's worth of clothing in a year. The women commonly have length and breadth enough of cloth upon them, but they bind it upon them in a very awkward and unbecoming manner. Women are seen at work in the fields almost as much as men.

In respect to eating and drinking the Hindoos generally are very temperate. The brahmins are forbidden by their sacred books to eat any kind of meat. Nor are they allowed to drink wine or any liquor of an intoxicating nature. If any brahmin, whether man or woman was known to taste of any animal food, or wine, or any kind of spirituous liquor, he or she would be regarded as an outcast, and no brahmin would eat, or drink, or associate with them. The Hindoos, except a few and not numerous caste who are held in general contempt, never eat beef. To kill a cow is regarded among them as one of the most heinous sins. All castes except the brahmins, may eat mutton, and fowls and fish. The Mohammedans who are not numerous in this part of the Deckan, eat all kinds of meat, except pork. The inhabitants of this country, however, generally eat very little meat. I do not think the inhabitants in the villages eat any so often as once a week. The principal article of food is bread, which is made of coarse and cheap kinds of grain. Their living is very low and cheap. The food of a common laboring man does not cost more than

75 or 80 cents per month. Indeed I have no doubt they often live on less than this, as it is frequently the case that they cannot get more than 2¼ or 2½ dollars per month, and with this sum they support themselves and their families. The great mass of the people in this country are ignorant, oppressed, and degraded. Their state and circumstances forbid their aspiring for any thing beyond the supply of their natural wants. They obtain a scanty and hard earned subsistence and this is all which their condition allows them to hope for.

I shall now describe my manner of travelling. From what has been said of the state of the country and people, it will be at once seen that travelling must be attended with inconvenience and difficulty. No Hindoo ever thinks of receiving any European into his house. He cannot eat with him, nor drink out of the same vessel with him, nor cook for him. Hence I am obliged to take with me part of my food, my bed, table and chair. (if I carry any) and every thing I may want to eat with or cook with. I am also obliged to take a person with me to do my cooking, secure my things from being stolen &c. From these facts it will be seen that I must have considerable baggage, and this is much increased by the books and tracts which I carry for distribution. — The following is a sketch of my late tour. — I rode a horse which I have had now nearly a year and which cost 25 dollars. As I can afford to keep but one person to do my work as cooking &c., and this person, if he walked (in this hot country) would be unable to do it, I furnish him with a horse. — This person is Jerome whom you will remember. He rode a small horse for which I gave nine dollars. My clothes, (of which a considerable quantity is required to travel in this hot climate, where no washing can be done oftentimes for five or six weeks,

commonly fill one box or trunk. My dishes for eating and my provisions, as bread, rice &c fill another box or trunk of the same size. These boxes are fastened together with ropes, about two feet apart, and then placed on a hired horse, one box hanging on each side. Over these are thrown my mattress and bed clothes all which make the horses load. The parts of the scriptures and tracts which I carry to distribute, commonly fill two boxes which make a load for another horse. For a horse to carry such loads and a man or boy to lead and to take care of him, I give 4½ dollars per month. I find it necessary on account of studying and writing to have a table and chair with me. One man carries these two articles, for which I pay him 2½ dollars per month. Another man carries a basket containing my cooking utensils, my boots or shoes and some other loose articles. To this person I also give 2½ dollars per month. The wages of these persons commences the day I start, and they are paid and discharged the day I reach home again. They support themselves and their horses. Jerome generally goes with the baggage. Sometimes I am before and sometimes behind. As we often pass by small villages, I generally keep a few copies of the scriptures and tracts with me, and while my things are going on I go into such villages and spend as much time as I can spare, in conversing with any persons I may find, and in furnishing those who can read with books.

On arriving at any village where I intend to stop, my first object is to find the most suitable place. Sometimes I find an old abandoned temple, or a mosque*, or a kubber† to be the most convenient place. But I oftener stop in some shed of which there are one or two just inside the gates which are designed as stopping

* A mosque is a Mohammedan place of worship. † A Kubber is a house built over a grave. Sometimes there is only one grave, and sometimes there are several.

places for travellers. These places, whether abandoned temples, or mosques or kabbers, or sheds, are never inclosed, but have always one and sometimes two of the sides open. The ground is commonly the floor, and the whole place is not unfrequently dirty, filthy, and infested with vermin of almost every kind. But it is always the best, and oftentimes the only place we can get, and so we remedy or endure such inconvenient and disagreeable things as well as we can. As soon as my things are safely put away, I go out to converse with people wherever I can find them, and Jerome prepares something to eat. In most villages milk and fowls can be obtained; but very seldom any other meat. Sometimes we can get nothing but wood and water, and are obliged to depend on what provision we may happen to have with us. Bread is never to be obtained among the Hindoos. The cooking is done by putting three or four stones near together, then placing the kettle on them and making the fire under it. My bed is made by putting the boxes together, and placing the mattras and bed-clothes upon them. As the heat of the sun is so great during most of the year that Europeans or Americans cannot be exposed to it from 9 or 10 till 3 or 4 o'clock without danger to health and even to life, it is often necessary to start early in the morning, and I am not unfrequently on my way before daylight appears.

I left Ahmednugger on the tour I have referred to near the beginning of this letter, on the 6th of January. The next day at Sonee a large village about 12 or 14 miles from it, I had an interesting interview with Mulhar Rao a native prince who happened to be there. He had a great number of attendants, and I had a very favorable opportunity of stating some of the principal truths of the gospel and of furnishing him and his retinue with the Scriptures, tracts, &c. He received all very kindly. Among his

many inquiries, one was, how I am supported. I told him, "by the voluntary contribution of people who feel anxious to extend a knowledge of christianity. He looked surprised at this, and said, "If so, I will support you today," and ordered one of his attendants to give me two rupees (about one dollar) which he did, and I acknowledged the favor.

On arriving at Keenigaum, (a village 45 miles from K.) I found many persons collected at a temple of Hunnooman, just outside of the village-gate. The sun had then just set, and the dew was falling fast. I engaged in conversation with the people and as they were very attentive I was not aware how long I remained there, nor the danger to which my health was exposed, for I had only my thin clothes on me, which are only suitable & safe to wear when the sun shines. I took a cold and afterwards passed an uncomfortable night. The next day I rode to Kurnulla about 11 or 12 miles. On the way I was too much exposed to the sun and I suffered also from some bad food I had eaten, and what with my cold and the other causes, I was quite ill when I reached K. This was on Saturday night. I put up in an old mosque. On Sunday I was worse with considerable fever. On Sunday afternoon I removed to a more comfortable place on the other side of the village, about half a mile distant. Monday my fever much increased and I became very sick. There was no physician and no European family near than Ahmednugger which was almost 60 miles distant. I continued at K. till Saturday using such means as I thought my case required. [I always carry medecines of different kinds with me, and since I came to India I have acquired some skill in using them in the more common diseases, as fever, dysentary, cholera &c.] As I

was becoming very weak, and my fever, though somewhat abated, was still high, and as I was afraid from some symptoms I had, that if it should increase much, it would produce mental derangement I concluded, if practicable to return to Ahmednuggur. After much trouble I succeeded in getting a litter prepared and in engaging some men to carry it. The litter was about 4½ feet long, and was made of small round sticks fastened together with ropes. It was a most uncomfortable thing but nothing better could be obtained. My mattrass was thrown upon the litter and my bed clothes spread over me, to protect me as much as possible, from the heat of the sun in the day time, and from the cold winds and dews in the night; for I travelled by night as well as by day. Four persons carried the litter at once on their shoulders for about half a mile, and then the other four, (for I had 8 persons) took it. I left K. on Saturday about noon, and on Monday arrived at Ahmednuggur, and found myself among my christian friends who before knew nothing of my illness. Doct. A was sent for and arrived about 6 or 7 o'clock in the evening. The large and repeated doses of calomel, (mercury as some people in America called it) which I took before I left K had broken the violence of my fever, though it was still high. Dr A. bled me, taking a large quantity of blood and this gave me much relief. Having carefully bound up my arm, where he had opened a vein, and prescribed some medicines to be taken in the night, he left me.

And here I must not omit mentioning a remarkable interposition of divine providence. As I had rested but little on the way from Kusmulla to A, and was much relieved by the means Doct. A had used, I soon fell asleep. The persons who had been around me, observing my situation, went out of the room. I do not know how long I slept, but when I awoke, I found the bandage was loosen

ed and the blood was flowing in a stream from the vein opened by Dr A. I called for assistance, and the family came running in, who were all shocked at the appearance of the bed (covered as it was with blood) as well as alarmed in view of my situation. Mrs Perrine, a woman of great resolution and much experience in sickness happening to be present, instantly seized my arm and soon succeeded in stopping the blood. How long I had been bleeding I know not, but from the large quantity of blood on the bed and clothes, it must have been considerable time. In two or three minutes more I should probably have fainted, and in four or five minutes been in the agony of death, and no person suspecting it, had I not awoke. My waking seemed quite sudden to myself, as there was no noise and no person in the room, and I was in no pain in any part, I can ascribe my waking to nothing but to a divine influence on my mind. I believe such an influence was felt, and that it awoke me, and I was thus saved from immediate death. May I have grace to devote my life thus preserved to the glory of God. — Doct A. visited me daily, and under his skillful care the fever left me in a few days. From that time I began to recover and, though still weak, I am yet in other respects comfortably well. This was the most severe illness I have had in India.

P.S. As I have described my manner of travelling, you will perhaps wish to know how Europeans generally travel. In India Europeans generally travel very little; and on those routes where they have occasion to go, there are commonly comfortable houses built by Government, at intervals of 15 or 20 miles for the accommodation of travellers. When Europeans go on routes where there are not such

houses, they commonly carry tents with them. As they are generally in the service of the government, and travel on the business of the Government, they receive while travelling, large allowances to meet their expenses. But if they did not receive any extra pay while travelling, their salaries are so large that they can procure comforts and conveniences quite beyond the means of a missionary. My salary from the Board has always been sufficient for my support, and yet an Ensign's salary is twice as large as mine; a Lieutenant's is three times as large; a Captain's is five times as large; a Major's eight or ten times as large. There are several persons in st. whose salary is more than 10.000 dollars a year. The average salaries of the chaplains is more than ten times as large as mine. These facts will show that there must necessarily be a wide difference between my circumstances and those of the people among whom I live. Yet the allowance I receive is sufficient. Neither a man's life nor his usefulness consist in his style of living nor in the abundance he may possess.

Rev D. O. Allen.

Copied from a Journal sent to his parents.

Rec.d Sep. 1835.

ack.d Jan. 15. 1836.

Harwoor March 9th. 1835

My dear Sir,

My last parcel for you was forwarded about two months ago. It contained a note to yourself, with the Journal of a tour made a few months ago to Jalnah & Aurungabad, and the translations of four Mahratta tracts to be submitted to the Pub. Com. of the American Tract Society. I hope that parcel will reach you speedily & safely as its contents are of considerable importance.

When I wrote you last, I was expecting to leave Ahmednuggur soon on a long tour to the south & southeast. This tour I commenced but when about 60 miles from A. at a large village called Shrewalla I was taken very ill and was obliged to return & to be carried back to A. where I was under the care of a physician for several weeks. My strength returned slowly and as my health did not appear quite confirmed, it was not thought expedient that I should go on any long tour

at present, To these opinions of my brethren I acceded and concluded to spend the remaining part of the cool season in visiting the large villages in the vicinity of A. There are many villages containing 3, 4 & 500 houses within 20 or 25 miles of A. In some places I stop only one day and in others 3 or 4 days, — just as the indications of Providence appear to direct. This village (Hannover) is 24 miles nearly west from A. It is supposed to contain 5 or 600 houses. The natives have here shown very gratifying attention. I left A. about a week ago.

There is nothing at present particularly interesting in A. Mr. Briggs & Mr. Abbot are the missionaries now there. Mr. & Mrs. Read went some months ago to Boston, thinking that a residence for a while near the sea-shore might be beneficial to her health. Mrs. R's health has long been poor and she has often been advised by physicians to remove to a cooler climate as the only probable means of recovering it. In April & May the weather is so hot that I cannot itinerate much. In these months the Ther. often rises to more than 100° in the shade, and to 120 & 130 in the sun. Some time ago I thought of spending

the next warm season in Jerusalem. But as Mr. A. will not probably be ~~there~~ in the tongue and rather Mr. B. or Mr. A. can get do any thing in the native language I shall probably spend it in A. The Brethren are desirous I should do so, and the case of our small church and a better population of 40 or 50,000 will afford an ample field of labor.

I send you herewith the translations of two tracts for the Pub. Com. of the A.T. Society. Hope to furnish you with others ere long. I send you also "Sketches of a Journal &c". I send also to your care a manuscript letter for my friends, in which I have described my manner of travelling &c with more particularity than appears in my Journals. You are at liberty to read this if you wish, (as I send it unsealed) and you may send it to Mrs. Forbush, Vernon Street. Should Mrs. F. have removed, you will ascertain her residence by inquiring of Deacon Hayes. Considering your numerous care & pressing duties, I know that individuals cannot expect much attention from you, — indeed I feel that we should be thankful for any. I can not but hope however that you will find time just to inform me what letters, parcels &c. you receive from me, as I feel some anxiety to know what has reached you safely & what may have miscarried.

As ever yours truly S. O. Allen

18th. I have just heard that Mr. & Mrs. Read are expected to sail soon for Smyrna via Liverpool. Mr. R's departure will leave us very weak in efficient strength. Mr. R. will be able to communicate to you all the information you will want respecting the operations & of the Mission. Yours &c. D. O. T.

Rev D. O. Allen.

Dated March 9, 183

Rec'd Sep. 21, 18

Ans'd Jan. 15, 18

Boston

Missionary Room

Mr. D. Anderson

My dear Mr. Anderson,

I send to you care & for your perusal the accompanying letters to the Secretaries of the American Bible & Tract Societies. Two of the letters I wrote in behalf of the Mission (as you will see) and the other is a private one. They have all however been read to the Mission and approved by all our Members.

You will be sorry to see, — though not more so I am sure than I am to write, — the large amount of funds in our hands unexpended. But I am certain, if you were acquainted with facts & circumstances, that you would not blame us in this matter. In short

Chas. G. Anderson

(Mr. Thomas Gowan)

Office

Rev. D. O. Allen.

Rec'd May 2, 1836
Ans'd May 26

to Tract. — Lately the exception of Little Henry & his brave (which was translated into Mahratta by an English lady) every tract, which we have printed with the funds given us by the A. T. Society, was prepared for the press by myself. I have also sent to the Publishing Com. of the A. T. Society translations of six more tracts, of which we have yet received no information from A. I hope also soon to furnish some more translations for this consideration. — I am now engaged in revising Genesis for the press. The printing (3000 copies) has commenced though the revision is not quite finished. I am engaged then to revise Exodus for a new edition — I am much hurried — to me

yours truly D. O. Allen

My dear Mr. Anderson,

I send the the accompanying parcels by way of barter. — Of course ~~considerable~~ they will be long on the way. I hope you will find time amidst your arduous & severe pressing duties to look over what I have written. In the statement of facts I have aimed at correctness, and the opinions I have expressed are the result of experience observation & reflection. I hope it will not be regarded as presumptuous in me to forward my opinions on such subjects to the Mess. Rovers. — Soldiers who have seen years of actual service, have rarely been able to make useful suggestions to the Professors & teachers of the principles and practice of war. These papers (or letters)

were written evenings, often at a late hour & in unfavorable circumstances. Had I time to transcribe them, they could be much reduced in size & improved in style. But your familiarity with writings of this kind will enable you readily to separate the useful (if there be any such in them) from the useless. And as I must send them as they are, or not at all, I trust you will excuse me for doing the former.

For two or three months past I have not kept any journal to be forwarded to America. I intend however to commence one in a day or two. Any hints on the keeping of journals (I mean the subjects of inquiry, descriptive &c to be contained in them) will be thankfully received. —

Less persons have so much opportunity for acquiring a knowledge of the Mahratta country and the state & character of the people. And for I believe have a more extensive personal acquaintance with the natives of population than myself, and this is almost daily increasing.

I have nothing specially interesting to write either concerning myself or the Mission. Some of the last reinforcement I have never yet seen, and from others I hear but seldom. All, so far as I know, are in their usual health.

As ever yours truly S. O. Allen

P.S. Should this paper reach you, I shall feel obliged if you will kindly inform me of it in a line addressed to myself

Rev. D. O. Allen.

Rec'd. March 7. 1836

Written prob'y in June 1835

Ans'd. March 14.

Chas. A. Anderson

My dear Mr. Anderson,

The translation of the scriptures into the Mahratta language has formed, almost from the commencement of this Mission, an important part in its operations. And as the Mission has not received those marks of divine favor in the conversion of the heathen, which have been received in most missions, some persons connected with it in India, and more who felt much interested for it in America, have been led probably to magnify the importance of what had been done in translating the S.S. beyond what they would have done, in other circumstances. Time was, when our Mission was the only one in the Mahratta country, and for more years after other missions were commenced, the majority of talent for translating the S.S. was still in our Mission. But times have changed and the prospect now is that this work will in future be carried on by the missionaries of other societies, and that labors in this department will make no part of the report of our operations.

But this is not all.— Through an unhappy course of management the labors of the Mission in this -

department ~~the labors of the Mission~~ are now being superseded by new translations, and the inevitable impression produced, (though it is far from being the true reason) is, that this change is taking place because our translations were not worthy to be perpetuated. This fact is very unpleasant to us here, and can not be otherwise to yourself and all who feel interested in the Mission in it. It is not expedient, however, that any thing should be said or known on the subject, beyond those who have a right, and whose duty it, perhaps, is, to know it, in its history, its present state & its consequences. Feeling it to be my duty, from the communication I had with you on this subject when in U. and from the relation I sustain to the Bible-cause, ~~I have~~ to make some communication to you on the subject, I have prepared the following statement of facts, to which I have added some opinions, (important in my view) on the general subject of translating the Scriptures. These opinions are the result of observation & experience, and I communicate them to you, as I am not aware from any thing I have seen, that this subject has particularly engaged the attention of the Committee, but has been left for missionaries to manage among themselves. It is a subject, however, on which they need hints, if they do not positive instructions. — I have one request to make, which is, that neither the facts nor opinions contained in this communication be used either publicly or privately in connection with my name.

Yours truly S. O. Allen

June 20th. 1835

Sketch of the translation of the Scriptures into the Mahratta language with some thoughts annexed on the subject of translating the Scriptures.

Among the numerous versions of the Scriptures made by the Baptist missionaries at Serampore, one is in the Mahratta language. This was mostly made, if not finished, previous to the arrival of the first American missionaries in India. Such was then the reputation of Dr. Carey and the confidence placed in his translations, that the first missionaries of the Board to Bombay no more thought at the commencement of their labors, "of making any alteration in his Mahratta translation of the Scriptures than they did of altering our English version". They soon however became dissatisfied with Dr. C's translation and further acquaintance with the language convinced them, that a version of the Scriptures more correct & intelligible was required before much good could be expected from their circulation & use among the native population.

Having come to this conclusion they engaged with zeal in making a translation of the Scriptures into the Mahratta language. The work, (the following remarks have respect to the New Testament only) was divided among the different members then composing the Mission; — each individual to submit what he had done to the others for their criticisms & then before it was put to the press. As soon as any portion was finished, it was printed, and this was followed by succeeding editions as fast as they were required. In this way 3 or 4 editions of some of the Gospels were printed & circulated before the latter part of the New Testament was translated. The translation of the N. T. was completed early in 1826. It was the work of five persons, — viz — Messrs. Hall, Newell, Bardwell Nichols & Graves; though the labor was far from being equally performed by them. The first editions of the Gospels & of Acts were printed at the expense of the Board. The latter part of the N. T. and most, if not all, those editions of the former part which composed what is now called the 1st edition of the Mahratta New Testament, were printed at the expense of the Bombay Bible Society.

Soon after this work was completed, arrangements

were made for another edition;— the expense to be defrayed by the Bombay Bible Society, the work to be prepared for the press and printed by the American Mission. And as the Mahratta language had become a subject of considerable attention among missionaries & others, the request was made, personally to several individuals, and generally to all who felt interested in the cause, to furnish their ~~criticisms~~ & suggestions upon the former edition with a view to the improvement of the one contemplated. When this arrangement was made, there were three ordained missionaries in our Mission, but previous to the revision's being commenced two of them were removed by death, leaving only Mr. Graves. But as the contemplated edition was required for use and the contract for printing it had been made, and as several persons, (missionaries & others,) had furnished their criticisms & remarks with a view to its improvement, it was thought best to commence the work. Mr. Graves being at that time the only ordained person connected with the Mission, the labor & responsibility of revising & preparing it for the press devolved wholly on him.

As soon as different parts of it were printed,

Mahratta would soon be needed and the expediency of some measures with a view to its publication was suggested. The B. B. Society, knowing that some persons who were intimately connected with the cause and who were regarded as competent judges were dissatisfied with the edition lately printed, appointed a committee of gentlemen residing in different parts of the Mahratta country to examine the Gospel of Matthew contained in that edition, and the translation of the same Gospel made by Mr Mitchell, and to inform the Society which of the respective translations they preferred, stating the reasons of their preference &c. When the opinions of this com. were examined, it was found that a majority, (I believe of two votes,) were in favor of the translation printed by the Bible Society, — or in other words, of the one made by our Missions. About this time Mr Graves returned to Bombay and Mr. Mitchell also arrived from England.

The next measure of the B. B. Soc'ty was to appoint a Translation-committee who should examine & approve, or otherwise, as they should see fit, any translation, or revision of translation already made, of any part of the Scriptures which might be offered to the Society for publication. This committee consisted of

Mr. Graves, Capt. Molesworth, (author of a Mahratta dictionary) Mr. Wilson, of the Scottish Mission and Messrs. Mitchell & Dixon of the Church Mission. Mr. S. was appointed one of the brethren, as he was sent to India principally with a view to labours of this kind for which he is supposed to possess uncommon qualifications. He, however, declined acting with the brethren, assigning as a reason his yet too imperfect knowledge of the Mahratta language. This brethren was appointed in Nov. of 1831. As an edition of the N. T. in Mahratta was needed and a preference had been given to the translation made by our Mission, as it was sometimes called Mr. Graves, from his having had the revision of the last edition, Mr. G. was requested to furnish the translation-brethren with a copy containing those alterations which he had intimated he wished to be made. As Mr. G. had looked over the late edition while at the Neilgherry Hills, not much time was required to make it what he thought it should be, and the Gospel of Matthew was soon in the hands of the brethren. On examining the copy, however, the brethren informed Mr. G. that they did not approve of some things in it, and that unless certain alterations which they specified were made, they could not assent to its being printed. To these alterations Mr. G. would not consent, (and the copy was his, or so regarded)

and wished the com. to furnish him with their criticisms &c. and allow him to use them or not, as he might, on examination, see fit, in preparing the copy for the press. The com. would not consent to this course as it would, in their view, be overlooking the circumstances in which this appointment originated and fail to obtain the object contemplated, as it was expected that however unequally the labor of translation or revision might be performed, yet in approving for publication the responsibility was to be shared equally by each member, and questionable points to be determined by the majority.

About this time our Mission were informed that the American Bible Society had made a grant of $5000 to print another edition of the Mahratta New Testament. On hearing this, Mr. G. proposed to the Bombay Bible Society, to use this $5000 for printing the contemplated edition of the N. T. and that the translation committee should furnish him with their criticisms &c allowing him to adopt them or not as he might think proper. To this the com. replied that they should spend entire in making criticisms to be placed at his (Mr G's) discretionary use. Mr. G. then proposed to the Mission to act independently of the Bombay Bible Society and use the $5000 in printing an edition of the N. T. in

Matinatta for the use of ourselves & any others who might want it; — the copy to be prepared for the press by himself. The Missions saw (or thought they saw) very weighty objections against this course, and expressed a hope that Mr. G. would, on further reflection, consent to cooperate with the translation-committee. But he remained inflexible.

In the mean time month after month rolled away, during which but for the difficulty above mentioned no inconsiderable progress might have been made in preparing & printing the N. T. The B. B. Society had plenty of funds on hand and the public were wanting the Scriptures for distribution. But what could be done? — In these circumstances Mr. Wilson, with the advice of some of the brn. and other persons, commenced the preparation of the Gospel of Matthew on such principles as he supposed the brn. would approve. Not long after this Mr. G's health beginning worse he embarked for America. At the first meeting of the Bible Society's General Committee after Mr. G's departure I was appointed to fill his place in the translation-committee. Not long after this I also embarked for America. The Gospel of Matthew, (after more than a year from the first appointment of the brn.) was just put into the

printer's hands. I was connected with the corr. but a short time, and as their communications with each other, (from their living in different places) were in writing; I did not become much acquainted with what had previously passed between them. I was aware that Mr. Wilson had the principal part in preparing Matthew for the press, but I supposed it was regarded and would be considered & reported as a revision of the translation made by our Mission; and it was not without feelings of surprise I observed on my return to India, that this edition of Matthew was reported in the Annual Report of the Bombay Bible Society as ~~being~~ a new translation made by Mr. W. being a member of the committee of the B. & Society as well as of the translation-committee. I had access to the records, correspondence &c. and from these I learned several facts concerning Mr. G's intercourse with the Society and the translation-committee of which till then I had been ignorant. I saw that this unexpected (to myself) charge was in no way owing to my absence, (nor could have been prevented by my presence) but grew out of the part Mr. G. ~~transacted~~ acted in his intercourse with the corr. some time before he embarked for America.

The publication of the above mentioned edition of Matthew as a new translation, made by Mr. W. opened the way for other parts of the Scriptures to be prepared & printed in the same way. The instructions of the Translation Committee were, to examine all new translations and revisions of past translations that might be offered to the B. & F. Society. And the Com. did so. When any person offered any part of the Scriptures to the B. & F. Society, it was put into the hands of the Com. who examined it according to its relative merits, and if the person who offered it said that he had made it, whether it differed little or much from translations of the same previously made, no one questioned his right to have it called his. And if the Com. approved of it, it was then printed and then superseded any previous translations of the same part of the Scriptures. In this manner all the translations made by our Mission are in the way of being superseded, — and unhappily the generally impression in regard will be, that it was unfit to be perpetuated. These facts have an unhappy effect on the character of our Mission in India, and wherever they are known. Some of the Mission felt much regret in seeing things take this course, but the part which the Mission in character of one of its members (Mr. G.) acted in introducing such a train of events, has rendered it expedient for us to be silent. —

I shall now make a few remarks on the subject of translating the Scriptures which are suggested by what I have seen & known.—

Too many missionaries often engage in this work. There are strong inducements to this, though perhaps from cause but little suspected. This kind of missionary work is for many reasons, from honorable and secures more respect both on the ground and in the view of the world, than the writing of tracts & school-books and preaching the Gospel. It is also more agreeable to the feelings of most people to spend their time in consulting dictionaries & commentaries, and conversing with one or two intelligent native assistants than in preaching the Gospel in highways & byeways to people who are ignorant, stupid & careless, or who cavil, ridicule & revile. It is also in many respects an easier (I mean less laborious & less suffering) kind of missionary labor. — It will not be thought strange that such motives should have more, (I believe they have often had most) influence on those persons who, to some extent, have an opportunity to choose their own department of labor. Hence the disposition to discredit the labors of others as affording a pretext for our translations. We have had five different translations of Matthew's Gospel by as many different persons. To one other evils (and there are others) that most natives think of the unintelligibleness of the Scriptures when they see the Rabbies thus differing in opinion?

It occasions a great loss of time for many missionaries to engage in translating the Scriptures into the same language; and the time of a missionary, especially after he has acquired the language, is very valuable. I believe no American Missionary has felt himself qualified to engage in this work without first spending considerable time in reviving or increasing his knowledge of the original language of the Scripture, in Biblical criticism &c. Such being the fact it is desirable that no more persons than are necessary should go through this preparatory course, and that others should be free to devote their time to the preaching of the Gospel &c. —— Again, for many persons to engage in this work occasions a loss of time in performing the labor of translating. A man who has translated the Gospel of Matthew, (supposing that to be his first work) will translate the other three Gospels in less time than he spent on that one. A man who has translated Romans & Corinthians will perform the remaining part of the N. T. in less time than he spent on those epistles. Such being the case (as it ordinarily will be) how much better that one person should translate the four Gospels than that four different persons (each translating one Gospel) should

translate them? And how much better that the person who has translated Romans & Corinthians should translate the other epistles, than that they should be divided among 4 or 5 persons?

The natural consequence of many persons engaging in translating the Scriptures into the same language, ~~with~~ is, that each person will be dissatisfied with all except his own work; — much more so than if he had never (in his own opinion) qualified himself to be a translator and dabbled a little in the work. This you will readily perceive to be true. I have seen it exemplified, — acted out.

The great error in the work of translating the Scriptures in the early history of this Mission was, that all the members of the Mission (5 or 6 in number) were translators. And the consequence was, ~~that~~ as I believe, that more time was spent on the New Testament and Gen. & Exod. (the only parts of the O.T. which have been printed in Mahratta) than has ever been spent on any version of the whole Bible which is now extant in any one of the numerous languages of India. — The great error in the latter part of the history of the Mission on this subject was, that the individual or whom in the course of Providence the revision of the N.T. for the use of ~~the~~ Christian

and heathen, developed, refused to be controlled or to be influenced by the opinions of others, whether belonging to the Mission or unconnected with it. And the consequence is, that all the labors of the Mission in the work of translations of the Scriptures will soon be superseded, producing necessarily the general impression that they were unfit to be perpetuated; — a result much to be regretted, from its effects on the spiritual state of the heathen, as well as the character of the Mission and the Christian public in A. (should it ever become known) with which the Mission are connected.

In conclusion, then it is my opinion that in ordinary circumstances not more than two persons should engage in translating the Scriptures into the same language. There should be two, so that the sickness or death of one person should not stop the work. In extraordinary circumstances where it is desirable to have translations made as soon as possible, as perhaps has been the case at the Sandwich Islands, and missionaries are sufficiently numerous, perhaps four persons might engage, — two on the N. T. and two on the O. T. These persons, in respect to the course they are to pursue and the general principles they are to follow, should be guided by the opinions of the Mission. The translations which are made

should be submitted to all the Ministers of the Mission who are supposed to be capable of examining them & of forming an opinion, and all disputed or doubtful points should be determined by the majority of opinions expressed. This is specially important as the missionaries, who are most conversant with all classes of the natives and who have most colloquial intercourse with them, will commonly be the best judges of the popular language. This point (I mean submission to the majority) cannot be insisted upon, whatever may be the opinions of the translator, if he cannot convince them that he is right & his opinions correct then he should ~~submit to them~~ yield to them. If a translation is not in accordance with the general opinion (I mean at least a majority) of those for whom it is made and who are regarded, or who regard themselves, as competent judges the translator will involve himself, his work, and the mission with which he is connected in difficulty.

The above remarks are equally applicable to revising revisions of translations previously made.

S. O. Allen

Niagara May 20th 1835

Rev. D. O. Allen.

Dated May 20, 1835.

Rec'd. March 7. 1836.

On Translating the B. into Mahratt

ack'd. March 12th

also May 26th

27 Rep

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Rev. R. Anderson.

My dear Mrs. Anderson,

In a letter written on my passage from America addressed to yourself or Dr. Winer, I said something about missionaries learning languages and the importance of their receiving some hints on this subject before leaving America. I expected the parcel containing that letter would arrive at Boston in April or May 1884. But as it appears not to have arrived when the boxes, which brought out the late reinforcement, sailed, I have thought it not unlikely that the parcel is lost. The ready & kind manner in which facts & opinions connected with ~~their~~ missionary operations appeared to be received when I was in A. and the importance of the subject induce me to write again. As I kept no copy of the letter ~~above~~ referred to, and do not recollect exactly what I wrote, should you have received that, you will probably observe a similarity between ~~some~~ things in it and what I now send you. This however will not render what I now write useless. I hope you will find time amidst your many duties to read the following pages, and if you should think them worth their perusal you are at liberty to give the paper to Dr. W. and Mr. G. — I have one favor however to request which is, that [illegible] neither the facts nor opinions contained in this communication be ever used either publicly or privately in connection with my name.

A word in respect to this communication, — It was written evenings, often at a late hour & in unfavorable circumstances. Had I time to transcribe it, it might be much improved. But I see nothing in it in respect to matters of fact or opinion which I wish to correct. But it is not for the public, and as I cannot send it as, or not send it at all, I trust you will excuse me for doing the former and believe me to be as ever,

Yours truly S. O. Allen

June 20th 1885

Remarks on the Mahratta language, means and time requisite for acquiring it &c &c.

The ancient history of the Mahratta country, like most other parts of India is involved in much obscurity. There are manor however for believing that the Mahratta people long ago formed an independent nation in the western part of what is now called the Deckan. In the first century of the Christian era a king by the name of Shalewahen reigned in this part of India. His capital was Pytan, which is still a very considerable town on the river Godavery about 60 miles east from the medrugger. His coronation took place in A.D. 76. and it forms the era from which all the Mahratta people (and no others) reckon time. This circumstance, confirmed as it is by numerous legends & traditions of his wisdom & power, affords reason for believing that Shalewahen was the king of the Mahratta nation.

The Mohammedans made their first irruption into the Deckan in the latter part of the 15th century. The capital of Maharashtra, the ancient

name of the country constituting the Mahratta kingdom, was found at that time to be Deogher, which was named by the conquerors Dowlatabad, and is about 40 miles north of Pytan. From the time of the invasion above mentioned till the early part of the last century, this part of the Deckan was subject to the Mohammedans, and the original language of the inhabitants became mixed with foreign words. On the decline of the Mogul power the Mahrattas obtained their independence. In their long contest with the Mohammedans they acquired skill in war and found it easier to enrich themselves by pillaging & plundering, than by honest industry. And as the state of the country presented but few obstacles to their avarice or ambition, they extended their depredations & conquests till they became the terror of all India. This increase of power extended the use of their language, and Mahratta is now the court language at Tanjore, Nagpoor, Gwalior & Baroda, places not comprehended in the ancient Mahratta kingdom. Such has been the influence of political and other causes that it is difficult to determine the limits where this language is principally used. The following

I believe to be the limits as near as they can now be ascertained;—viz— On the sea-coast from Damaun to Goa; from G. in an easterly direction to Sarwar; from S. nearly in a northeast direction to Hulburga, and thence to Ollichpoor; and from O. in a westerly direction to Burhanpoor and thence to Damaun. The population using the Mahratta language has been variously estimated at from 8 and 9, to 11 and 12 millions.

Character of the Mahratta language & literature.

The Mahratta language has two sets of characters, or letters, commonly designated by the terms Balbud & Modh. The first set are the same as the Sungskrit, and are generally called the Devanagaree. With a few exceptions, written & printed books are in this character. The Modh character is generally used in correspondence and in business-transactions of every kind, political as well as commercial. In the circular form of most of its characters and its numerous abbreviations, it has greatly the advantage of the Balbud as a medium of business. The Modh is written with ease & rapidity, but the Balbud can only be written slowly and with care. The former is most useful to the man of business, and the latter to the man of learning.

The Mahratta language, as might be expected from the history & state of the people, contains many words of foreign origin. Of such words, those purely Sungskrit in form & meaning, or derived from it and used with some slight variation in orthography & signification, form the most numerous class. Hindoostanee words & phrases are frequent, and Persian & Arabic not uncommon. The language contains a few Portuguese and English words. These are substitutions and are of limited use. The number of these words —especially of English,— is increasing. There is less literature in the Mahratta language than in some of the modern languages in India. Most of the works of native origin are in poetry. Most of them are translations from Sungskrit and were made long ago. A few works, consisting of popular songs in praise of the gods, or some heroes, were written within 150 or 200 years past. The difference between the language of poetry and that of common prose, as found in books or used in conversation, is much greater in Mahratta than in any language with which I am acquainted. The works of native origin, whether in poetry or prose, contain neither instruction nor useful information. They professedly describe the character & conduct of gods & goddesses, and of heroes & heroines. The things which they profess to

describe are not more at variance with every principle of truth & morality, than they are shocking to every feeling of modesty & decency. Within a few years past considerable exertions have been made to furnish the native population with useful books for reading, and several valuable works on history, science, and literature have been prepared & printed. These are mostly translations and they have been made by Europeans, assisted by natives in connection with the Bombay Native Education Society.

Facilities for acquiring Mahratta

Education among the natives, beyond what was necessary for the transaction of ordinary business, consisted in the acquisition of Sungskrit and the study of works in that language. No attempt, so far as I know, was made to ascertain & fix the principles of the Mahratta language, or in any way to improve it. Nor was it till recently that it became a subject of attention with the English. The reasons of this are to be found in their connection with the Mahratta people. Though the East India Company have long had commercial & political establishments on the western side of India,

yet ~~with the~~ previous to the year 1818, with the exception of the islands of Bombay & Salsette and a few square miles at Bankote, no part of the Mahratta country was subject to the English. And as they had but little intercourse with the inhabitants, so very few acquired any knowledge of their language. The Mahratta war of 1818 & 19 terminated in nearly the whole country's becoming subject to the East-India Company. Since that time much attention has been bestowed on the language, and while the acquisition of it has, in various ways, been encouraged among some classes of people, a knowledge of it has been required of others.

In 1824 Col. V. Kennedy, who had long been residing in Bombay, published a Mahratta Dictionary, and one or two years afterwards, he published a grammar. Both these works were very imperfect and disappointed the expectations which had been excited. About the same time Messrs. Molesworth & Candy, two gentlemen of distinguished attainments in oriental literature, proposed to make a Mahratta dictionary. Messrs M. & C. were both then holding situations in the service of the Government. This however did not prevent their undertaking the proposed work. The Government, anxious to facilitate the acquisition

of the language and having confidence in the competency of Messrs. M. & C., immediately detached them from the duties of their respective situations, engaging to continue their salaries undiminished, giving them permission to reside in any part of the Mahratta country and to employ, at the expense of the Government, any native assistance they might want. After several years spent in ~~different parts~~ in study & research in different parts of the country, assisted by 6 or 8 of the most learned natives whose services could be obtained, two dictionaries — one in Mahratta and the other in Mahratta and English, — were prepared and published. The latter is a quarto volume of nearly 1200 pages and is a work of great labor and of rare excellence. The other work is still larger. Both works, (one designed to assist natives in the study &c. of their own language, and the other to assist Europeans in acquiring it,) were compiled and printed at the expense of the Government. And the expense beyond what has been realized from the sale of the works is supposed to exceed 40,000 dollars.

As soon as the above works were published a proposal was made that another dictionary in English & Mahratta should be prepared. To this the Government

acceded and engaged to continue to Messrs. M. & B. the same privileges and advantages as they enjoyed in the preparation of the dictionaries already published. They have been engaged for several years past on this last-mentioned work, which is nearly ready for publication.

— I sought here to mention that Messrs. M. & B. are among the most zealous & devoted Christians in India. It was a desire to hasten the introduction & spread of the Gospel among the Mahratta people, by increasing the facilities for acquiring their language, which induced them to undertake the works above mentioned. The same desire & hope has sustained them through labors, difficulties and discouragements seldom experienced. With both these persons I have the honor & happiness of being intimately acquainted. For such fellow-helpers all missionaries have reason to be thankful. Nor should the liberal & continued patronage of the Government be forgotten.

About 3 years ago the Rev. J. Stevenson of the Scottish Mission published a very valuable grammar of the Mahratta language. The ~~defrayed a part of the expense~~ Government assisted him in getting this work through the press. In addition to the works above mentioned there are several of a smaller kind which have been designed to facilitate the acquisition of the Mahratta language. These books contain a

great variety of easy lessons printed in English & Mahratta on opposite pages, or in parallel columns, or alternate lines on the same page. These works have been prepared with great care & ability, and they are of great use.

Time necessary for acquiring the language.

From what has been already said it is obvious that a great change has been effected since the first missionaries began to learn the Mahratta language, about 20 years ago. Then, there was neither grammar nor dictionary, and scarcely a printed book. — Now, I do not think there is one of the numerous languages of India which possesses more facilities for a ready & thorough acquisition of it. The Mahratta is not generally regarded as a difficult language to acquire. — On this subject it will not be wholly irrelevant to notice what the Government has done & is still doing — as its regulations were made by men of great experience & acquaintance with the languages of the country. —

All persons engaged in the civil service of this Presidency are required to learn two languages. Of these, one is always the Hindoostanee, and the other is the Mahratta, or Guzzeratee. There is a standing committee of gentlemen to examine and certify to the qualifications of individuals. Formerly these examinations were superficial, but for some years past they have been more strict, including

a knowledge of moral works, ability to translate correctly from Mahratta into English & vice versa, and also to converse intelligibly with natives (which is a part of this examination) in their own language on subjects of a general nature, as well as on matters of business. The civil list commonly contains about 150 persons, of whom probably more than half are acquainted with the Mahratta language. ~~Mil~~

Military & medical gentlemen in the service of the Government are not required to learn any native language. Liberal encouragement, however, is held out to them to do it, and it is made the duty of the committee already mentioned, to examine & certify to the qualifications of all persons in the service of Government, who offer themselves. And as a knowledge of the languages of the country is regarded as an essential qualification for filling certain situations and seldom fails to secure promotion, many are induced to exert themselves in this way. The number of Officers & Physicians in the service of the Government in this Presidency is about 1000, of whom probably 1 in 10 or 12 are acquainted with the Mahratta language. The whole number of Europeans, including Missionaries, who understand the language sufficiently well to read tracts, translations of the Scriptures and common books, may amount to 200. Fifteen years ago, there were not probably 20 such persons in India.

The Regulations of Government require every person who engages in the civil service to pass their examination in Hindoostanee within one year from their arrival in the country. If they fail in doing this, they are required to assign some cause for their deficiency. Previous to this examination they are called supernumeraries, and seldom have any duty assigned to them. When they have passed their examination in Hindoostanee, they are appointed to fill some situation and are directed, in addition to the discharge of their official duties, to study the Mahratta or Guzzeratte language, according as the Government may contemplate employing them at a future time. If they do not pass their examination in the language specified in 2½ years from their arrival in the country, they are required to assign reasons for being deficient. And if they do not succeed in passing this (their second) examination with 3 years from their first arrival in India, and fail to show satisfactory reasons for their deficiency, they are liable to be dismissed from the service of the Government as unqualified & unworthy of further employment. — No slight punishment either as affecting their character or pecuniary interest in a department of public service, which is now regarded at the commencement of it (i.e. when the person has received his appointment in England & sails for India) as worth £5000 sterling

In respect to the progress which may be expected from Missionaries, I know it to be the opinion of some very competent judges that, with the facilities now to be had for acquiring the language, every Missionary may, and ought, to be able, in six months from his arrival in India, to read the Scriptures & tracts, interspersing his own remarks; and to examine schools, catechising the children in them &c. In one year from his arrival, he should be able to converse intelligibly with the natives on religious subjects, and to address them on the most common truths of Christianity in circumstances where he will suffer no interruption. When the language has been thus far acquired, the greatest difficulties are over, and further progress becomes easy & is commonly rapid. Several missionaries have acquired the Mahratta language in the time abovementioned. In respect to some others, however the case has been very different, and it has been well for them, (unless ~~a change~~ different circumstances would have excited them to greater diligence & exertion and so have resulted in greater progress,) that they are not in the service of the Government, as they would be liable to be ~~discharged~~ dismissed as unworthy of further employment.

Manner of acquiring Mahratta &c.

It will naturally be expected that, in these times, when so much is said & written respecting the study of languages, every missionary must be well informed on this subject and can scarcely fail to pursue that course which will be most advantageous. But the fact is otherwise, — and to an extent which I should not have believed if I had not witnessed what I have; — and that too in more than one instance. A missionary has generally learned Latin, Greek, & Hebrew, as they are studied & understood in America. On arriving at his field of labor, — India for instance, — his first object is to learn the language used by the inhabitants. For this purpose he procures books and a teacher, and supposing himself to be wise from experience, he begins to study Mahratta as he formerly did Latin & Greek, — without considering that he is now acquiring a language to use in a very different way, and is also in different circumstances for pursuing it. In this way he goes on for months, thinking that when he has learned ~~the learned~~ the language, he shall then be able to use it. And because he can not use the language as the sisters & brothers soon to do, he delays making use of what he has acquired, and improving ~~it~~ increasing it

by daily intercourse (I mean conversation &c) with the different classes of people around him who use it. A convert, (and I may say, years) roll away and book after book is read through, he is surprised that he cannot use the language as he expected. He can read it, — perhaps without difficulty, — and so he can read Latin, and he can use one about as well as the other; and for this obvious reason — viz — he has studied them both in the same manner. I have seen a missionary (and more than one) who, though he had been more than 2 years in India was in the state above mentioned. I might mention how different has been the progress of some I have seen, and assign the reasons of it; but your acquaintance with the opinions of missionaries and the missionary work is too extensive & particular to render this necessary. — It is sufficient that I have mentioned the way in which some have ~~failed~~ erred. It is very important that missionaries receive some hints (either publicly or privately) on this subject before leaving America. Facts show that such hints are necessary and unhappily facts also show that missionaries are sometimes too wise in their own opinion to be influenced on this subject by the hints, or opinions, or experience, of those whom they go to assist.

Another subject, strange as it might seem to some persons, on which missionaries need hints, is, the importance of diligence in acquiring the language of the people to whom they are sent. It is not easy to conceive the numerous objects & subjects which, without much effort & self-denial, will press on their attention and come in with a plausible pretence for a share of their time. In respect to missionaries who go to fields of labor where operations are larger and the religion & character of the people ascertained & generally known to the christian part of the world, it is my opinion that, till they have acquired the language and are fairly & actively engaged in their work and feel that they are so, they should spend no time in writing journals and very little in writing letters; they should read no books except the Scriptures, books of devotion, & works ~~for acquiring the~~ in studying the language; they should devote as little time to conversing as is consistent with due respect to those around them; they should keep as free as possible from domestic & secular cares; they should spend no time in reading the past history of the people, or the natural history of the country, or its curiosities, or its antiquities. When they have acquired the language and have survey

missionaries in practice as well as professions, then and ~~then~~ not till then, they may attend to such things, devoting to their more or less time according to their previous education, their circumstances and their duties. [I do not make the above remark as applicable to those missionaries who go to new & unexplored fields of labor. The interest of the missionary cause renders it desirable that such persons be kept journals &c and give them to the world.] How very different from this the conduct of ~~many~~ some has been, I shall not stop to describe. I will only say that I have known some persons acquire a better practical knowledge of Mahratta in one year, than others ~~have done~~, who were in circumstances equally favorable, have acquired in 2, and even in 3 years; — a difference of no small amount considering the importance of the missionary work and the expense of supporting those who are engaged in it.

There is yet another subject concerning which missionaries need hints, — viz — the importance of studying the language where they go thoroughly. Europeans generally in India study the natives languages no more than they are compelled to do, and the consequence is that they understand them imperfectly and use them badly. ~~Great~~ As the natives know the object for which these persons have

come to this country, (viz. to acquire a fortune as quick as possible and then to return to their own country and enjoy it) and the opinion they form of their talents &c. and the consequent respect they show them is not according to their knowledge of the language here used, but according to the enterprise, judgement &c which they exhibit in the pursuit of their proposed object.

But with the missionary the case is quite otherwise. He comes to India, not to seek his own interest but the spiritual good of the people, not to stay a short time and then return to his own country, but, unless the Providence of God should order otherwise, to spend his life here. His object & purpose avowed by himself, and understood by the natives. As the only means for accomplishing it, he commences the study of the language, bringing to his aid every facility for its rapid & thorough acquisition. This is the first part of his work and the manner he succeeds in it becomes in their view the measure of his capacity & qualifications and of the respect they feel towards him. Missionaries little realise what definite opinions are often formed concerning them before they become qualified for their work. The favorable impression which a rapid acquisition of the will seldom fail to make would, if realized, be no unimportant motive to exertion. But I have spoken of this might elsewhere.

When a missionary has so far acquired a knowledge of the language that he can use it in his work, it is not strange that he should somewhat relax in his application to this subject and attend to those which are incidentally connected with his work. Nor is it improper that he should do so; for every missionary should have some knowledge of the history, antiquities &c. of the country & vicinity where he labors. A good knowledge of these subjects will increase the respect of all classes of people for him, and consequently his influence over them. I have seen this fact exemplified in a very striking manner. On these subjects however missionaries are not so likely to be deficient as the study of them is generally rather interesting. But unhappily they too often overrate their knowledge of the language in which they labor, and they would be very unwilling to believe how small a part of what they say is clearly understood. Mistakes of this kind are not unfrequently very unhappy. I have seen missionaries, who, though sadly deficient in a knowledge of the language, yet from the mistaken notion that they had acquired it well enough to answer their purpose, have years without making any apparent improvement except a little more readiness & fluency in using or more familiar subjects. — I have seen a missionary, who could scarcely hold intelligible conversation with the natives on the most common subjects, sid. down to the study of Sanskrit, and then in a few

month begin the study of Hindoostanee;—but never learn either of them to any purpose, while his knowledge or rather his ignorance, of the language he professed to be using remained the same. Such persons, however high they may value & support their labors, yet add more to the expense & apparent strength of a mission than to its real efficiency & usefulness. To the natives, a missionary is what he is through the medium of their language. And of what use is knowledge of Divinity or of any other subject in India, or in America if the possessor of it has not the power of expression to communicate it to others?

I shall now close this paper which is extended much beyond what I expected when I began it with a few remarks containing my views on some points.—

1 No man who is more than 30 years old whatever his qualifications may be, should be sent as a missionary where a new language is to be acquired. Such was the opinion which Dr. C. Buchanan (no incompetent judge) expressed more than 30 years and numerous facts have shown its truth & importance. Men above that age (30 years) will find great, if not insuperable difficulty in acquiring a good pronunciation and a ready, colloquial use of a new language. Few persons have ever succeeded. The same person will acquire such a knowledge (or rather use) of a language much sooner & easier at 25 than at 30 years of age.

2 No person should be sent as a missionary where a new language is to be acquired, who is not a good linguist, — I mean who is below mediocrity in his knowledge of those languages which in America make a part of collegiate education. Whatever may be the cause of deficiency, whether indolence, or aversion to studies of this kind, or want of natural capacity, that cause will be likely to operate with increasing influence in the field of missionary labor.

3 No layman (unless designed to be connected with the Printing-Office) should be sent to the Mahratta mission. If equally well educated with ordained missionaries, they will yet be subject to many inconveniences & disadvantages which can not but greatly affect their happiness, influence & usefulness.

4 No single females (with the expectation of their continuing such) should be sent to the Mahratta Mission. The reason for this opinion need not be mentioned.

D. O. Allen

Niagara May 5th. 1835

P.S. Since the preceding pages were written the opinions about learning language contained on the 297th page of the Miss. Herald for 1833 have occurred to my mind. I became acquainted with Mr. D's opinions on this subject from himself when I was in Boston which was previous to this publication in the

Miss. Herald. As what Mr. S. says in the place referred to, may appear at variance with what I have written I shall add a few remarks.— And

1 The Tamul is a more difficult language to learn than the Mahratta. This is well known to all who are acquainted with both.

2 Missionaries in Bombay (American & European) pursue a different course from what is pursued on this side of India. In B. a missionary immediately on arriving procures the best interpreter he can obtain, and through him begins his labors, of conversing with the people on religious subjects, preaching ~~the~~ The interpreter is generally, perhaps always, his teacher in the native language. In this way a missionary in B. ordinarily performs half as much labor in his first year as he does in his fourth, and about two thirds as much in his second year as he does in his third year. This course must very considerably retard his progress in the language.— On this side of India, missionaries make no use of interpreters. Persons qualified for such a work can not be obtained, and if they could, such is the state & character of the native population, that it is doubtful whether it would ever be expedient to use them. Missionaries on their arrival devote their whole time (or if they do not, it is their own fault) to the acquisition of the language, nor do they take any part in the operations of the Mission till they suppose themselves to be qualified for doing so.

S. O. Allen

May 30th 1835

Rev. D. O. Allen.

Dated June 20, 1835.

Rec.d March 7, 1836.

Remarks on the Mahratta Language.

Ack.d March 14 —
also May 26 —

[Not to be printed] 15.0

Mankaishwur Sept. 14th. 1835

My dear Mr. Anderson,

As it is expected that itinerating will be my principal employment you will not think it strange if my letters should be dated at different places. I left Ahmednuggur in the latter part of last month on a tour in a southeast direction. I am now about 100 miles from it. in the territory of the Nizam of Hydrabad. I have thus far had my usual health, though the tour has been one of unusual fatigue & exposure. It is now the rainy-season,—and unusually rainy it is. You will easily conceive some of the difficulties which must attend travelling in a country where more rain falls in three months, than commonly falls in New England, (including snow as well as rain) during the whole year;—where there are neither roads nor bridges, no taverns nor houses for entertainment of any kind, and where the prejudices of the people will not allow them to receive any person, not belonging to their own caste, into their house to eat or to sleep. I expect to proceed 8 or 10 miles further to the southeast and then return to A. on a route nearly parallel & about 8 miles distant from the one on which I have thus far come. Neither of these routes have been before travelled, or intersected by any missionary. So the people now hear for the first time that God to be worshipped acceptably must be worshipped in spirit & in truth, and that salvation can be obtained only by repentance of sin and faith in the Saviour of the world. As I am keeping a journal and intend to send ~~[illegible]~~ extracts from it, (which not unlikely you may receive at the same time with this letter,) I shall say nothing here about my tour,—further than that I write this letter in the ruins of an old roosque where I have found a shelter (though not a dry one) from a long continued & heavy rain.

I wrote to you at some length in April, or May, (I have forgotten which) on some subjects somewhat connected with the missionary work. These letters, if such they might be called, were forwarded by way of Canton, there being then no opportunity of doing it more directly. They will of course be long on the way; but if they should not miscarry, they will probably reach you as soon, or sooner than this will reach it. As those letters cost some labor, I shall feel obliged if you will kindly inform me whether, or not, they reach you. There is nothing particularly interesting in our affairs at Ahmednuggur. Attention to the means of religious instruction is more encouraging than when I first went there. Opposition also has increased; — the natural effect of an increasing knowledge of the Gospel. This opposition is mostly limited to one part of it. Since I first every sabbath afternoon when in it. When I am absent no meeting is held there. But considerable numbers commonly attend and not unfrequently the house is crowded. Of these numbers are several brahmans connected with the native court. They sometimes listen, but are very fond of disputing & cavilling, not strange as they are lawyers by profession. About 2 months ago a company of these lawyers came on purpose to dispute & cavil. I generally get an opportunity to close the meeting by an address and application to the disputants & all present. I did so at this time and some of them did not feel very comfortably under it. As I was going out of the house some abusive remarks were made, and as soon as I had got into the road some handfuls of dirt were thrown at me & upon me. I did not turn or attend to notice it but proceeded quietly & silently home.

Two or three days after this a native man who has always acted a friendly part informed me that on the last sabbath, (as well as on one or two previous sabbaths) the lawyers came on purpose to make difficulty, that their intention was, by insulting & abusive language, to irritate me as much as possible, and if they succeeded, to take the advantage of this circumstance in the presence of the assembly, and to use it to my discredit & injury generally in it. — But grace being in exercise, though insulted & abused, I did not feel, (so far as I can remember) nor do I think I manifest

any emotion or sign of anger, or impatience. So they failed on this point. But they were not without to stop there. They resolved on something more effectual if possible. The next sabbath. So they went to the native magistrate (a man of great authority & influence and bitterly opposed to Christianity) to ascertain what the laws are, how far I am entitled to protection &c. The magistrate told them, that if they would follow his directions, they might do what they wished to me with impunity. The plan agreed upon was to prolong the meeting by inquiries &c on religious subjects till it should be dark or nearly so. What they would then do my friend (the informer who I doubt not spoke the truth as far as he knew about the whole affair) did not exactly know. He heard them say however that if they succeeded in this plan, it would be the last time I should ever come to that place to preach. I do not suppose that they designed any measure against my life, but I have no doubt, had they succeeded, that I should have arrived home naked (or nearly so) and wounded. It so happened that previous to receiving the above information I had made arrangements to be absent from A. for some time on a tour. So I was not in A. on the sabbath when the outrage was contemplated. On my return I went to that place as usual on the Sabbath and preached to an assembly of 60 or 70 persons. I took care to leave the place seasonably & no particular abuse was attempted. Nor has there been any since, though feelings & wishes remain as before and may come, if the bonds does not restrain them, break forth into outrageous abuse, and perhaps, injury. So you see we are called to appear boldly for the cause of Christ and we need the prayers of Christians in A. that we may be delivered from unreasonable & wicked men. — Had I been an English missionary the natives would not have dared to do what they did, — much less would they have dared to attempt what they designed to do. The difference between an English and an American missionary in India, — especially in certain circumstances, — is greater very great. Perhaps I may write to you at some length on this subject. It is one which ought to be understood by those who have the support & direction of missionaries in their power & under their care. — Meantime I am as ever

Yours truly &c. — — — — L. O. Allen

Date Sep. 14, 1835.

Rec'd. May 2, 1836.

Ans'd. May 26.

m. c.

Rev. R. Anderson

Private

Bombay Nov. 20th. 1835

My dear Mr. Anderson,

I came to Bombay 2 or 3 weeks ago to attend the Annual Meeting of the Bombay Missionary Union and have continued till the present time on account of the Annual Meeting of our Mission. The business of the Meeting is now nearly finished and I am soon to return to the Deccan to my accustomed employment. Some questions of great practical importance to the Mission have been discussed and determined for the present at our present business-meeting. A copy of the proceedings will be sent to the Missionary Rooms from which you will learn what subjects have engaged our attention, and how they have been disposed of. Such being the case it might appear perhaps unnecessary to say any thing more respecting them. — But there is one subject, — our connexion as a Mission with the Bombay Bible Society, — so important in its bearings and so intimately connected with the state & prospects of the Mission, that I shall make some remarks upon it — especially as the minutes of our proceedings will not probably reach you for some time, and as we have reason to believe, from some verbal reports and some things contained in letters we have received from the Mis. Rooms, that some misapprehensions exist there on this subject.

The Bombay Bible Society now in the 17th. year of its operations has been from its origin an active & efficient Institution. Its income has never been large, but it has always been in the advance of its expenditure, and if necessary, the Society could at any time as easily raise 5000 or 10,000 dollars as the Massachusetts Bible Society. The B. B. Society has from its origin treated our Mission with uniform kindness & respect, and they still continue to do so. Our Mission has shared largely in their patronage. They printed the first edition of the Mahratta New-Testament for our Mission. This translation was the united labor of the several missionaries then composing the Mission, and it gave general satisfaction to the Society &

to the public. The Society paid the whole expense of the second edition of the New Testament, which cost probably more than 5000 ~~thousand~~ dollars. This edition did not give so general satisfaction as the other. It was revised & and much altered by Mr. Graves, who in the course of Providence had been left the only ordained missionary in our Mission. Since the above editions were printed we also shared largely in this patronage. All the Scriptures which the Society has ever printed in the Mahratta language have been printed, I believe, at our Printing Office. And they have not only liberally paid the Mission for printing the Scriptures, but have also given us gratuitously what part of these we wanted for our own use. At the present time two of our printing presses are in daily operation for the Society. It is a principle of the Society to keep their depositary furnished with sufficient supplies of all parts of the Scriptures which have been translated & printed in Mahratta. When it is known that any part of the Scriptures is out of print, or likely soon to be so, the inquiry is made how large an edition is required to meet the wants of the different Missions, and when this is ascertained, the portion required for distribution is ~~ready as soon~~ as the work of printing can be done in our Office. Still notwithstanding the almost providential foresight the depositary will not unlikely be occasionally destitute of some parts of the Scriptures for a short time. The reasons of this are the following, — In the present unsettled state of translations it is not expedient to print very large editions, as they are likely before long to be superseded by improved ones. — And the difficulty of preserving books, especially those newly printed & covered, from being injured & destroyed in this climate by insects & worms, makes it expedient to print small editions and repeat them from time to time as they may be wanted. A due regard to the above things would in times past have prevented the Missions & Bible Societies of India from expending many — many thousand dollars in a manner almost useless. The Bombay Bible Society has had some sorrowful experience of this kind. Sometimes also from unforeseen circumstances, such as to supply sudden or large demands for

distributive applications will happen to be made for some one portion, as one of the Gospels for a month or two. Such applications will perhaps exhaust the depository of that portion which must be out of print till a new edition can be got through the press. And should bound volumes be wanted and none on hand, they can be bound so long as any one part of the N. T. is out of print. I can speak from considerable acquaintance with the depository of the Bombay Bible Society, and I believe few institutions in America, England or India keep their depositories better supplied.

The managing committee of the B. B. Society consists of 10 or 12 persons elected at the Annual Meeting, and of all ministers of the Gospel (chaplains or missionaries) who are members of the Society. Thus constituted the com. consists of 18 or 20 persons, who, in respect to intelligence influence and religious zeal, are not inferior to the com. or Directors of any of the state Bible Societies in America. Your Corresponding Members belong to this com. and are among the most active members. This com. hold stated meetings for business once in 3 months, and hold special Meetings as often as there is any occasion for them.

The first edition of the New Testament in Mahratta was the united work of the several Missionaries then composing our Mission. This edition gave general satisfaction. The second edition (much revised & altered) was prepared for the press by Mr. Graves, he being, in the course of Providence then the only ordained person in the Mission. This edition, though as good as could be expected from any one man, gave much less general satisfaction than the preceding one. When a third edition was called for, the experience of the B. B. Society, the state of public feeling, the increased number of missionaries and others acquainted with the Mahratta language, rendered it obviously inexpedient for the Society to print the Scriptures any longer as they might be prepared by one, however he might be. With a view to satisfy the public and to secure as much talent as could be conveniently

to co-operate in the work, a Com. on Translations was appointed. The Com. consisted of five persons of whom Mr. Graves was the first member. The Com. was not appointed to translate the Scriptures, or to take up translations previously made & revise them, but as a Com. of supposed competent persons to whom the B. & F. Society could refer translations & revisions, offered to the Society for publication, for examination and an expression of opinion in respect to their merits. It was perhaps expected, & naturally enough too, that the members of the Com. on Trans. selected as they were in view of their supposed qualifications would do more in the work of translation & revision of the Scriptures than persons unconnected with the Com. But they would not do this because they are members of the Com. but merely as individuals. And when they prepare any part of the Scriptures for publication they would as individuals, offer it to B. & F. Society by whom it would be referred to the Com. on Trans. of which the authors happened to be members. Such being the object for which the Com. on Trans. was appointed it is obvious that they can be deserving of censure only for not having done, or not now doing their proper work (viz the examining the of the Scriptures referred to them by the B. & F. Society) and no person, I believe, who is acquainted with their labors & circumstances is disposed to censure them either for negligence or unfaithfulness. If the work of translating the Scriptures into the Mahratta language has not advanced as fast as was expected and is desirable (and unhappily such is the fact) the blame cannot attach to the Com. on Trans. in their collective capacity, but to individuals, irrespective of any connexion with the Com. or of its existence even — for not having done what it was their duty to do. — I have made these extended remarks because it is important that the character of the B. & F. Society, of its managing Com. and its Com. on Trans. should be understood at the Missionary Rooms.

Since our present annual Meeting commenced the proposal was made and zealously supported that the Mission instead of obtaining the Scriptures we want from the B. & F. Society and circulating the versions which they have authorized and

Private

published and which are the only editions now being used, should separate from the B. & F. Society, and print such versions as we might prepare among ourselves for our own use. The two principal reasons urged in support of this measure were,— 1st That the B. & F. Society do not furnish us with the S. as we want them & do not print them in sufficient quantity; And 2ndly,— That the Com. on Trans. have not translated the Scriptures as was expected. In support to the first reason, it was shown beyond question that the Missions are in no want of the Scriptures for circulation. A reference to the Depository of the B. & F. Society and our own Mission Depository (which contains many copies of the Scriptures received from the B. & F. Society and not yet distributed) showed that there are now on hand the following quantity of the Scriptures — viz — Matt. 3324 copies, — Mark 5312, Luke 4300, — John 2100, — Acts only 51, — but an edition of 3000 now in the press (in our printing office) and to be finished in a few days — 24 chapters being printed — Romans and 1 & 2 Cor. 2000 and from Gal. to Rev. 608. — Of Genesis 68 on hand, but an edition of 3000 now for the press in our office. Of Exodus 24 on hand, but an edition to be printed as soon as Genesis shall be finished. The preceding account ~~show~~ contains all the parts of the Bible which have been published in the Mahratta language and it shows that we are in no want of the Scriptures, and if any one wishes for bound volumes (of which there is yet in the possession of the Mission a very considerable quantity of the former editions) he can ~~have~~ have 500 volumes as soon as they can be bound. The B. & F. Society stand ready to supply us with as little delay as possible any part of the Scriptures when exhausted. — In support to the 2nd reason, viz — That the Com. on Trans. had not translated the Scriptures as was expected, it was said that the translation of the Scriptures or the taking up and revising of translations already existing, was not the object or business of the Com. — this being the work of individuals interested in the cause, irrespective of any connection with the Com., or of its existence even. — That the Com. were appointed to examine &c. translations & revisions of the scriptures offered to the B. & F. Society for publication. This point however was disputed and

happening to attend 2 or 3 days afterwards a meeting of the managing Committee of the B. & F. Society I made inquiry in respect to the object & proper business (as they understood it) of this Comm. on Translations, and the result of my inquiry was a Resolution unanimously passed, a copy of which was kindly furnished to me. It has been shown to all the members of our Mission and I now send it to you. It will show you at a glance the object &c of the Comm. on Trans. The B. & F. Society, like all other Bible Societies in India, if they publish the Scriptures at all, must publish them as prepared by one person, or as examined, revised & approved by several persons. Sorrowful experience has shown the inexpediency of the first course and the wisdom of pursuing the second. As a member of the managing Comm. of the B. & F. Society and of this Comm. on Trans. I feel myself to be acquainted with all their principles & transactions, — for they I have not often the privilege now of attending the Committee Meetings yet their correspondence and all their proceedings are open to the inspection of all the members, whenever they wish to look at them; — and I do not think that our Mission, or any member of it, have any just reason to be dissatisfied with the B. & F. Society, or with any member of its managing or translating Committees. —

[Here read the document above referred to, — marked (A.)]

Shall our Mission then separate from the B. & F. Society which treats us as is determined as far as is practicably to keep its depository furnished with all kinds of the Scriptures which we want, which employs our Mission from to do its printing in Mahratta, paying us generously for it, which lets us have all the Scriptures we want at the cost-price, — cheaper than we could print for ourselves, for the editions printed are much larger, and then Scriptures the authorized versions of the Society, of the same kind used by all missionaries who labor in the Mahratta language. Howsoever disastrous such a separation might be to the Mission (and very disastrous I believe it would prove) it would not materially affect the cause of the B. & F. Society, which is too

extensive in its operations and too firmly established to be much affected by the separation of a Mission from it. The Society is largely concerned in distributing the Scriptures in English and in several languages in this part of world. It has printed the entire Bible (two editions if I mistake not) in the Goojerattee language, besides parts of the Bible in Persian & Dutchee. The Society will pursue the same course it is now pursuing, whether we continue united with it or not. The only probable change in their operations would be, no longer to have their printing done at our press, (and there are both other printing offices in Bombay) & have less editions printed than hitherto. Had the recent effort to effect a separation been successful (and but for myself & your corresponding members it would have been) I will not say what I think the consequence would have been to the Mission, — I will only say that I should have requested the privilege, while I continue connected with the mission, to continue my connection with the B. & F. Society in preparing the Scriptures and in distributing the versions which they authorize and publish. — It was my intention to write to you on some subjects connected with the above, as the present state of the work of translating the Scriptures into the Mahratta language, (for unhappily most of the Old Testament is yet to be translated,) who are engaged in it &c. But this letter is already extended much beyond what I intended when it was begun, and though I think that you should be informed on this subject, closely connected as it is with the interests of this mission, yet I perceive some objections to writing particularly at present. I will merely remark that the time was, when our Mission included all the talent that could be engaged in this work, and for some years after that, it unquestionably included a majority of the talent. But for some years past our Mission has had only a minority of the talent, — and at the present time we possess, in my view, only a small minority of the talent now actually engaged in the mission & translation of the Scriptures.

Yours truly as ever S. O. Allen

N. B. Nov. 24th. I have carefully read the preceding pages and so f
as matters of fact or opinion extend, I see nothing which I believe is not in
accordance with the truth. The pages might be improved as to their appea
ance, and the language as to its style. — Nor am I surprised at this, for m
of it was written very late in the evening and by lamp-light in the mor
But I have no time to transcribe it, and as the writing will, I believe, be legib
and the language intelligible, I send the letter as it is. —— But I still wish to add a
few remarks, partly on another subject and partly connected with this letter
I have at different times on my voyage to India and since my arrival here
written to Mr. Cravner on subjects connected with missionary operations &c.
also, as hints to missionaries on this voyage, hints about learning languages, hints
about translating the Scriptures &c. My reasons for writing on these subjects have
usually, if not always, been given in the communications. In all these communica
tions I have treated & spoken of measures and not men, of principles and
not persons. I have carefully written only what I believe to be true and have
advanced only those views & opinions which I openly profess in the Mission a
field and known probably to every member of the Mission since I have been
two years. Still these communications are not designed for the public (as I
have often said & requested) nor to be shown to missionaries generally, b
this Mission, nor to be used in any way in connection with my name. —
You will wonder perhaps at my repeating the above feelings in regard to
my communications here, and so I will tell the reason. You will not
remember the conversation that passed between us when I was at C. on missi
subjects connected with this Mission, — and among the rest, about single female
being sent to join it. Mrs. Graves, she was then in C. and very zealous to get
single ladies to come to Bombay, not finding you, on more occasion, so earnest in the
cause as she wished, and understanding that I had expressed a somewhat different, or qu
ified opinion, inquired what reason I gave for my opinion. You told her, I have
no doubt, what I said and it was no other than an opinion that I have expressed
in the Mission as often as there has been occasion for doing it. But Mrs. G. chose in
question, and I might add, sponsoness to extravagance & misrepresentation, has so
therefore given yourself & your informer Mr. R. (see letter in our archives show) more trouble
made what you said to her as my opinion, or the reason for it, the subject of a furious lett
to a person in the Mission, — and such letters are often shown to all the Mission. Intended in explana
that I told you only what I was at any time ready to avow with the reasons for it, and so the
affair passed off. But such things are unpleasant at the time, if not in their consequences, an

Private

Thoorlee Nov. 28th 1835

My dear Mr. Anderson,

A letter written a few days ago dated in Bombay and which you will probably receive at the same time with this, will inform you of the cause of my going to B. I am now one stage (as we say in this country) on my return to Ahmednuggur. When in B. I received your letter dated New York (City) May 9th. In respect to a journal from Leyden to Bombay, concerning which I had more than once written to the Rovers, and which you say "had not come to hand when you left Boston a fortnight ago", Mr. Greene in his postscript to your letter says, it has just been discovered, the package in which it was contained having in some way been laid aside & overlooked. The journal, of no great value when written, can possess still less at this date. It was not because I valued the journal that I wrote to you concerning it, — the same package contained several communications for my friends which had not reached them up to the dates of their latest letters to me, but I may suppose they reached them soon after the package was discovered. So there is now no occasion for sending a duplicate of the journal (as requested in your letter) to the Mss. Rovers. Indeed, whatever the occasion might be, a duplicate would be impracticable, as I have no copy of that, or of any other journal or letter, which I have sent to the Rovers since my return to India. I have no one to transcribe for me, and it is with much difficulty that I find time to prepare the copy I send to the Rovers. So if that should be lost, the journal is irrecoverably lost. I will endeavor in future to prepare what I may send to the Rovers under the name of Journals in the manner you suggest. — I will only remark that you evidently place much more value upon them, as documents to be preserved, than I had supposed, or than I do myself.

You request me to write to the A. Bible & Tract Societies. I have done so, having written a letter to each Society in behalf of the Mission, and a private one (read to the Mission & approved by them) to Mr. Hallock. I left these letters in B.

inclosed in a wrapper directed to you. The letters are left unsealed that you may read them. You will be sorry to see how slowly we use the appropriations of those Societies. We have, I think, a prospect of using them rather faster in future, but we shall fall far short of the expectations which have been formed in America. Those expectations have evidently been extravagant and must be corrected, or disappointed. Some communications from members of the Mission, but unauthorized by us, on these subjects have been injudicious, as experience is proving. The Mission ought not to be responsible for communications, statements &c. of which we knew nothing till we heard of them, (read them in publications) from America. Still the consequences inevitably fall upon us as a mission, and they are very unhappy — here as well as in America. Excepting what are required in our schools, probably I distribute as many books as all the rest of the Mission. I might distribute a great many more (many fold) than I do. But I could not do it with my present views and live on comfortable terms with conscience. On this subject I have bestowed much inquiry, observation & reflection. The letters above referred to, and which I hope you will read, will show my manner of proceeding. My journals will also show the same. This subject is still one of anxious inquiry with me, and I feel much that I need no ordinary measure (so it appears to me) of wisdom & grace to guide, & sustain, & sanctain me. Perhaps I may at some future time write to you somewhat at length on the general subject of itinerating missionary labor. Would you wish me to do so? — after I have had more experience.

I am surprised that my writing to Mr. Hill for some pistols should have excited so much anxiety and caused so much remark. The case & circumstances of Messrs. Lyman & Munson are no more analogous to mine, than they are to Mr. Hill's keeping a lock on the lower door of a missionary house, and being careful to have it secured every night, — which I pronounce sacred. The persons from whom a missionary is in danger in India are the same class in the community, as thieves & robbers in Boston; and they steal & rob with the same personal feelings towards those who suffer from them. I have sometimes been compelled to pass the night in circum-

stances as much exposed, as I should be, were I to put my baggage under the great elm on Boston-common, and then lie down to pass the night on that side of the trunk where I shall be least exposed to the wind. In these circumstances I can not secure my things by a lock, — could I do this, it would have saved me many anxious & sleepless hours. Nor can I hire a guard to protect them. Shall I then let every villian who may come that way, (and there will be no want of such if they think they can plunder with impunity) carry off what he pleases: I am not willing to allow this, and so I take another method. I always carry with me two pistols (very small pocket-ones but every native knows what they are at a glance) and there is among my baggage a sword. If I see suspicious looking persons around, I place my weapons where they can be seen for a little while. On going to rest, one person watches. If he sees any cause for alarm he is to call to me immediately, as I have the pistols & sword (or am supposed to have them) at hand. — But neither of my pistols were ever loaded, nor do I expect they ever will be, while my property. Nor has the sword ever been drawn, nor will it ever be while mine, either for attack or self-defence. If the fear of the weapons do not protect me & mine, the use of them never will, — for I never thought of using them, come what will, or happen what may. Thus my weapons, though instruments of death in their design, and exciting the fear of death by their appearance, are not likely to be very "deadly" in my possession. Perhaps I do wrong in going thus far, though it is not farther than most, if not all ministers in this part of the land would go in like circumstances. I am a strenuous advocate for peace, scarcely, if at all, behind William Ladd himself. But I had not supposed that in doing as above mentioned, I was violating the principles or the precepts of Him who is styled the Prince of Peace, — but I have said enough, & too much, on this point. I thought however that something should be said in explanation in respect to my practice & motives.

The following extract from a letter lately received from Mr. Ramsey and now lying before me, is on a very practical subject and one on which perhaps people abroad can judge better than they can in America. Referring to the reinforcement to this Mission which came out last year with Mr. Graves, Mr. writes, — "I was astonished when reaching America to find that <u>lay brethren</u> & <u>single sisters</u>

had gone to India, but I said nothing. I now do not advocate publicly or privately such persons going to Bombay, nor do I oppose it. — Prudence says, be still. I believe every member of our Mission with the exception of one man & one woman heard of the arrival of the persons above referred to with astonishment. We (several of the Mission) have been utterly at a loss to know what could induce the Prud. Comm. to send out laymen. We have been able to think of but one circumstance, and this has come to our knowledge since the reinforcement arrived. This circumstance is that some (we know not what) thing was written to the Board about employing one Mr. Bell to have some connection with our schools. It is not improper that you should know that the Mission are not responsible for what was written on this subject. The Mission had no intimation that such a subject had been mentioned in any communication to the Board, till some time your reply (or Dr. W's) had been received. And even then it came to the knowledge of the Mission incidentally, as your letter was never shown to the Mission. The expediency of single females coming to India was not long since discussed at the Annual Meeting of the Bombay Missionary Union. The expediency of it found but one advocate, — a member of our Mission. Still the measure has some in its favor, but with one or two exceptions they are persons who have been but a short time in India. — There is one circumstance connected with this Mission which deserves the careful consideration of the Prud. Comm. when they come to consider & act upon measures or means communicated from this Mission to the Board. — This circumstance is, that, owing to our peculiar state, the legislation of the affairs of the mission is in the hands of persons who have been but little more than a year in the country, and some of them less than 2 months. — By this I mean that those who recently arrived constitute a majority of our acting members. Other societies, (as the London &c.) who leave their missionaries to manage their own concerns, do not allow a missionary to vote on any subject, till he has been in the country one years.

Some of the measures recently got up among us, I regard as visionary in the extreme. — Thus the plan (of which you will hear) of having a "high school", a "college", or a "university" in connection with the Mission in Bombay, originates in my opinion in ignorance of the institutions of education now in operation, as well as of what already planned & in advance of any thing we can get up, — and also in mistaken notions of the intimate

in which the American Mission is held, and is likely to be held in future, among the European and native community of Bombay. I have always been in favor of promoting common English education among the natives. But I do not think it is expedient for us to attempt any thing beyond this in Bombay. I have been informed that some Corresponding Members have expressed the opinion, that if such a such a school is important in connection with the Mission, it should be in the Deccan and not in Bombay, which is proverbial for its licentiousness & wickedness.

I presume you will receive from other members of the Mission full & detailed accounts of our circumstances, prospects, &c. In my own view these are not very bright. The cause of christianity is making some progress in Bombay and other parts of the Mahratta country. One of the most gratifying & encouraging circumstances of this kind is, the great change which has taken place in the annual meetings of religious societies. When I first came to Bombay, (now 8 years ago,) and for some years afterwards, the annual meetings of the Bible Society, the Tract Society, and other religious societies (of which there are several) were held in the Vestries of the English churches. On these occasions 6 or 8 possibly 10 men were got together by special invitation from the Secretary, and these persons sitting around a table transacted the necessary business of the annual Meeting. Now notice of such annual meetings is given to the public from the pulpit & through the Newspapers. The Meetings are held in the Bungalows of the churches, or in the Town hall, (a yet better place) where the annual business is publicly transacted before respectable congregations of all classes of people — the natives not excepted. On these occasions the number & respectability of the congregations, and the character of the resolutions offered, and of the addresses made are cheering such as would do honor to the cities of America. This important change has been effected principally by the exertions & management of Mr. Wilson of the Scottish Mission, who is intimately connected with the most important

societies in Bombay. Next to the arrival of the first American missionaries, the establishment of Mr. Wilson as a missionary in B. is the most important era in its religious history.

I said at the beginning of this letter that I am on my return to Ahmedabad. I am not but it is rather a tour than a journey. I design to visit Damaun, Dhallian, Chevridy & Bassean, large villages lying 30 or 40 miles north from Bombay. The names of these places often occurs in the early history of this Mission. Schools were established in them & much missionary labor was bestowed upon them. But they are abandoned. But it seems desirable that such places should be visited by some missionary, and the scriptures & tracts be liberally distributed as often as possible, till they can be re-occupied. From Chevridy I shall travel north east perhaps as far as to Nasseek, from which it is my intention to proceed south nearly to Jooneer and then to Ahmedabad. I do not expect to reach it before a month from this time. I shall keep something like a Journal which you will probably receive.—

Meantime I am as ever yours truly

S. O. Allen

N. B. My letters are <u>not</u> to be published,—are to be used in <u>any way</u> (for reasons which in another letter I have given) in connection with my name

Date Kanlee, Nov. 28, 1835.

Rec.d May 2, 1836

ack.d May 26 —

Rev. R. Anderson

(Missionary Rooms)

Boston

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My dear Mr. Anderson,

I send you the following sheets which you are at liberty to use as you think expedient. They have been read & approved by my fellow-laborers of this station. Hoping that this will reach will reach you safely, and that in due time I shall receive an acknowledgement of it I am as ever

Yours truly S. O. Allen

Shawnee Mission August 25, 1835

Extracts from the Missionary Journal of S. O. Allen.

Ahmednuggur Feb. 15th. A few rods from the house in which I live there is a temple dedicated to Vishnoo. It has several small buildings attached to it for the accommodation of devotees, which with two or three other temples of smaller size and apparently of more recent origin, are surrounded with a high wall of masonry. The erection of such buildings is regarded by the Hindoos as a work of great merit, and they not unfrequently have endowments to keep them in repair and to support the prescribed routine of ceremonial worship. The buildings connected with this temple are occupied by several devotees who are permanent residents, and frequently by several others who are there for a few days only. They belong to a class of devotees commonly called Byragees who profess to have renounced the honors & riches, the pursuits & pleasures of the world. Their rules require a life of celibacy. They are never to engage in secular business of any kind, but subsisting on the alms & gifts of the charitable, are to spend all the time in performing religious duties, or in meditating on divine subjects. They wear no more

clothing than the most lax notions of decency this country renders indispensable, and this is so if we are to believe them, not on their own account but because people generally have not attained sufficient purity & spirituality of affections to ~~bear~~ contemplate men in a state of perfect nudity with feelings of indifference.

Such are the Gymnosophists in profession. But far different is their practice. They are generally addicted to the use of intoxicating liquors & stupifying drugs, and though less openly, yet as truly are they licentious in their conduct. — A short time ago a house in a village about 2 miles from Tiruvar forcibly entered in the night and plundered of money & other property to the amount of several hundred dollars. For some days no trace of the perpetrators ~~or~~ of the ~~property~~ robbery could be discovered. At length suspicion was excited that some persons connected with this temple were concerned in the robbery. The place was accordingly searched and no inconsiderable part of the stolen property was there found. Thirteen individuals, all connected with the temple were immediately arrested and are now in confinement

ment waiting for their trial. Thus this temple, whose inmates had professedly renounced the love of the world and all secular business that they might devote their time to religious duties & meditation, is found to be literally a den of thieves. The affair has caused much excitement & conversation among the native population. May it lead them to see the inefficacy of the rites of this religion, and to perceive the true character of those who profess to be intimately acquainted with its mysteries and to possess an uncommon measure of its spirit.

+ Jeevor 22d. Found it difficult on arriving here to obtain any place for lodging, as the number of native travellers who had stopped to pass the night was very large. At length succeeded in obtaining permission to occupy a small mosque, just outside of the village. It is supposed to contain 5 or 600 houses. Connected with the village is an unusual number of gardens, as its vicinity to Ahmednuggur, (only ten miles distant,) furnishes a market for fruits & vegetables. Finding but few persons who could read I inquired how many schools were in the village and was told, "not one".

23d. I have now been here three days and have had favorable opportunities for preaching, for conversation and for

+ Jeevor

distributing tracts. Many people have called at my lodg
place and I have spent a part of each day in different parts o
the village. Many have been urgent in their request to h
a school established in the village. Certainly there is much
need of one. — Yesterday a man of very respectable a
pearance came & expressed a wish for ~~a conversation on the~~
~~particular subject of private~~ some private conversation
He had formerly been in the employment of a native
prince in the northern part of India, but a recent revo
lution in the government had deprived him of his sit
ation &c. I told him that it was not in my power to ren
der any assistance or advice respecting the subject on which
he had consulted me. — I found him to be an intelli
gent & sensible man, and that he was going on a p
grimage to Jejoory in fulfilment of a vow he h
made some months ago. I spoke at some length on the c
acter of the Hindoo gods, the nature of their worship an
of the vows often made to them. He said that he knew
so many persons who had realized the fulfilment
of their vows that he could not believe they were useless; — much less could
he believe that the gods to whom such vows were
made, were merely imaginary things. He admitted th
many vows failed, but this might be owing to wan
of faith in those who made them, or because the gods

× Jejoory

know that such persons should they obtain what they desired, would fail to perform what they had promised. Understanding that several other persons were accompanying him on pilgrimage I inquired where they were, and he pointed to a temple near us. On arriving at the temple he introduced me to a brahmun who was the "gooroo" (spiritual teacher) of the company. I passed some time in conversing with them on the rites & doctrines of Hindooism and in stating the principal facts & truths of Christianity. This subject was new to them. They listened attentively but could not think that the Christian religion was designed for them, or for the people of this country. I gave them some portions of the Scriptures and several tracts which they promised to read.

24th Warnboree.— I found this village more populous and the inhabitants more intelligent than I expected. It is supposed to contain 7 or 800 houses and is a place of some trade in grain. The business is principally in the hands of a class of people called Marwarees or Marwardees, from the province of Marwar or Marwarde in the north part of India, from which they originally came. They are an enterprising class of people, and some of them are found in all the cities & large villages in this part of India

× Warnboree

Few of them learn to read the Mahratta language, nor can they generally use it in conversation further than is necessary for the transaction of business with the common people. — I have now been 3 days in W. Most of the brahmans and other intelligent persons called at my lodging-place. Sometimes 30 or 40 have been present at once. Some would continue but a few minutes but others remained for an hour or more, engaged in conversation on religious subjects or listening to what I said on the origin, nature & claims of Christianity. In different parts of the village also I have found favorable opportunities for addressing people and for conversation with individuals. I have distributed many portions of the Scriptures and a large number of tracts. A few have manifested more opposition to the Christian religion and sneered at its claims to be received & obeyed by the people of this country. Others have manifested a degree of attention & inquiry quite encouraging. On the whole I have been much gratified with the appearance of the people. May the Lord follow with his blessing the truths which have been inculcated and his Word which has been distributed.

27th. *Dongergun. A few rods north of this village is ~~a~~ place which has acquired the name of the "Happy

*Dongergun

valley". The upper end of the valley is terminated by high cliffs from which flow several springs of clear water. These springs are perennial and the rills they form nourish an abundance of vegetation. The lower end of the valley is terminated by an abrupt precipice over which the water falling forms a beautiful cascade. The valley is covered with a thick grove of trees, among which are several rubi often seen in this part of India. — These springs are regarded by the natives with much veneration. Tradition says, and the superstitious Hindoos believe, that *Ramchandra an ancient king of Oude, ~~who~~ is regarded as one of the incarnations of Vishnoo once passed through this part of India with his army, and when at this place his army being in want of water, he took an arrow and sticking the point of it into the earth these springs immediately boiled up and have continued to flow ever since. At an annual festival held here great numbers of people assemble to bath in the water and to worship in a temple ~~in a temple~~ near. — In one part of this valley is a large & substantial stone building erected by the Mahommedans probably several centuries ago. ~~Around~~ this building are the remains of aqueducts & fountains, which show that this was once a place of eastern luxury. This building was partially repaired by the Government some years ago and is now used as a

* Ramchandra

resting-place for travellers. Having lived for some time past in the noisy, sultry, and not unfrequently filthy, places in native villages, I have found a day's residence there to be delightful & refreshing.

March 2nd. + Jarrgaum. — This is a large village and is pleasantly situated. It belongs to rajah Jeankojee Sindiah a native prince whose dominions lie principally between the Nerbudda & the Ganges. His kingdom originally formed a part of the Mahratta empire, and, more fortunate than most of the confederate princes, he still retains his independence. The Sindiah family originally belonged to the Deccan and they still possess many scattering villages in this part of the country. In the north part of the village is a large palace occupied by the rajah's deputy. It is surrounded with a high wall flanked with towers and guarded by sepoys.

4th. My lodging-place being in a populous part of the village many have called in with whom I have had some conversation & discussion on religious subjects. A few of these persons were shrewd & intelligent brahmins, who had previously acquired some knowledge of Christianity. They said it might be of Divine origin and that those people to whom it was first communicated, and all nations to whom no revelation had been given, might be under obligation to receive & obey it; but it could have no application to the inhabitants of India as they had a religion of divine origin and had received a

+ Jarrgaum

more ancient than the Scriptures. This brought under consideration the origen & character of the Hindoo sacred books — a subject on which brahmins, especially those who make pretensions to an acquaintance with them, are generally very irritable. Having stated the reasons why I could not believe their sacred books to be true and replied to their arguments I entreated them to examine the nature & claims of Christianity offering to furnish them with the means of doing so, as far as I had them. They expressed a wish for books on Christianity and I selected & gave them those which I thought most suitable. — My lodging-place was divided between myself and several natives, each having their separate place for cooking, eating &c. One of these persons was a gosavee (a Hindoo devotee) who spent most of the time in smoking, and apparently cared for nothing but to satisfy his appetite. Another person was a mussulman, originally from the northern part of India but who had for some time been travelling in the Deckan. He had several religious tracts with him and had acquired a knowledge of Christianity seldom possessed by mussulmans. He appeared however to be averse to conversation on the subject. The rajah's deputy, or governor sent one of his clerks with a request that I would furnish him with copies of such books as I had with me. I selected several tracts & two or three portions of the Scriptures of the Scriptures & sent to him.

6th. + Parnair. Arrived here this morning and put up in a small building erected for the accommodation of native travellers. The village, though evidently less populous than at some former period, is still supposed to contain 3 or 400 families. An unusual large proportion of the inhabitants are of the brahminical caste. Several temples show that at some former period the inhabitants were not wanting in zeal or scrupulous of expense, in supporting the institutions of idolatry. Two or three of these temples appear at present to be but little frequented. I have had conversation today with several persons on religious subjects but many of the people appear rather averse to acquaintance.

7th. I have been engaged most of the time to-day with people who called at my lodging-place. Sometimes only a few individuals were present and at other times 20 or 30 were in at once. Sometimes, hearing something which offended their prejudices, they would go away in a few minutes. Other persons would continue for half an hour and not unfrequently for an hour. A few brahmins endeavored to defend their own system of religion and urged their objections to Christianity, but the people generally have manifested more attention & seriousness than is commonly seen. The number of people who can read is much greater than I supposed, and I have distributed many tracts and parts of the Scriptures. I was surprised to see, among those who asked for tracts, two or three persons of the caste called Dhungers. This is a class of people whose principal occupation is the

+ Parnair

keeping of flocks of sheep, and herds of goats & cattle. They are regarded as a low caste and are generally very ignorant & superstitious. On inquiring of these persons I found that they formerly attended a school supported by our Mission for 2 or 3 years in Jowrner, a large village nearly 50 miles west from this place. As they could read fluently & were anxious for books, saying, and truly as I believe, that they had none, I gave them some tracts & parts of the Scriptures which they received with thankfulness and returned to the care of their flocks & herds.

10th. + Harnoor. This village is 24 miles nearly west from Ahmednugger. The ~~inhabitants~~ number of houses is estimated at 4 or 500. The inhabitants on hearing incidently soon after my arrival that I was expecting to remain here for 2 or 3 days manifested much curiosity to know the reason of my coming, and what I intended to come so long. This information I had no wish to conceal from them, and accordingly told them that my only object was to communicate knowledge respecting the true God, his character, & government, the way in which all men can worship him acceptably & obtain his favor. As soon as they perceived that I could use their language and was ready to converse with all classes of people, they began to call at my lodging-place and since that time I have had more company than I have been able to attend to as I wished, having been unwell part of the time. Several persons wishing to call on me in a more formal, and according to their views, in a more respectable manner than to come in with the common people,

+ Harnoor

sent a messenger yesterday morning, informing me of their wish and inquiring when it would be convenient for them to receive them. I mentioned a time, and when it arrived 20 or 30 persons called. One of these had formerly been a military officer in the northern part of India where he had seen many Europeans, though he had been personally acquainted with but few if any. He made many inquiries concerning Europe or *Velayat as the natives generally call it. He had never read any book on geography or seen a map, yet he had some idea of Europe as composed of several different nations. Of some of these he knew the names and manifested a desire seldom seen among the Hindoos for information. I always feel a pleasure in briefly answering inquiries of this kind when circumstances will admit of doing it, as it conciliates their good-will and prepares the way for giving an account of the nature, origin, spread &c. of christianity. While I was giving this account of the christian religion all listened with attention, but when I came to speak of it as the only system of religion of divine origin, and to state its claims to be received & followed by all mankind, some Brahmins soon began to manifest their uneasiness. Observing this I gave them an opportunity of expressing views & feeling by putting some questions to them. They were earnest in endeavoring to show that their sacred books and religious rites were of divine origin, and that christianity could have no application to the people of this country, — certainly not to the Hindoos. The *Koolkarnee, or village-registrar and an aged Brahmin, for whose opinions all present appeared to have much

* Velayat * Koolkarnee

respect, were the principal speakers. They were zealous but respectful and gave me opportunities of speaking in my turn as long as I wished. In this way our discussion was continued for considerable time. Finding myself becoming hoarse, (I had been suffering from a cold for 2 or 3 days,) and that I should soon be unable to continue the discussion I stated the principal truths of the Gospel in their application to all mankind, and entreating them to examine the subject I closed by saying that I would furnish all who would do this, with tracts or some part of the Scriptures. ~~to assist them in their inquiries~~ All rose up and requested some and with the exception of one man, each person received what I collected & gave to him. This man declined receiving any thing and went away. ~~without any~~ But as soon as the people had dispersed he came back, saying he hoped I had some still left for him. — I continued in Th. three days. I distributed many tracts & parts of the Scriptures, and had daily opportunities of preaching & conversation as far as my health admitted.

Thursday — Sabbath. — This morning at 9 o'clock I performed our usual religious exercises at our place for native-worship in the south part of the city. About 60 persons were present. This is perhaps rather more than the ~~usual number~~. As this house is in a public place and only partly inclosed, many persons, attracted by curiosity come & listen for a while, — some continuing through the services and others stopping but a few minutes. Most

of the inventions of the poor-laughers who are able to come here on the sabbath, generally do so. Thus "to the poor the Gospel is preached;" and to a few of them we have reason to hope it has been the power of God unto salvation. I read the 19th & 20 chapters of Exodus, and gave an exposition of the Ten Commandments. All present appeared to feel much interested in hearing the circumstances read & described which accompanied the giving of the commandments at Mount Sinai. More than usual attention was apparent throughout all the services.

This afternoon at 5 o'clock I went to our house for native worship in the north part of the city. Found but few persons there when I arrived. Others however came in soon and it was not long before 60 or 70 persons were present. I first read the account of Christ's healing the paralytic contained in the 2nd chapt. of Mark, and then made this miracle and its accompanying circumstances the subject of my address to the people. As I was ~~speaking~~ showing how Christ not only healed the paralytic of his disease, but proved in the circumstances in which he did it and by the reference he made to it, that he had power to forgive sins which some then present had doubted, one Kwan interrupted me with the inquiry, what I meant by sin? I told him that sin is a transgression of the laws of God. He inquired what laws God had given to mankind. I mentioned several of them, and that the substance of all was that we should love God with all our heart & other people as we

do ourselves. He inquired where such laws were given and to what class of people. In my reply to these questions he made some cavilling remarks, and then changed the subject, saying that all ideas of sin & holiness as pertaining to human actions are founded on mistaken notions of the relation which all man sustain to God; — that he is the author of all our thoughts & feelings, our volitions & actions, and that we can not act contrary to what he wishes us to do, — that if it were possible for us to conceive & attempt any thing contrary to his will, he has power to restrain us and would certainly do it. To this I replied by showing how inconsistent such opinions are not only with the declarations God has made concerning sin and with the dispensations of his Providence in which he has often punished transgressors, but also with the principles of all human governments, and the views & feelings with which men regard the actions ~~conduct~~ of each other. Perceiving that he only wished to display his ingenuity and occupy the time, I told him I could not converse any longer on such subjects, as I was anxious to explain the way of salvation while so many people were present to hear it, but my house is always open to inquirers on religious subjects and I should feel happy to see him there. He then returned to the subject on which I was speaking when he interrupted me and he soon got up & went out. This man, by occupation is a lawyer in the native court in A.

As I was describing the relation which Jesus Christ now sustains to mankind, one man inquired, — "Does Jesus Christ ever

appear to those who believe in him? I replied, "He does not now appear to men in a bodily form." He then inquired, "how then do we know that he still exists as he left the world if no one has seen him for 1800 years?" I replied, ~~the~~ "that the Scriptures contain about Jesus Christ plainly shows that he is the Saviour of the world, and that all men should trust in him for salvation and those who truly do this, do not want the evidence of their senses to be persuaded of his existence & almighty power." — As I was saying that Jesus Christ in becoming incarnate and making an atonement for sin had respect to all the world and that it is the duty of people of every country & every caste to forsake this idolatry, repent of their iniquities and trust in him for salvation, one man interrupted me with the inquiry, "How can we believe this? It is now 1800 years since Jesus Christ ascended to heaven and yet in this country we never heard of him or of his religion till 4 or 5 years ago?" I replied that Jesus Christ commanded that his religion should be made known to all the world but christian had not obeyed this command as they should have done. The people of this country should also remember these two things, — first that the Hindoos have never been to other countries to see what the character government & religion of people are; — and secondly had christian teachers come to this country formerly when it was subject to native princes, they would not have been allowed to propagate their religion. I concluded by saying that Jesus Christ has all power in heaven & on earth and that it is a fearful thing to treat the offers of salvation with contempt or neglect. — The above is a specimen of what often occurs at this house of worship.

+Sonnage July 10th. As a several number of native travellers having stopped in the village, I enquired in vain for some time for a place where I could lodge. I at length succeeded in obtaining from a Mussulman the use of a small mosque which was under his care. This man was uncommonly kind & obliging. As I was stating to several persons who called at the mosque some of the principal truths of Christianity, he inquired how these could be true and yet people calling themselves christians performed almost habitually ~~certain~~ actions, which he mentioned and which he had often witnessed. I told him that persons guilty of such actions & practices were not truly christians, and their ~~conduct~~ conduct was no part of the christian character. I asked him if all who called themselves mohammedans followed the precepts of the Koran. He replied, no; that many regarded it no farther than suited their convenience & inclinations. I told him that an examination of the Scriptures will show what the christian religion is, both in respect to its doctrines, its precepts & spirit.— I found many people in this village who could ~~read~~ but no great desire was manifested for tracts or the Scriptures and still less to listen to the truths of the Gospel. This village belongs to a native prince.

+ Sonnage

+Newass 12th. The usual lodging places for travellers being occupied, I was directed to a mosque. But several mahommedans assembled here, said it was their place of worship, — the only one in the village, — and that I must not put up in it. After searching in vain for any other place I succeeded, by the promise of a small reward to the nominal proprietor, in obtaining permission to occupy one part of it. During most of the afternoon I was engaged in conversing with people and furnishing them with tracts. Late in the afternoon I went to a large temple situated in the most populous part of the village and found many people, principally brahmins, sitting in front of it. Many persons were passing in & out and the bells were constantly ringing to give notice to the god that some one had come to worship. This temple, if judged according to the style of building in India, may be called splendid. The edifice is of stone which is finely wrought. It was erected about 75 years ago and though the original design has never been completed, yet it is said, and apparently with truth, that more than two lakhs of rupees (about $100,000) were expended upon it. On my saying that images were not used in worship in the country from which I came, one man inquired, "in what way then do the people worship?

+Newass

I then gave an account at some length of the origin & nature of Christianity. When I had finished some persons made a few inquiries, and others urged some reasons in defence of their own religious system. To these I replied, but it was now growing dark and so I took leave & returned to my lodging place. Was much annoyed by the mohammedans in the other part of the mosque. Sometimes they were at prayer, ~~and~~ sometimes at play, and sometimes were wrangling & quarrelling. ~~And~~ This clamor & jargon they kept up till near midnight.

13th. This morning many natives who were at the temple last night, or who had heard what occurred there, came to my lodging place and I was engaged most of the forenoon in stating the truths of the Gospel, in replying to inquiries & objections, and in distributing tracts & parts of the Scriptures. While here I have found several opportunities of addressing people in different parts of the village. The Hindoos generally have been attentive & respectful but the Mohammedans have been disposed to treat Christianity with lightness & ridicule. It is supposed to contain 2 or 300 houses and at some former period the population was evidently greater & more wealthy than it now is. The inhabitants are unusually intelligent, but complain much of their reduced circumstances & discouraging prospects.

*Pruwsura – Sungum. 14th. Arrived here last night and put up in a building erected for the accommodation of travellers. This building is nearly or quite 100 feet long and about 20 feet wide. It is open on one side and has neither divisions nor partitions. The erection of such buildings is regarded among the Hindoos as a work of merit. These buildings, though often exceedingly dirty and infested with vermin, yet in a country where there are no houses for entertainment and no man can show hospitality to those not of his own caste, are a great convenience to strangers & travellers. This village is situated at the junction of the *Pruwura with the *Gadavery. The G. is one of the rivers esteemed sacred by the Hindoos, and bathing in it, especially at particular places of which this is one, is believed to be meritorious. Many resort here for this purpose. The village probably contains 150 or 200 families of which a considerable part are of the brahminical caste. – I stopped here a few hours nearly a year ago and on my arrival yesterday I was at once recognized by several persons with whom I conversed when here before. Have had much conversation, to-day on the truths of the Gospel with people belonging to the village who called on me and with travellers who put up in the same house with myself. I have also addressed many people at different places in the village & on the banks of the river. I have here distributed many tracts & parts of the Scriptures. The proportion of people who can read is unusually large. A few

* Pruwarsan Sungum * Pruwura * Gudavery

Brahmins who live here have the reputation of being very learned. One of them has a school for learning the Sungskrit language. It is at present attended by about 15 or 20 boys.

Tokay 16th. This village is situated on a point of land terminated by the confluence of the Pouneura and the Godavery. The village is of small extent but very compactly built. The houses are generally spacious, including an open court. The basement-story is commonly of stone and the others are of brick. It has a high reputation as a sacred place and many come here, often from a great distance, to perform this ablutions & other religious rites. The temple of Vishnoo is a work of great labor & expense. The annual festival is held in the month of March and the concourse of people for several days then amounts to many thousands. Previous to the overthrow of the Mahratta government these festivals were attended by native princes and others connected with the court, who often expended on such occasions large sums of money in charitable gifts & works. For this accommodation at such times they erected palaces. They also expended much for the accommodation & convenience of pilgrims, — all such works being regarded as highly meritorious. Since the fall of the Mahratta government few persons of rank have attended the festivals, and the palaces erected for the great, as well as the meaner houses erected for the common people on such occasions, are now going to decay. The general appearance of the village now ~~is little indicates rapid declining~~ indicates rapid decline. — Since my arrival here (yesterday about noon) I have been almost constantly engaged in addressing people or conversing with them on the principal truths of religion, at my resting-place

+ Tokay

at the temple and wherever I found them unoccupied
disposed to listen or to converse. Some have made their o
jections to Christianity, some have argued zealously for id
atry, some have manifested indifference and some have sm
& reviled; but generally I have met with more civility and
heard with more attention than I expected. One man, a learned brah
wishing for an interview sent me an invitation to come to his hou
at the time appointed I went & was received very courteously. I foun
him to be a young man, apparently about 30 years old. Several of his
relations & friends were present. After gratifying his curiosity by reply
to questions of various kinds I embraced an opportunity of stating the origin a
nature of Christianity. When I had finished he said, "do y
really believe that the people of this country will renounce the
religion & embrace Christianity?" I replied that such is my fully
lief, as it is the only system of religion of divine origin, and the
declarations of God in respect to its universal extension are pl
and numerous. After some further conversation in which se
al who were present took a part, I took leave & returned to my
ings. I then selected such of my tracts & parts of the Scriptur
as I thought most suitable for him and sent them by the hands
of one of his servants who accompanied me. The brahmen I visited is
descended from an ancient & honorable family, which formerly ou
in Poona. He has an annuity from the government and an ap
private fortune. He lives a quiet & retired life, devoting most of
time to
reading of the Hindoo sacred books and to the performance of the
religious rites they enjoin. — Devotees are numerous here. Some of
these make higher pretensions to sanctity than any I have before seen.
happily known for this pretension, they exhibit the same traits of
acter which religious mendicants generally in this country possess.

+ Kaygaum. 17th. This village is situated about a mile below Tokay on the opposite bank of the Godavery. I found it to be less than I expected. It contains about 100 or 125 houses. I addressed the people in different places as I found them disposed to listen and I furnished those who could read with tracts. — In this village is a temple, dedicated to Ramg, which is of very superior workmanship. Unable to conceive how stones of so large size & weight could be raised so high as some such are placed in this edifice, I inquired of an aged man if he knew by what means it was done. He replied that he remembered well when the temple was erected; — that as fast as the walls were raised, the inclosed space was filled with earth & stones, and that an embankment of the same materials was raised around the walls, which was extended, gradually diminishing, in one direction to a distance 3 or 4 times as great as the height of the walls, thus forming a sloping way on which the stones used in building were drawn up on cars. The cars used in such work are generally low. The wheels are a solid mass of wood, not unfrequently of stone, 2 or 3 feet in diameter, and 6 or 8 inches in thickness. The cars were drawn by men, 2 or 300 being often required for a single stone. As the building advanced, the embanking was increased and when the structure was completed, nothing but the top of it was visible. The earth & stones were then removed and instead of the mound, appeared the temple. This is probably the manner in which those ancient structures, still remaining in some parts of India, containing stones of great size & weight elevated far above the ground, were raised, and which the present generation, from ignorance of the manner by which they were thus erected, ascribe to the gods. — This temple was erected about 50 years ago by a rich merchant who lived at Cujeir. Having no son and desirous

+ Kaygaum

of an heir to inherit his estate, he made a vow, (a practice very common among the Hindoos) and not long afterwards he was born. Agreeably with the vow he had made, he began to b this temple. Two or three years after this, his son died. The fini the edifice as it now is, but several appurtenances which ma important part of the original design have never been ad

~~Five were begun.~~ 19th. Returned to this place yesterday, having left that part of my baggage here which was not required my visit to the adjacent villages. The number of people now ping in this place is unusually large. They are princip class of people called* Lostees who pretend to skill in th tu~~res~~. They have collected to investigate, & if possible to dispatch & quarrels which have agitated the whole caste for several years past. The number collected is supposed to be nearly 200 and some of them have come from villages 70 & 80 miles distant. The causes of this ~~fixing~~ coming here to investigate & their difficulties were the following, — viz — They had, several times in different places attempted to d this but without success; they therefore fixed on this spot because it road place; — The quarrels ~~had~~ were of long standing, ficult to be determined and they hoped that, by bathing Godavery, their minds would be enlightened to perceive more clearly what is right & wrong, and they would then come decision; — They believed that if those, who were requir give their evidence on the subjects in dispute, should swear by the Godavery and give their testimony on its banks, they would have more fear of telling what is false; — And they believe

* Lostees

as the quarrels had been of long continuance and much sin had been committed, that all who had been engaged in it would have an opportunity by bathing herein the Godavery, to remove the guilt they had incurred. — The course they intended to pursue was, to ascertain who were guilty and what punishment they deserved to suffer, — the punishment to consist of a penance & a fine. If the persons, determined to be guilty, should refuse to comply with their sentence, they were to be publicly excommunicated and thenceforth to be regarded by all, as outcasts. If they complied with their sentence, the fine was to be paid immediately; — a part of it to be given to the brahmens, and the rest to be expended in procuring a dinner for the whole caste. While the dinner was being prepared, all were to bathe in the Godavery and thus wash away the guilt which they might have incurred in the quarrels. All persons belonging to the caste were then to eat together as a pledge of friendship. Dinner was to close by passing round a quantity of sugar, of which each person would take & eat a little as a promise that he would no more indulge in unkind feelings, or use bitter & harsh language towards any one, nor concerning any one, on account of the quarrels now professedly settled, and that for future he would cherish only feelings of love & kindness to all. — I had much conversation with different individuals belonging to this caste. They were shrewd & cunning persons, well versed in arts & tricks which are fitted to deceive & impose on an ignorant & superstitious people like the Hindoos. Not one of them was able to read. After disputing & debating for 2 or 3 days, the quarrel which had so long divided & agitated was settled, the offenders punished, and all departed for their respective villages promising thenceforth to live in peace & friendship. — This village is 45 miles N. E. from Ahmedanggur

+Singara 21 Stopped on my way here for a short time in a small village called +Mandegunhar. Found several persons assembled under a tree in the village, conversing on their present distress & gloomy prospects. Though a month later than usual, the rains have not yet commenced. The price of grain has risen much and greater scarcity is anticipated. One man said that he worshipped the clouds and repeated the names of the gods every day but all appeared to be in vain. I told them that the sin of mankind in forgetting the true, in neglecting to worship him and worshipping idols and things that are not gods, was the procuring cause of the various kinds of distress they suffered. I exhorted them no longer to worship ~~to worship~~ the clouds, or trust in their idols but to worship & serve the living & true God.

22- Sabbath- Soon after arriving here yesterday I had a long conversation with an aged brahmin on the way in which sinners can worship God acceptably and obtain the forgiveness of sin. He had in some way acquired some knowledge of Christianity and his feelings were strongly opposed it. This man I afterwards found was the guroo (religious teacher) of nearly or quite all the village. He exerted himself to prevent people from receiving books, and from listening to any thing addressed to them on religious subjects. His influence appeared to be great and I had but few opportunities of addressing people during the day. With individuals in different places I had conversations and a few took tracts.

× Singwa + Mandegunhar

*Chass August 7th. Arrived here just after the sun had set and put up in one part of a temple of *Hurnoorman. In the course of the evening many persons came in and performed their usual worship. As most of them commenced some of their idolatrous rites immediately on entering the temple and went out as soon as they had finished, I had but little opportunity for conversation with them. About 8 o'clock several men came in, bringing a drum & other musical instruments of music with them. While one of them was preparing the lamps which ~~hang~~ around the idol, I engaged in conversation with the others and mentioned the commands of God forbidding all idolatrous worship, and also my own views & feelings when I saw people engaged in it. They replied, "if God has given such commands to the inhabitants of any country then they should obey his commands and worship in the manner he has directed. But our ancestors were commanded to worship in this way, and we believe it is right for us to do so." As soon as the lamps were lighted, they proceeded to the idol, and each person having prostrated himself before, and walked several times around it they arranged themselves in a row in front and began to sing short verses

* Chass * Hurnoorman

consisting principally of the names & titles of the god. This kind of worship was continued, with short intervals for considerable time. To see men who are intelligent & sensible on all subjects connected with their temporal interests, worshipping a hideous & disgusting image of monkey and bowing as often as they repeated the name of the imaginary being it was designed to represent was a painful & shocking sight. When they had finished their singing, or chanting, each of them again approached the idol and prostrated himself before it. Observing that they had got through and were preparing to leave the temple, I told them, that it was my custom every evening to read some part of the word of God and to worship Him who is a Spirit and who is the Creator & Preserver of all things, and that I should feel happy in seeing them stop & unite with me. After a few words of conversation among themselves they concluded not to stop, — one saying that he had some unfinished work to do, another that his family were waiting for him another that it was already late &c. A few persons however were around the temple came in and six or seven natives were present at my evening-worship.

8th. Early this morning I walked through the village but found no person at leisure for conversation

On my return, observing several persons, whom I had previously seen transacting some business, sitting apparently unoccupied, I went up and engaged in conversation with one of them. The attention of all present was at once directed to what was said. Our conversation soon turned on religious subjects and as is usual in such circumstances it was assumed on their part by two or three persons who regarded themselves as most capable of carrying it on. One of these was the *Kowlkurnee, or village-register, and another was a revenue-officer here for a few days on some business of the government. They argued that the different systems of religion in this country are equally of divine origin, that it is wrong for any person to renounce the religion which his ancestors practised, and that if men are moral in conduct and sincere in their worship, it is of no importance in what way or to what object it is performed since God being gracious & omnipresent will accept them. After conversing for some time on these subjects & others connected with them, I observed that some persons were becoming impatient, and being informed that my breakfast was ready I took leave, saying that I should stop in the village throughout the day and hoped to see them again.

About 10 o'clock this forenoon a company of 10 or 12 persons called at my lodging-place. One of these was a

*Kowlkurnee

+Churreedass, one of a class of people whose principal employment is to celebrate the exploits of the gods & ancient heroes as described in the Hindoo sacred books. These persons travel about the country performing Kuthas wherever they can find sufficient patronage. In these +Kuthas the Churreedass is himself the principal actor. He describes, with much exaggeration and in highly figurative language, the exploits of some one of the Hindoo fabled gods or heroes. He is generally assisted by 3 or 4 individuals who sometimes personify characters which are introduced, and sometimes give relief to him and variety to the performance by singing songs or playing on instruments at intervals. These Kuthas are always performed in the evening and are often continued for several nights in succession. They constitute a favorite amusement of the Hindoos, and, being of a religious character and founded on their sacred books they exert much influence on the opinions & character of the people. — This person, the Churreedass, who called on me was a shrewd & sensible man. He made many inquiries about Christianity and urged some of the common objections — though with more than common ingenuity, — in defence of idolatry & other parts of the Hindoo religion. Having satisfied his curiosity, or perhaps being dissatisfied with something which ~~something~~ had been said, he quote

× Churreedass +Kuthas (Kuthas)

up suddenly and was preparing to go out. Observing this I expressed a hope that he would examine the nature & claims of Christianity, adding that if he wished to do so I would furnish him with any books I might have by me to assist him in his inquiry. But he replied that he did not wish to know any thing more about it and went away. The rest of the company continued for some time and expressed a wish for tracts which were accordingly given to them. During the forenoon many persons came to the temple to worship but as they generally stopped no longer than while engaged in their idolatrous rites, I had but little opportunity for conversing with them. Among these persons I observed one man bringing in his little boy apparently not more than two years old in his arms. It was painful & affecting to see this man teaching his little child, who could hardly lisp "my father" the different parts of idol-worship. Thus early are the Hindoos initiated in the rites & practices of idolatry. In this village I have had favorable opportunities for communicating a knowledge of christianity by preaching conversation & distributing tracts & parts of the Scriptures.

*. *Hamburgaum. 9th. Arrived here last night and put up in a small house erected for the accommodation of native travellers. This morning I walked through most of the lanes & roads (if such they could be called) of the village but saw only a

* Hamburgaum

few persons and those were engaged in business. About 9 or 10 o'clock a few men having heard that I had books in the native language came in & requested some. I gave one or two tracts to each person, having first briefly explained the contents and exacted a promise that they should be read. Soon after these went out others called and the number soon increased to 15 or 20. In addressing these I gave an account of the origin of christianity, the character of Jesus Christ & his command to extend a knowledge of his religion throughout the world, how it had spread through many countries and what efforts were now being made to extend it. All listened with attention and when I had finished several inquiries were made which led to a more particular statement of some of the facts & doctrines of christianity. To several of these persons I gave copies of the "History of our Saviour" compiled from the gospels. May the Holy Spirit enlighten their minds to "behold him as the Lamb of God that taketh away the sin of the world." — A brahmin called saying that he had a school under his care and wanted some books for the ~~[illegible]~~ scholars. On my inquiring concerning the state of his school he expressed a wish that I would go & see it. I told him I would do so and mentioned the time I would come. I found 11 or 12 children present of whom 4 or 5 were good readers. The teacher has instructed in this village for many years and most of the people who are able to read, learned in his school.

Formerly his school consisted of 25 or 30 scholars and afforded him a comfortable support. The increasing poverty of many families prevents their sending their children, unless he will instruct them gratuitously. The amount of compensation he now receives is sometimes less than 2, and never more than 3 rupees per month, and as he has no prospect of its being increased he must soon discontinue the school. He earnestly requested that I would assume the support of the school and thus make it free to all who wished to send their children, or assist him to continue it as it now is. Several persons who were present confirmed the truth of his statement and concurred in his request.— I not unfrequently find schools in this state. Apparently a little pecuniary assistance may be the means of continuing them. But without such assistance they will soon be discontinued and the village will then be without any school,— probably for some years.

10th. While here I employed a brahman (as I have often done in other villages) to read with me some passages in the Scriptures and in tracts to see how he understood them. To express the truths of Christianity in the language of a heathen people, whose religious words & phrases are suited to their system of error & superstition, is one of the greatest difficulties connected with the missionary-work. Words, phrases & pages, whose meaning

appears obvious & plain to those who know the truth of Christianity, are not unfrequently obscure and sometimes convey a meaning different from the one intended, to a person unacquainted with the subject. The Brahmin I employed, though not learned, was an intelligent & sensible man, and I was glad to find that the passages & phrases we read together were so readily understood by him, and as he thought, would be by people generally. This man accompanied me when I went to different parts of the village to converse with those whom I might find at leisure and to preach to those who would listen. He said I may perhaps persuade some of the lower castes to abandon their religion and believe in Christianity, but I must not expect that any Brahmin would do so. — As I was putting up my things to leave H. an aged Brahmin came & sat down near me. Observing that he had several small brass vessels of unusual appearance in his hand I inquired of a person who was standing near me, what their use could be. He said the Brahmin had been using them in performing rites to procure rain. I turned to the aged Brahmin and asked him if it was true. He said yes. I asked where he had performed them. He said in the temple, pointing towards it. On further inquiry I found he had spent three hours in performing rites

overs, upon, & around the idol, and that this had been his daily practice for some time past. Though just leaving I stopped for a short time to expostulate with him and address all who were present on the folly & wickedness of such services & practices. — No rain has fallen for several weeks past and crops of all kinds are suffering much for want of it.

*Ranjengaum 11th. Arrived here last night and put up in a bungalow erected for the accommodation of travellers. To day I took possession of the most convenient unoccupied place I could find in the village and passed most of the time in conversing with those who called and in furnishing them with tracts and copies of the Gospels. Late in the afternoon a man with an invitation from an assembly of brahmans then met together in another part of the village to come & see them. On arriving at the place I found 20 or 30 persons assembled in a large house belonging to the government. We had just commenced conversation when a messenger came bringing me an invitation from Nana Sahib to call & see him. Perceiving that all present wished me to accept the invitation and being told that his house was near and that he was waiting to receive me I immediately went. Most, if not all the assembly followed me. I found Nana Sahib who had lost his sight by the small pox, sitting on cushions and

*Ranjengaum

surrounded with seapoys & brahmuns, which with those who followed me amounted to 60 or 70 persons. After a few common inquiries had been made, an aged brahmun inquired why I distributed books and what their character was. I told him, the books I had described the character & manner of worshipping the true God, and the way in which we can secure his favor, and that I distributed these books that people might be informed on such important subjects. I then made a brief statement of the origin & nature of Christianity and the reason why all who truly follow it are anxious that a knowledge of it should be extended. Some who were present made further inquiries in respect to Christianity ~~others~~ some made objections to what had been said and others urged some arguments in defence of Hindooism, all which I endeavored to reply as the object in view and the occasion required. Having continued the conversation as long as in the existing circumstances it appeared to be expedient, I took leave and as the sun had already set I returned to the bungalow.

12th. This morning I selected several tracts and the ~~of the~~ ~~great~~ History of our Saviour compiled from the Gospels, and sent with my compliments to Nana Sahib, saying that the books would give him a more particular account of the Christian religion than I was able to do in our conversation la

night. The person here called Nana Sahib I found on inquiry is the son of a native of high rank now in the north part of India to whom this village with some others near it have been assigned by the government in consideration of his services. The son is now the nominal ruler of these villages. Being blind he is of course unable to read, but I am informed he is very fond of hearing books read and keeps a brahmen in his employment for this purpose. So the books I sent to him are likely to be read. To-day I have distributed many tracts & parts of the Scriptures and had much conversation on the truths of Christianity in different places. Among those who applied for tracts I was surprised to see several children of a very low & despised caste. One of them was a girl, perhaps 9 or 10 years old. In my inquiring where they had learned to read, they said that one of this caste who could read was accustomed to teach the children who would come to him. I gave these children some tracts, and on going to the place where they live (for they are not permitted to live in the village) I found the account they had given to be true. I saw the man they spoke of. I expressed my approbation of what he had done and gave to him & to the children which I then found were small books to assist & encourage him & them.

× Akovlnair

~~Akovlnair~~ 13th. Arrived here last night. As the people were generally engaged in their ordinary occupations I found but few at leisure for conversation or disposed to listen to any thing addressed to them on religious subjects. — To-day I have found people unoccupied in several places and have addressed in all perhaps 75 or 100 persons. I have spent most of the forenoon in this way and have distributed many tracts & parts of the Scripture among those who applied for tracts was a school-teacher (the only one in the village) who brought ~~him~~ nearly or quite all his scholars with him. I furnished him & them with a considerable number of tracts on the assurance that they should be used as class books for reading in the school.

Akovedruggue 15th. An occurrence lately took place here which shows in a very striking manner the folly & superstition of the people. — The rains (excepting a few showers which fell unusually early) commenced very late this year. For some time past much anxiety has been felt lest there should be an entire failure in the crops of grain. The common people have been making offerings to the gods, to the winds, & to the clouds, and some of the Brahmins have spent a part of every day in performing the ceremonies prescribed in their sacred books

× Akovlnair

to procure rain. The price of all kinds of grain rose to nearly double what it was a few months ago. This was severely felt by the poorer classes of people while the future was contemplated with the most intense anxiety. But the price of grain and the prospect of ~~approaching~~ increasing scarcity was regarded with very different feelings by another class of the native community. This class are dealers in grain, and they have large quantities the produce of past years, in store. They generally belong to the Jaina religious sect, between whom and the brahmins, as well as all who follow the system of the latter, a deep-rooted & hostile prejudice exists. The grain-dealers have been anxious for a season of scarcity that they might dispose of their stock and at a high price. With this view they hired their priests who profess to command magic to perform rites & ceremonies to prevent the fall of rain. Whether the Jaina priests have any confidence in the pretended magical ceremonies they perform, is uncertain. But the native population generally, perhaps we may say universally, whether agreeing with the Jaina priests in their religious opinions or opposed to them, believe that they do possess this power and that they have been busily employed for some time past in exercising it. The present drought & scarcity has been ascribed to their influence and much indignation has been manifested against them. — Two days ago some encouraging indications of rain were observed. Their appearance excited much joy, ~~but~~ ~~[illegible]~~ unmixed with fear

* Jaina

lest the gaina priests should interpose by their magic and prevent what was so much desired & nee
At that time several native men happening to go o
to the river, a little west from the town unexpectedly
covered one of the gaina priests on the bank busily
gaged in performing his magical rites. He had
several sticks into the ground and in a state of perf
nudity was walking around them, muttering to th
clouds & to the winds and throwing ~~[illegible]~~ han
of grain & water in different directions, sometimes in
the air and sometimes to the earth. To see him thus
gaged and at such a time too, excited feelings of indigna
not easily restrained, — the poor priest was immediat
seized & forcibly brought into the town where a great
collecting, he was treated with much abuse & violence.
some delay & consultation in respect to what further to
with him, he was conducted, surrounded & followed by 20
300 people treating him with every indignity & insult
they dared to inflict or to show, to the magistrate and
accused of having caused by his magic the present dro
& scarcity and of using the same means to produce yet gr
distress. The magistrate took charge of the poor priest who
in custody for a short time to secure him from the violence of
and preserve the public peace, and then was set at liberty. —
This occurred under a native government he would have
severely punished, perhaps have been put to death. In some
of India, as I am assured by persons who were eye-witnesses, s
punishments have been inflicted. — Surely "darkness covers
part of the earth and gross darkness the people. Who in view of
wretched state will not pray that the Sun of righteousness may arise and
darkness be dispelled.

Rev. S. O. Allen's
Journal

Rec'd May. 2, 1836

~~Marked~~ —
for the Herald
Copied.

6

My dear Mr. Anderson,

The following sheets contain the journal of a tour made in the course of August & Sept. last into the country southwards of Ahmednuggur. No inconsiderable part of the tour was made in the dominions of the Nizam of Hyderabad. The journal (written as I saw and it) for the sake will stand for itself. It has been read & approved by the Brethren & you are at liberty to use it as you see fit. Should any part of it be printed I am anxious that ~~that~~ the section contained on the 17-18 page and what is contained on the last page as remarks on the tour should be printed. These sections are necessary to prevent wrong impressions respecting the manner in the Gospel is regarded by the natives. Hoping to hear in time that this journal has reached you safely,—as most of my past journals have,—I am as ever

Yours affectionately S. V. Allen

Ahmednuggur Oct 7th 1885.

Takalea. August 31st. Arrived here a little past noon. Found the people too busy at play, or at work, for some hours to attend to any religious subject. Late in the afternoon having finished their amusement, or labor, they were more at leisure, and I addressed considerable number in two or three places. During the early part of the evening my lodging-place was quite crowded. One man who called, is blind, having become so in his infancy. Though not of the brahmanical caste, I have ~~this~~ seen but few natives so well acquainted with the Hindoo system of religion, and so intelligent on general subjects. He belongs to this village and appears to be much respected. To one man, who appeared to be his intimate friend, I gave two tracts which I thought most suitable and which the latter promised to read for him. I gave tracts, or some parts of the Scriptures, to those who could read. Some of them urged in defence of worshipping their idols that they had been instructed in that way and know not how to worship a spiritual & invisible being. After showing that God, though invisible, had not left himself without witness of his existence & goodness even to those who like themselves had not any written revelation of his will, I remarked that it is my custom to read some part of the word of God and to worship him every evening, and I should be glad to see any of them ~~forenoon~~. They ought then see how we worship~~ped~~ him who is spiritual & invisible.

About 20 persons were present at my evening worship & listened attentively while I read & expounded 1 Tim. 2 chap. 5 & 6 verses, "For there is one God and one Mediator &c." I afterwards prayed with them & for them.

*Chitsoondee, Sept. 1st. Found favorable opportunities for conversation with the people here on religious subjects. In two or three instances I addressed 20 or 25 persons together. They generally listened with attention and made little reply to what was said. The Patell & several others appeared very anxious to have a school established in the village. There has been none for some time past, nor is there any prospect of one, unless it can be a free school. The village is supposed to contain more than 200 houses, but most of the people are evidently very poor. At my evening worship 25 persons were present. Several of them were brahmans.— Shared my lodging place, (which was a small house erected for the accommodation of native travellers,) with two Mohammedan mendicants. One of them said he had just returned from a pilgrimage to Mecca, and the other said that he was now on his way there. But the former was as ignorant of Mecca as the latter. The one, as was evident from his ignorance had never been out of India, and the other probably never expected to be. A pilgrimage to Mecca is regarded among Mohammedans as a work of great merit, and it is believed to be meritorious to assist those who are their way, either going or returning. This opinion, after, induces the Mohammedans

+ Chitsoondee

mendicants to assume one or the other of these characters, according to the direction in which they may be travelling, or as they think in existing circumstances will procure for them the most favor.

+Thursda 3rd. Arrived here yesterday late in the afternoon. As most of the people I saw were engaged in performing some religious ceremonies connected with the late holidays, I had but little opportunity for preached or conversation. I gave notice to several who lived near my lodging-place that I should read the Word of God and worship Him who is invisible & spiritual in the evening. At the time appointed I had the satisfaction of seeing 25 persons, (all men) present. This morning observing a man sitting apparently at leisure near a temple dedicated to Rama, I went up & engaged in conversation with him. A considerable number of people, principally brahmans soon gathered around. After a few inquiries & remarks about the temple, our conversation turned on the manner & spirit with which God should be worshipped, and the way in which his favor can be obtained. Several brahmans took part in this discussion which was continued for some time. From the temple I returned to my lodging-place to breakfast. Soon after this ~~was over~~ several persons came in and these were soon followed by others, so that for nearly two hours the number ~~present~~ was 20 or 25. But few objections were made to my statements of the principal truths of the Gospel and no person declined receiving any tract or portion of the Scriptures from my

+Thursda

aversion to their contents, which were always freely stated and their importance inculcated. Among those who called was the teacher of a school who requested some books for the use of his scholars. On hearing his request I proposed to visit the school and furnish the scholars with books myself, and mentioned the time when I would do it. On going to the place I found not only the teacher & his scholars, but most of their parents who had assembled to see what I should say & do in the school. I examined the scholars in their studies and furnished them with books so that they could be formed into classes, a thing little understood in native schools. The manner of instructing in this country is very imperfect and the means of learning are scanty, the children having no books but native manuscripts, which are generally few in number and contain neither instructive nor information. The men who were present manifested much interest in the course of instruction I recommended to be pursued. They often remarked that in this way the children would learn very fast. On coming out of this school I was requested to go & see another in a distant part of the village. The teacher I found to be an aged brahmen and his school though small was yet for a native school in a good state. I heard his scholars read & furnished them with books. — I have had many favorable opportunities of addressing people here on the great truths of the Gospel and have distributed many tracts & parts of the Scriptures.

† Ashtee 5th. Arrived here yesterday in the afternoon. It was market-day, (every Thursday is such here) and the place was full of bustle, many people having assembled from the adjacent villages on business. All the lodging places in the village being occupied I put up in a mosque situated outside, and no longer used for the purpose originally intended. Soon after I stopped two young brahmans from Devass, a large village about 60 miles from A. where I spent two or three days some months ago, being here on a visit to their friends, called on me. On their return into the village they informed their friends of the ~~[illegible]~~ business on which I had come. It was not long before 15 or 20 persons came in. After some conversation I gave books to a few of them, but as it was growing dark I told the others to come again in the morning. These persons remembered what was said and came at an early hour. Till about ten o'clock I was engaged most of the time in conversing with those who called, or addressing ~~them~~ them on the principal truths of the Gospel, and in furnishing them with the Scriptures & tracts. At ten o'clock, at the request of a brahman who has for some time past instructed a school in the village, I went to see it. The school contains about 50 boys. I was much pleased with the teacher & scholars, and at their urgent request furnished them with books for reading in school. Near the school house I had an opportunity of addressing a large collection of people on some of the most important doctrines of christianity. I gave away all the tracts I had with me, and a crowd of people whom

× Ashtee

I could not supply followed me to my lodging-place, some of these continued for an hour or more. Since my arrival here I have distributed (as near as I can judge) nearly 30 tracts & parts of the Scriptures, and I have addressed a much larger number of people on the great truths of salvation. The village is supposed to contain 4 or 500 houses. It belongs to the Nizam of Hydrabad.

*Jamkeyr 6th. The man who had charge of my baggage arrived here a short time before me. I had told him to search for the most convenient lodging-place in the village. Having found a small unoccupied place near the centre of the village contiguous to a temple of Vittoba, where he was informed travellers lodged, he began to put my boxes of books and other things into it. But he was soon interrupted by a byragee professedly connected with the temple who in a peremptory manner forbade his doing so, and ordered him to go to some other place. On arriving at the spot I found a great concourse of people collected and the byragee exclaiming vehemently against the sahibs stopping there, telling the people that the place would be polluted, that the god would immediately depart and would show his displeasure in judgments upon them. I requested the byragee to stop his clamor as there was no reason to fear the place, if truly sacred, would be profaned by my stopping in it. On inquiring I found that the place was prepared for the accommodation of travellers of all classes and that, the byragee excepted, no person had any objection to my occupying it. This byragee I afterwards learned was in no way connected with the temple. Indeed, he was a stranger

~~*Ja~~ *Jamkeyr.

in the village being, like most of his class, a travelling mendicant, who arrived only a few days before. Conduct similar to the above I have several times seen in devotees. It originates in a churlish disposition, in hatred to Europeans, in pretended zeal for this superstition, ~~and with~~ and in a wish to try their powers, of which when successful they are very fond of boasting. — I was much annoyed in the evening with the jargon of voices & music of people worshipping in the temple of Vittoba. When this was over I invited all who were near to attend my evening worship. Several persons came.

The clamor of the bycragee caused my arrival here as well as the object of my coming to be generally known throughout the village, and to-day my lodging-place has been crowded much of the time with people who have called. Among these were several persons who informed me that they had heard me preach at different places in Ahmednuggur, when they were there on business. So many called that I had occasion to go into the streets or public places to find hearers. About 11 o'clock the heat & confined air of my lodging-place became so uncomfortable that I was compelled to walk outside of the village to obtain a more free circulation. While ~~sitting under a tree~~ there I addressed 30 or 40 persons who collected around me. A young brahmun of some learning & great fluency in speaking was zealous in defending this system of doctrines & manner of worship. — In this village is a native magistrate and a native collector of the revenue. Connected with them as assistants, clerks &c. are 25 or 30 persons. Most, if not all of these called on me and requested tracts & copies of the Scriptures. — When I was preparing to leave the village, one of the clerks in the native court earnestly said that they had all been hoping that I should stop

here over the sabbath, as they should then be at leisure to hear a more particular account of christianity than their engagement in business allowed them to hear to day. Such an expression of feeling, apparently made in sincerity and by one who had never heard the Gospel preached in it. was unexpected and I felt a strong desire to remain. But I had made arrangements to spend the sabbath at another village, and my lodging-place though the best I could obtain was very uncomfortable, and should a storm come on (of which there were some indications) would be quite uninhabitable. So I told him to say to all that I could not remain, ~~but~~ nor was this necessary as they could learn, from the tracts & parts of the Scriptures I had given them and which they had promised to read, what doctrine Christianity contained and what duties it enjoined. Leaving J. at 3 o'clock P. M. I went to Rajoowy a village 5 miles distant, and stopped in a temple of Hunoomun. A few minutes after I arrived the rain began to fall & continued to do so till night. It is a small village containing 75 or 80 houses.

Rajoowy 7th. Sabbath. The rain which commenced yesterday continued to fall incessantly. As the people have not been able to pursue their usual labor, they have been at leisure to hear the Gospel, and I have spent most of the day in inculcating the worship of Jesus and in explaining & urging on their attention the way of salvation through Jesus Christ, in the temple of this principal village. During sermon the temple has been crowded with people and at other times has it been empty. There is no school in the village and only 7 or 8 persons who can read. — The roof of the temple being nearly flat and covered with earth beaten hard, (the usual manner of

Rajoowy

Hunoomun

building there) proved to be no security against a continued heavy rain. Finding it impossible to remain longer here and unable to procure any shelter in the village, I removed just before night to a more comfortable building of which I fortunately heard about half a mile distant. This building was originally a temple of the god, Karn, and an annual festival in honor of him is still held in it. The idol was removed some years ago to a small temple in the village, but at the festival it is brought back and set up in its former place to be worshipped. The festival is attended by many people from the neighboring villages.

+Thursday 7th. ~~Arrived~~ Here yesterday. Unable ~~to obtain~~ obtain any place for lodging in the village, I went to the fort where the native officer kindly offered me the use of a comfortable unoccupied building. The fort is about 80 rods south of the village. It is about 100 yards square with large bastions at the corners. The walls are very high and are surrounded with a ditch & other outworks. Yesterday was the weekly market-day and the village was full of noise & bustle. The people appeared to be in a state so unfavorable for listening to serious things that I did not think it expedient to address any of them publicly. So I conversed with a few individuals as I found opportunity. — This morning I found, on looking over my stock of tracts & the Scriptures that it would be quite insufficient for the remaining part of my tour, and so I immediately dispatched a man to Ahmednuggur (56 miles) for a fresh supply. As the route I designed to pursue had never been travelled, nor intersected, so far as I know, by any missionary, and is not likely to be again for some time, — perhaps for years, — to come, I felt it would be my duty to make a more liberal distribution than I commonly do in those places which have been visited

+ Thursday

visited

before, or are likely to be soon again visited for this reason, I started with a larger quantity than I ever took before on any tour. But I have found several villages to be more populous, and the proportion of people who can read to be greater, than I expected.

As my lodging-place appeared not to be well situated for intercourse with the people I made search for another place, and fortunately found a public building unoccupied near the centre of the village. To this building my chair, table & a box of books were carried, as I intended to pass most of the day there, or at some place near it, as indications might seem to render expedient. On arriving at the place I found several men there engaged in transacting some business. As soon as they had got through it, I engaged in conversation with them, and it was not long before the room was crowded, and the doors were thronged with people. I then addressed them on a few of the most important matters of christianity, stating also briefly the contents of the books I had, and with what views & feelings they should be examined. I then proposed to give one book, or more, to every person who could read, adding that I should record his receiving it, as a promise that he would read it. Agreeably with my usual custom I required every person who asked for a book, to read a sentence or more as evidence of his ability to read, and I then selected & gave what I thought to be most suitable for him. Applications were made faster than I could supply them. In this way I was occupied till the exertion I had made in speaking and the confined air of the place rendered it necessary for me to go out for a change. I then walked out of the village and sat down near one of the temples. While sitting there my feelings were deeply affected with a view of the

character of God as displayed by the beautiful scenery around, contrasted with the disgusting objects of Hindoo worship then before ~~me~~ me, and the ignorance & infatuation of those I saw engaged in worshipping them. I began to address several persons who were near me on the folly of worshipping such senseless, disgusting objects, and on the reasonableness & importance of loving & serving Him who is the Creator of all things, and the author of the beautiful scenery which then surrounded us, who ~~created~~ gave us existence and who preserves ~~&c~~ sustains us every moment we live. While addressing them 15 or 20 persons collected around, and when I had finished one of them replied, "What you say appears to be reasonable & right, but ~~this has been contradicted~~ this is the way prescribed in our sacred books which we have always been taught are true, which we believe to be of divine origin." — On returning to the building I before occupied in the village (and where my books were remained) I found a crowd of people waiting for me. I was there again engaged for considerable time in the same manner as before, till having distributed nearly all the books I had with me, and finding the place too uncomfortable to remain any longer, I said to those around that if any more persons wished for books they might come to my lodging-place to which I should now return. Here so many people came that I had no occasion to go into the village for an audience till the time arrived when I had made arrangements to leave. On examining my stock I find that I have given away to day nearly half the Tracts & Scriptures which I had on hand this morning, — and I should have given away many more than I have, ~~this~~ were I not expecting to meet them yet more in other villages before I can obtain a new supply from Ahmednuggur.

+ Patrowdi 10th. Arrived here about noon, and stopped in a building erected for the accommodation of travellers. ~~Another~~ or part of the building was occupied by an officer of government now here for a few days collecting the revenue. He was a brahmen, a very intelligent man in respect to this part of India. I obtained much information from him respecting many places of which I knew little before except the names. From him also I ascertained, more definitely than I had been able to do before, the limits within which the Mahratta language is generally understood & used. I had no opportunity during the afternoon of addressing people in any considerable numbers. I conversed with several persons and furnished those who applied with tracts. I gave notice that I should have worship in the evening and at the time appointed I had the satisfaction of seeing the house well filled with people who listened attentively while I read & expounded the Jesus more and prayed.

+ Bhowri 12th. This village is supposed to contain 5 or 600 houses. It belongs to the Nizam of Hydrabad, but it is immediatly subject to a subordinate prince. It was recently the scene of a severe conflict between two parties of his military followers ~~and those of another prince with whom he has some quarrels~~. The contending parties consisted of about 200 each and it is said that 25 men were killed. The place is now quiet but the inhabitants are not without apprehension that the conflict will be renewed. — The large military force now here made it difficult to obtain any place for lodging. After much trouble I succeeded in obtaining a shelter, though not a very comfortable one, as I passed the night in a ~~general~~ room with

+ Patrowdi + Bhowri

thirteen native men, & several of whom were Mohammedan mendicants. The disturbed state of the village, added to the inclemency of the weather and my unfavorable circumstances prevented my having so much intercourse with the inhabitants as I had anticipated. I conversed however with many individuals on the principal truths of religion and distributed 40 or 50 tracts & parts of the Scriptures.

+Barsee 18th. Arrived here yesterday in the forenoon. For ten days past, the rains have been very heavy, — more so the people say than they ever before saw. And as their mode of judging from the height to which the rivers have risen, appears to be correct, they are probably not mistaken in their opinion. Small streams have swollen to rivers, overflowing fields & gardens hitherto regarded as secure from injury of this kind. Much live stock has been destroyed. Many houses have fallen, burying their inhabitants in the ruins, so that from almost every village we hear reports of persons being killed. As there are neither bridges, nor roads in ~~this part~~ this part of the country, the swollen state of the streams and the soft & heavy nature of the soil, have made travelling extremely difficult, and some days quite impracticable. — I was too much exhausted yesterday to hold much intercourse with the people. Just before night I walked to a large temple I had observed near my lodging-place. On my way there I unexpectedly found a native man, a very respectable & intelligent person, with whom I became acquainted some years ago in Bombay, and who was frequently at my house. He accompanied me to the temple. Many people were there collected, some to worship and others to inquire for news. The bells, hanging in the vestibule of the temple, were constantly ringing to give notice to the god, that some one had come to worship, and the band of

+Barsee

musicians, belonging to the establishment & supported by the government, were engaged in their daily employment of praising the god with their harsh & discordant music. I was unable to do more than to address a few words to those around me on the folly & iniquity of substituting senseless images, or imaginary beings of notoriously immoral character as objects of worship, instead of the glorious Creator. My friend (the native man abovementioned) accompanied me back to my lodging-place, and remained for an hour or more. I was glad to find that he remembered very well the subjects of our conversation in Bombay, and that he had carefully read the tracts & books which I then gave to him. He expressed his belief that christianity is of divine origin, but that he readily admitted that many of the religious rites and generally acknowledged principles of the Hindoo religion are unreasonable & wrong, he could not think that the whole system is founded in delusion & error.

17th. Have not been sufficiently well to-day to go out much among the people. Many persons however have called; indeed I have scarcely been without company. In the forenoon the native magistrate called. Previous to his being appointed to the situation he now holds, he lived in Ahmedabad. He is a very intelligent & sensible man, and has acquired considerable knowledge of christianity. He was accompanied by 12 or 15 persons and remained for an hour or more. In the afternoon a man with whom I became acquainted in Ahmedabad called, bringing several of his friends with him. They are of the sect, called *Lingaits and worship none of the Hindoo gods, except †Sheeva. Their priests are called jungumes, and

† Sheeva * Lingaits

belong to their own caste. The Lingaits have no connexion with the brahmuns; — Indeed they appear to despise them and are, in return, despised by them. To Sheeva, or *Maha Dev (literally the Great God) as they call him, they ascribe the highest titles & attributes. On my objecting to his being a suitable object of worship and mentioning the prominent traits of his character and some of the actions ascribed to him in their books, one of them, who is a jungum, said, "it is not for us to impute sin to god, (meaning Sheeva) or to think that he ever did, or can do what is wrong. He is not under any law, and can do as he pleases." Our conversation having continued till near sunset, I remarked that I wished to walk out for exercise before evening. They asked me to go to their principal temple which was near. I did so and they accompanied me. In the innermost recess of the temple a jungum unseen was singing & playing on an instrument the praises of the god. Several persons were standing near the door and others sitting under the trees in the yard. I engaged in conversation with some of them, making some inquiries & remarks about the temple. The others, observing this, gathered around. I then began to describe the character & worship of God, and the way of salvation, as contained in the Scriptures. But few persons ~~continued~~ stopped till I had finished; the most of them disliking what was said soon went away. After replying to some objections & inquiries I returned to my lodging-place. — In the evening several brahmuns came in. The one who appeared disposed to lead in conversation was a very bigotted man. After remaining for a while, all but one

* Maha Dev

vant out. This man who before had appeared to feel under re-
straint now began to converse freely. He formerly lived at
Amedunggur and attended on christian instruction. He pro-
cured the Scriptures & many tracts which he has attentively re-
The truth seems evidently to have effected some conviction
on his mind. I asked him if he still continued to observe the religi-
rites & practices of the brahmins. He replied, "I still do so, bu
I find no peace of mind in any thing." I gave him the best
advice I could and selected for him those tracts which I thoug
to be most suitable for him. May the Holy Spirit guide him
to a knowledge of the truth and incline his heart cordially to
embrace it.

18th. To-day, to my great joy, the tracts & Scriptures, fro
which I sent to A. 9 days ago, arrived. I had previously b
obliged to refuse nearly all applications for books. But this
did with the promise of giving as soon as my expected sup-
ply should arrive. As soon as it was known that my tract
had arrived, my lodging-place was crowded with persons
ing for them, and I was engaged till dark in furnishing
different classes of persons with such tracts & parts of the Scr
tures as appeared most suitable, and in accompanying them
with such instruction as time & circumstances admitted. —
Barsee is supposed to contain 12000 houses. Th
are there five schools and in few places have I found so m
people who are good readers. The Lingaits are a numerous cla
of people. They are principally engaged in trade. In religion they
have the character of being very bigotted. B. is about 110 miles fro
Amedunggur in a southeast direction.

Parsinda 20th. The travelling from Barsee to this place has been heavy & fatiguing. The rivers are swollen with the late heavy rains and the ground is soft & miry. When fording a deep & rapid stream I was near being carried away with the current; when a native man kindly came to my assistance. — Saw a large wolf carefully watching a herd of deer. Some of these were quietly feeding and others were gambolling unconscious that any enemy was near. Wolves are numerous & very destructive in this part of India. They prey chiefly on sheep, goats & deer. A flock of sheep, or herd of goats is never seen without one or more persons to protect them. To assist them in this work, the shepherds keep several large dogs attached to each flock, which are taught to regard the wolf as their common enemy, and to unite instantly in pursuing him when is seen near their charge. But neither the watchful care of the shepherds, nor the aid of their faithful dogs, prevent this insidious enemy from occasionally securing some of their flock for his prey. The speed of the deer, when timely aware of the approach of their enemy, secures them from injury. The only hope of the wolf is, when he can come upon them by surprise. For this purpose he conceals himself among the bushes near their paths & watering-places. He follows them at a distance through the day and unseen, carefully observes the place where they stop to pass the night. Then under cover of the darkness he cautiously approaches the herd and endeavours to seize the one which is apparently most exposed. With all his wiles, however, he has little chance of success, as the natives who know the habits of the deer, say that the whole herd never sleep at once, — a part of them remaining constantly on their feet, watching every sign of danger, or approach of any enemy.

Parsinda is situated on an extensive plain about a mile

east of the river Seena. It once ranked among the cities of the Deckan, and its name often occurs in the history of India. It is the opinion of intelligent natives who live here that the number of houses now occupied is about 1200. An ~~unusually~~ unusually large proportion of the population are Mohammedans. The fort, though not large in extent, is regarded as very strong. It is ~~at present~~ garrisoned by about 200 seapoys. The fort with the village & several others around it, belong to the Prince of Hydrabad. Soon after my arrival, the Deshmookh, an hereditary officer, of the brahminical caste, hearing that a sahib (a title given to all Europeans in this part of India) had arrived, called on me. He was accompanied by a crowd of attendants, — brahmins & seapoys. After some conversation from which he ascertained, who I was, and my object in travelling, he said, "If you have any books which contain nothing in them concerning Jesus Christ or the Christian religion, I should like one of each kind." I told him that I had no books with me of the kind he inquired for; all the books I had were concerning Jesus Christ & Christianity, and that I gave one or more of them to all who wished to examine them. He replied, "I do not wish for any such books; I know enough of those subjects now." No one of the persons with him took any tract, fearing probably his displeasure. Among those persons however who sometime afterwards applied for books, I recognized two or three individuals who previously accompanied him. The inhabitants generally here have shown less disposition to listen to the Gospel, or to consider it seriously when addressed to them, than in any other place I have seen on this tour.

Sonaree. 22. In this village is a large temple of Bhooveba. It is a place of annual pilgrimage at which time it is said many thousand people assemble. No missionary, I believe, has ever been at this village. But I found several natives who in other places had acquired some knowledge of Christianity. In the afternoon 30 or 40 persons assembled at my lodging-place where I gave an account of the origin & nature of the Christian religion and inculcated the obligations of all who might hear it, to receive it. When I had finished two or three [illegible]

brahmans also had acquired some knowledge of Christianity in other places made some objections & inquiries, and argued zealously for their own opinions & mode of worship. Just before night I went to the temple. The brahmans connected with it, (15 or 20 in number) were assembled in the vestibule listening to a tract which I had given to one of them, and which he was reading. After a few remarks & inquiries about the temple, I stated at some length the character of the true God, the worship which he requires of his intelligent creatures, and the way in which sinfulness sinners can obtain his pardoning mercy and become prepared for his heavenly kingdom. This village is small, containing 75 or 80 houses. I have distributed here 40 or 50 tracts & parts of the Scriptures.

*Lucknow 23. Went early this forenoon to the village of Jandolwadee but most of the men had gone into the fields to their labor. The men, remaining in the village principally brahmans & shop-keepers, assembled and I addressed them on the principals & truths of the Gospel. As the subject of Christianity was quite new, little reply was made. Most of these persons (25 or 30 in number) expressed a wish to receive books and were accordingly furnished ~~[illegible]~~ with them — This evening I spent in a temple at Sheeva, apparently the principal one in the village. As the place was a public one, many assembled out of curiosity and others came to worship, so that I was not without company from my arrival till late in the evening. Few if any had ever before heard the impropriety of their worship, or the truth of their religion called in question. They were generally attentive to what was said. But few in this village can read.

× Lucknow (Lawrulla)

Ahmednuggur. Oct 1st. I have been mercifully protected & preserved through my tour and, return ed safely to this place which I regard as my home. On no tour before did I ever distribute so many tracts & parts of the Scriptures, or preach the Gospel to so many people. This is principally to be attributed to the curiosity & excitement occasion ed by the first visit of a missionary. to desire to hear what he will say and to see what his books contain and not any dissatisfaction with their own religion, are the motives which induce people to listen to our addresses and to apply to them for tracts & the Scriptures as soon as these feelings of curiosity are gratified, indifference & apathy generally succeeds. And when the claims of Christianity are urged on those who are in this state of mind, they excite opposition & enmity, and are sometimes met with ridicule, scoffing, & blasphemy. Affecting instances of this kind are well known, to every missionary who has had much intercourse with the Hindoos or Mohammedans of India.

Rev. D. O. Allen's
Journal

Rec'd May 2, 1836

Marked

for the Herald

Journal of a tour in Nov. & Dec. of 1835

By S. O. Allen

Nov. 30th. Tannah.— Arrived here on the 28th. and was disappointed in finding the house in which I intended to stop preoccupied by travellers. I have been too unwell since my arrival here to have much intercourse with the people. I have only been able to converse with a few individuals, and to distribute some tracts & portions of the Scriptures.— Tannah is the principal village on the island of Salsette. It is supposed to contain 15 or 18,000 inhabitants, and, for a village in India, is rather a pleasant place. It is the principal civil station of the Konkun and ten or twelve English families generally live here. It has a fort and a small military force. There is also an English church which is supplied a part of the time by one of the Bombay chaplains. It was occupied as a missionary station for more than 6 years by Mr. Nichols of our mission. The people often mention his name and they have not wholly forgotten the instructions they received from him. Mr. N. died in 1824, and since his death, with the exception of a short time when one of the church missionaries lived here, the place has been unoccupied. It possesses however some important advantages for missionary labor. It has a large population of its own, and it is the principal town on the island which is supposed to contain 70,000 inhabitants. Its situation furnishes an easy water-communication with the large villages of Bassein, Bhewndy, & Kallian, in which mission-schools were formerly established & for some years supported. These advantages, considered in connexion with the fact that it was formerly

[1] Tannah [2] Salsette [3] Konkun [4] Bassein [5] Bhewndy [6] Kallian

a missionary station and that much missionary labor & expense have been bestowed on the people here & of other places in its vicinity, render it desirable that this place should be again resumed.

Sec. 1st. 'Basseen — Last night at 9 o'clock I went on board a small ~~fishing~~ boat at Tarnah which I had previously engaged to bring me to this place. I passed the night more comfortably than I expected, though I was often reminded by the cold blasts of wind from the mountains that I was but poorly secured from their influence. This morning as the day dawned we found ourselves near the fort of Basseen, and the sun had scarcely risen when we entered its gates. Passing through the fort I proceeded to the village and put up in one part of an old palace. In the course of the forenoon several individuals, principally young men, called, inquiring for books. I found them to be intelligent persons who have acquired some knowledge of christianity and are connected with some of the most respectable families in the village. I felt happy in receiving a call from such persons, and also in complying with their request. Their motives probably were no better than those of curiosity, but it is gratifying to see people, whatever their motives may be, putting themselves in the way of obtaining further knowledge of christianity in a country where indifference, and not ~~un~~frequently hatred are ~~are~~ the result of a slight acquaintance with it. Having observed a school in one part of the building in which I put up, early this afternoon I went in to see it. I found on inquiry that it was established & supported by the Government. The regulations respecting all such schools exclude christianity, and the teacher manifested much anxiety lest I should introduce the subject. I told him that I had no intention of doing this as I knew the regulations, and that I had come in to see the school because I felt interested in the cause of education. This, however, did not satisfy him, and he began to make some cavilling & sneering remarks about the christian religion, which showed his ignorance, not less than his

'Basseen

hatred of it. I told him I was sorry to hear ~~him~~ him speak in such a manner of what he evidently did not understand, and suggested that he should make himself better acquainted with it, adding that if he wished to do so I would cheerfully furnish him with the means. He evidently felt ashamed of what he had said, and on two or three occasions afterwards he appeared anxious to atone for his incivility. — On returning to my apartments I found several persons waiting for me, who were of the same class and had come for the same purposes as those who called in the forenoon.

About four o'clock as I was going to the bazar a man came up and addressed me in English which he used with a fluency & correctness seldom attained by a native. He informed me that he was one of the officers ~~in~~ in the ~~court~~ court, which as it was near & in the direction of the bazar, he asked me to call & see. I did so, he leading the way. The native magistrate received me politely and a chair, the only one in the house, was placed for me. The magistrate was surrounded by ~~the~~ clerks, lawyers, & others connected with the court, amounting in all to 30 or 40 persons. Agreeably with the native custom, they sat on cushions or carpets. All business is done in the native language. The conversation was principally in reply to inquiries concerning England & Europe. Before leaving I stated my own employment and my object in coming to K. I gave away as many books as in existing circumstances I thought to be expedient. I informed them where I had put up, and said that I should be happy to see any of them there for religious conversation, or for tracts & the Scriptures. Several ~~persons~~ persons present replied that they would call; but they failed to do so. From this place I went into the bazar. As I was walking in the principal street looking for some opportunity where I could speak to people who were at leisure, a shop-keeper asked me to sit down on a seat in the front part of his shop. I stopped and a crowd of people soon collecting I spoke to them for some time on some of the principal truths of Christianity. Some listened with attention

and others made light of what was said. I furnished those who would read and would receive them with books. As it was ~~now~~ becoming dark I returned to my lodging-place.

2nd. The first indication I perceived of the approach of morning was the jargon of instruments & voices of some devotees, engaged in celebrating the praises of their god in a temple near the place in which had put up. I immediately rose and opening a window observed the first streaks of day-light appearing in the east. Thus early do these deluded votaries of imaginary gods commence their morning-worship. Having offered up my first morning-sacrifice of prayer & praise I went out into the village. But at this early hour few people were to be seen, and those were busily occupied. Passing through the village I went to look at the ruins in the fort. Bassein was taken possession of ~~by~~ the Portuguese at an early period of their conquests in this country. It was strongly fortified and was long regarded as one of their most important places on this side of India. The fort was taken by the Mahrattas about 75 years ago after a long & severely contested struggle. The invocation of the saints for the preservation of the churches dedicated to them and for the protection of their worshippers proved to be unavailing. The heathen were victorious and they celebrated their triumph by setting up their idols in the gates where they still stand. The ground inclosed in the fort exhibits little else than piles of ruins, overgrown in most places with weeds & brushwood. Among these ruins the lofty towers & high walls of several churches are conspicuous. These edifices were of large size and must have been erected at great expense. As I was examining the ruins of one which is still called "St. Paul's," a native man who accompanied me, pointing to that part of the church where the images were kept, said, "There the [1]Feringees [Portuguese] placed their gods." Many of the private houses were evidently large & splendid. These ruins consisting of arches, columns & pillars exhibit some fine specimens of architecture. Now, with the exception of

[1] Feringees

one solitary dwelling, all is melancholy & desolate. Nor does it appear strange that the ignorant & superstitious natives should regard this place as the abode of ghosts & evil spirits. Here, as elsewhere in their conquests in India the Portuguese attempted to convert the natives to christianity. In this place there are now but few Roman Catholics. In the vicinity, however, they are numerous, and have many churches. In their habits & employments they differ but little from other natives of the lower classes. They are supplied with priests from Goa.

In the afternoon I went into the village and spoke to people in several places. The attention manifested was much the same as yesterday. The proportion of people who are educated appears to be unusually large, and I have distributed many tracts & portions of the Scriptures. The people here have heard so much of christianity that the visit of a missionary excites but little attention, and few are attracted by curiosity to listen to his message. Soon after our mission in Bombay was established, one or more schools were commenced here and they were supported for several years. After this, one of the Church Missionaries resided here for some time. At present it is not included in the operations of any missionary society. It is still however an important place. The population is large and it is easy of access. Many of the people have acquired considerable knowledge of christianity, and though some are indifferent and others make light of it and even scoff at it, yet this is no more than is often seen, — no more than is to be expected, in places where the Gospel is understood, and its claims to be received are urged on the attention of a heathen population.

4th. Bhewndy. — This afternoon I addressed a considerable number of people, consisting of seapoys & others in a small village near the cantonment. They were generally attentive & made little reply to what was said. The chief object of worship in this village is the toolusee shrub, [the ocymum sanctum of botanists] which is sacred to Vishnoo.

Goa. Bhewndy toolusee

From this place I went into the large village nearly half a mile distant. I attempted to address people in several places, but they were generally too much occupied with business or amusements to listen more than a few minutes. I distributed a ~~larger~~ number of tracts in different places. As I was returning to my lodging-place I saw several persons engaged in a temple, performing the usual ceremonies of idol-worship. I stopped near the door and when they had finished I conversed with them for some time on the character of God & the manner of worshipping him. They made the usual excuses for the worship of the gods of the Hindoos, but listened with more than usual attention to what was said against it. Two or three of these persons were strangers in B. and appeared never before to have heard of the way of salvation through Jesus Christ.

5th. Went early this morning to a temple near the village. Several persons were engaged in performing religious rites upon & around the idol, and others were sitting near unoccupied. I ~~began~~ spoke to them about the character & worship of the true God. In doing this I adverted to the idols before us, and said that the gods they were designed to represent appeared to me to be wholly unworthy to receive religious homage. One man, who was a devotee, was loud & zealous in vindicating the character of his god and the worship which he paid to his image. I replied by describing at some length the attributes of God and the way of obtaining the pardon of sin and eternal life through Jesus Christ. They united in saying that if God had revealed such a way to us, then we ought to follow it, but he had revealed another way to the people of this country, and it would be a great sin to forsake it. I stated the reasons why I regarded the systems of religion & forms of worship which are believed and practised in this country as being of human & not divine origin, and then furnished those who could read with tracts ~~left them~~. — In the afternoon I again went into the village and found the attention of people much as yesterday. This place has been so often visited by missionaries that the preaching of the Gospel and the distribution of tracts and the Scriptures excite but little curiosity. For some years a school was here

supported by our mission, and one was subsequently supported by the Church Mission. There is no mission school now here, nor is the village included in the operations of any missionary society. The village is large & apparently thriving. As a place so large & important, it appears very desirable that one or more schools should be supported in connexion with some mission, and that ~~some missionary should visit~~ the village should be visited by some missionary as often as practicable.

12th. Arrived at *Egutpoor. This is a small village near the *Trell Ghaut by which I ascended into the Deccan. From Pshewnday to this place the country is little cultivated & thinly peopled. The villages are small and the inhabitants generally are in a state of great ignorance & wretchedness. I found many people sick of the dysentery, fever & ague, diseases originating in part, probably, in the climate, but still more in the want of the necessaries & comforts of life. As the ascent of the Ghaut mountains which separate the Konkun from the Deccan, is long, & fatiguing, especially when exposed to the heat of the sun, it was my intention to start at 3 o'clock this morning. But as I was making arrangements for doing so, the natives where I passed the night united in imploring me to remain till morning, saying there was much danger from tygers, several persons having been recently killed by them on the road. It was prudent to comply with such a request and I did not start till nearly sunrise. The scenery ~~above~~ below & above the Ghauts and at several places in ascending them has much of sublimity & grandeur. The difference in the temperature of the atmosphere in its effects on the feelings is greater than would be readily believed by those who had never experienced the change.

14th. Arrived at Nasik and was cordially welcomed by Mr. & Mrs. Farrar of the Church Missionary Society. Mr. Dixon this associate & fellow-labourer is now absent on a tour. It appears to be more extensive & populous than I expected. The town, or rather city, as it is more commonly and not improperly called, is compactly built and many of the houses are large.

* Egutpoor

* Trell Ghaut

15th. Was occupied this forenoon with Mr. & Mrs. Parsons in examining some of the schools connected with the Mission. The school for girls contains about 70 scholars, divided according to their proficiency into three parts, each of which has its respective teacher. The more advanced girls attend part of the time to sewing, which they now do very well and appear to be pleased with the acquisition. The children with their teachers and also the boys belonging to two or three schools connected with the mission assemble with the family every morning for worship which is performed in the native language. The good effects of this arrangement are apparent in the general propriety of their conduct, and in the knowledge of christianity which they have acquired.

In the afternoon I accompanied Mr. P. to the Godavery which runs through the city. The number of people along the banks of the river was very large. Some were engaged in performing their ablutions and other religious rites. Some were sitting or standing in small circles engaged in conversation, and many were sauntering about, apparently without any object or employment. Near one of the large temples we in turn addressed the people on some of the principal truths of christianity. The crowd which assembled around was large and they were more attentive than the people generally have been in this place. — Great sanctity is here attached to the river. The Godavery is the Ganges of the Deckan and among the Hindoos it is often called by the same name. Many places are constructed along the banks to render the performance of ablutions & other rites more easy & convenient. Different degrees of merit are attached to bathing in these different places. Some of them are private property and cannot be used without previously settling the terms with the proprietor. Pilgrimages to this place are numerous and are often made by people from remote parts of India. Temples on the banks of the river are frequent. Some of these are large structures and in respect to the workmanship and materials, were built so as to secure them as far as possible against the destroying influence of time. These

edifices must have been erected at great expense and some of them have large endowments for their support. — It is truly one of the high places of iniquity. Monuments of superstition and objects of adoration (or rather abomination) meet the eye on every side. The population is supposed to exceed 30,000, of whom a large ~~proportion~~ part are of the brahminical caste. Much opposition has been manifested here against Christianity and all who are engaged in exertions to propagate it. Great & long continued efforts have been made to unite the native population here & throughout the vicinity against the missionaries. With the hope of embarrassing them in their operations, and if possible, effecting their removal from the place, the brahmins have endeavored to break up their schools and to compel all persons in any way connected with them to leave them. But events are showing that the brahmins have less power than they had themselves supposed. The missionaries remain. The schools continue and the Gospel is publicly preached and in other ways made known in this high place of iniquity, this seat of brahminical and heathen influence in this part of India.

19th. Arrived at Sinnoor and stopped with Mr. Dixon of the Church Mission in Nasik. Mr. D. came here 12 or 15 days ago, intending to remain here for several weeks. I found him living in a small tent which he had pitched just outside the village. In the afternoon I accompanied Mr. D. into the village. Finding some persons sitting unoccupied in the market-place we began to converse with them on some of the truths of Christianity. We were soon surrounded by a large crowd and we addressed them in turn as long as we were able to do so. Some listened attentively to what we said, but others were inclined to cavil and went away scoffing. Mr. D. having several times preached in the same place and distributed books among the people, they have acquired considerable knowledge of Christianity. S. is a large & pleasant village, containing probably 5 or 6000 inhabitants.

+ Sinnoor

29th. Arrived at Doolee, a village of about 100 houses, and stopped in a temple of Hunnoomen. Today being one of the Hindoo holidays, some persons were almost constantly engaged in performing religious ceremonies on or around the idol. I did not interrupt any of them while thus engaged, but as often as I could find opportunity I endeavored to show them the folly & wickedness of idolatry, and also to direct their attention to God as the proper object of worship, and to Jesus Christ as the Saviour of sinners. Some of them made no reply and others said, "what you say about the worship of God appears to be reasonable, but the way in which we worship was revealed to our ancestors and it is our duty to practise it." During the afternoon I spoke to many persons on the principal truths of Christianity and furnished tracts & parts of the Scriptures to those who could read. I found a few persons who had acquired some knowledge of the christian religion at Nasik.

20th. Sabbath. — Having learned on inquiring that the village of Sapoor was near, after breakfast I selected some tracts & parts of the Scriptures and proceeded to it. In S. Mr. Hall of our Mission finished his course nearly ten years ago, while on his way from Nasik to Joonnur. On arriving in the village I inquired of two or three men whom I met, if a Gentleman did not die in this village some years ago. They replied in the affirmative. I asked them if they could inform me where he was buried. They said yes, and one of them offered to accompany me to the place. Mr. H. was buried in the Mohammedan burying-ground. There are many graves around it, though but few persons of that class now live in the village. The grave is distinguished by a monument (if such it can be called) of stone, about 6 feet long, 2 feet wide & one foot high. In this is embedded a slab of marble about 18 inches square on which is the following inscription — viz. —

Rev. Gordon Hall Missionary
Died March 20. 1826. Aged 41.

*ख्रीस्ताचा सेवक व प्रेषीत गडन हाल येथे पुरला आहे. हा येकल्याच देवाची भक्ति व साच्या येकल्या अवतारा कडून तारण हीं सांगण्यास येथे फिरत होता. तारणाविषयीं तुम्ही शोध करा बुझासहि पाहिजे.

* Translated thus —
Gordon Hall a servant & of Jesus Christ was buried here. He when travelling this way to p worship of the only true God an through his incarnation. Inquire tion for you inquire. Do you also lo

This monument was erected by Mr. Graves, when passing this way on a tour about three years after Mr. H's death. Several persons who saw me pass through the village, as soon as they knew where I had gone, came to the burying ground and stood around the grave. The occasion was too favorable to be allowed to pass unimproved. I spoke to them of the character and employment of him whose grave was before us, and then explained the nature of the salvation mentioned in the inscription and urged its importance on their attention. On my inquiring where Mr. H. died, they pointed to a temple of Hanoomun in that part of the village nearest to us. When we reached the temple I again addressed those who accompanied me and several others whom we found there on some of the principal truths of Christianity. A view of the spot where Mr. H. was buried and the place where he died ~~brought to remembrance~~ recalled to mind the remark of an English gentleman who was intimately acquainted with him, — "Could Mr. H. have chosen the place & circumstances of his death, I think they would have been much as they were" — He died in a heathen temple where his ascriptions of praise & glory to the Redeemer were intermingled with exhortations & entreaties to those around him to turn from their idols to the living God. His grave is now surrounded by those who are following the ways of the false prophet, and calls on all that go there to trust in Jesus Christ alone for salvation. — It was my intention to pass the day in the village, but I found the inhabitants who were principally assembled together to see the tricks & feats of some jugglers & players, too much engaged in amusement & pleasure to listen to serious things. So after conversing with a few persons and furnishing those who could read with tracts & portions of the Scriptures, I returned to Shorlee.

21 Passed several encampments of Bringarrees. As they were near the road I stopped and spoke with them for some time. They appeared to have

× Bringarrees

but few ideas of a religious kind and no one of them could read. Some of them remarked that they had no use for learning, being able to transact all their business without it. They are engaged in transporting grain salt, cotton &c. from the interior to the seacoast or from one province to another. They sometimes traffic on their own account and sometimes are in the employment of native merchants. ~~They use bullocks~~ For transporting their merchandise they use bullocks, of which they possess great numbers. Each of the encampments visited today had more than 500. The nominal load of a bullock is 160 lbs. but they oftener carry 200, or more. They travel commonly 8 or 10 miles ~~per~~ a day and often perform journies of 4 or 500 miles. They commonly carry their families and all their effects with them. The aged & infirm and the women & children ride on bullocks. This general appearance indicates poverty but it is said that some of them are wealthy. Of this the great number of bullocks they possess and the large mercantile transactions in which they sometimes engage, afford unquestionable evidence. They are divided into different castes, or perhaps more properly tribes over each of which is one or more chiefs or naiks who decide all quarrels, disputes about property &c. — In the course of the day I stopped at 4 or 5 small villages near the road. In some of them there were no persons who could read, and in others I found a few. I furnished each with some tracts or parts of the Scriptures accompanied with as much religious instruction as time & circumstances would admit.

22 Rahooree. Many persons called today at the place where I stopped. I found they had all acquired some knowledge of christianity and some of them showed strong prejudice against it. I furnished all with books who expressed a wish for them and conversed with others on some of the truths of the Gospel as long as they would remain. Late in the afternoon as I was ~~nothing near~~ passing by a temple where many people had gathered together, two or three persons inquired for some

books of the kind which I never carry with me. I told them that the books I distributed were not made to assist people in acquiring property, or in calculating eclipses, but to show them how to worship God in an acceptable manner, and to obtain salvation through Jesus Christ. One man remarked, "Jesus Christ, I suppose, was some good man and religious teacher who lived in your country. We have had many such in this country, as Nanaba, Tookoba, &c." I replied, "we do not regard Jesus Christ merely as a good man but as an incarnation of the true God." Then said one of them, "he is like Ram, Krishna and the other incarnations which formerly took place in this country." This remark (which is a very common one among Hindoos) led me to speak at considerable length on the character & works of Jesus Christ in comparison with the supposed incarnations to which he referred. In doing this I was frequently interrupted by inquiries & remarks. The conversation was carried on by different persons on their part and was continued till it began to be dark. At such times I find it best to allow the natives time to make their remarks, inquiries & objections, and then I reply to them. These, though often unreasonable & foolish, yet do not appear so to them. If they have not opportunity to speak when they wish to do it, they regard the conversation or discussion as not fairly managed, and becoming impatient, soon go away murmuring, or if they remain, become noisy & uncivil. And if their inquiries are not answered & their objections refuted, they are ready to think it was because the missionary was not able to do it.

Soon after I returned to my lodging-place the Mamulutdar called. Those who accompanied him and those who soon followed made a large company. After a few common-place inquiries & remarks, the

Mamulutdar

introduced the subject of Christianity and soon showed his enmity to it. He urged among other objections that it was unreasonable to believe that a system of religion, designed for the whole world should be revealed to the people of only one nation, and should remain for so many generations unknown to the greater part of mankind. I replied that the command of Jesus Christ to extend a knowledge of the Gospel to all the world was plain & positive, but Christians had not obeyed this command as they ought to have done. You must also remember that formerly when under your own rulers, if missionaries had come here to teach the principles of this religion, they would not have been permitted to ~~remain~~ do it. And even now when the Gospel is preached you will not receive it. I then spoke of the suitableness of Christianity to the state of mankind, as it revealed a way to obtain the pardon of sin &c. To this he remarked, that there is no such thing as sin in the world. God is the author of all our feelings, thoughts & actions. It is a wrong notion that we do any thing, for we have no more power to act differently from what we do, than we had to make our bodies of a different form from what they are. I replied that it is easy for men now to make such assertions but the commands of God show his will concerning mankind, while the miseries they suffer and the punishments he has threatened show how he regard the actions of those who disobey his laws. It is easy now for men to excuse this conduct on such grounds, but when God shall call them to an account for their actions and inflict on them ~~[illegible]~~ the punishment they deserve, they will then be convinced of their guilt.

The manufacturer again expressed the ~~former~~ same opinions and with increasing positiveness & zeal. I then said, "you are a magistrate and are often engaged in investigating the conduct of persons in respect to supposed crimes with which they are charged. Supposing these whom you restrain to be punished should say, "It is true that we professed the actions with which we are charged, but these do not make us guilty for we had no power to do otherwise than we did. We ought not to suffer for what we have done and it will be unreasonable & cruel in you to punish us". Now, what would you say to such persons? What would you do with them? This was bringing the opinions he had advanced to a practical test and all who were present directed their attention to him to hear what ~~reply~~ he ~~that~~ would make. He saw the dilemma in which he was placed and changed the subject of conversation. As the company were about going away I offered to furnish any who wished to examine the subject of christianity with books to assist their inquiries. Several persons took some, while others declined ~~receiving any~~.

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My dear Mr. Anderson,

I forward to you the following journal of a tour which I lately made. You are at liberty to use it as you may think expedient. It terminates at Wallah a large village more than 100 miles south from Ahmednuggur. W. my illness, which is mentioned under that date, much increased, and becoming too weak to ride I was obliged to procure a palanquin and to proceed to Poona, the nearest European station, for medical assistance. I remained in Poona till I had so far recovered that I was able to come to A. Nothing occurred after the last entrance on the journal worthy of being noticed. My health is now restored. It is now the warm season and for 2 or 3 months itinerating for missionary work is so nearly impracticable that all regard it as inexpedient. I intend however occasionally to visit the neighboring villages. I shall send this journal via London. I hope it will reach you safely and that you will find room for some extracts from it in the Mis. Herald. — Especially do I wish the account I have given of Bey-Jaoos, pages 11—14, to be printed in the Herald. No missionary had before travelled that way, and the account will, in every respect, be new to nearly all readers of the Herald. As ever

Yours truly D. O. Allen

Ahmednuggur April 10th. 1836

N. B. Should any of my friends in Boston request the loan of this, or any other journals for perusal, I hope you will let them have them. D. O. A.

Journal of a Tour in Jan. Feb. & March. of 1836.

By L. O. Allen.

Jan 13th. – Peemple.[1] – Having previously made arrangements for a tour with Rev. L. P. Farrar of the Church Mission in Nasik, we started from Ahmednuggur early this morning, and were well on our way to this village, (16 miles from A.) before the sun rose. To-day is one of the Hindoo holidays. At such seasons the people are generally engaged in feasting & amusement. Late in the afternoon, however, we found a favorable opportunity to speak to a considerable number who were assembled near the principal village temple. They gave good attention, but replied that it would be wrong for them to abandon the religion which had come down from their remote ancestors, and which would not have been established at first, if there had not been sufficient evidence of its divine authority. There is no school in this village and but few people can read.

14th. Merritchgaum.[2] – Arrived here about 9 o'clock this morning and stopped in a house erected for the accommodation of travellers. Like most buildings ~~of this~~ of this kind erected by natives, part of it is used for a temple. In another part is a small school, instructed by an aged brahmin and containing some children belonging to the most respectable families in the village. We gave to the teacher a few elementary books for the use of his school, and to each scholar who could read, a tract or some part of the Scriptures. The school

1 Peemple. 2 Merritchgaum

was soon afterwards dismissed and the books we had given to the children, being carried into the different families to which they belonged, excited considerable attention. Many people soon assembled and we were engaged most of the remaining part of the day in stating, explaining, & inculcating the truths of christianity, and in furnishing people with tracts & the Scriptures. Sometimes thirty or forty persons were present at once, and most of them remained for half an hour, some for more than an hour. Some individuals argued zealously for idolatry & other heathenish rites. But no one declined receiving books in consequence of what they heard, and in the course of the day we distributed a great many, & in circumstances apparently favorable to their being valued and read. There are here 3 or 4 schools, and the village is supposed to contain 1200 houses.

16th. Thurmella.— Arrived here this morning and put up in an old mosque. During the day many people of all classes called on us. Sometimes the mosque was filled and most of them remained for considerable time. Their motives in calling were various. Some of them being in the employment of government, called out of respect to us as Europeans. Some, being informed that we understood their language and spoke to all who came to us, called to see how we could use it, and what we had to communicate. And many, hearing that we distributed books to all who could read, came to obtain some for themselves. But whatever were the motives which induced them to come, we embraced the opportunity to state the truths of Christianity and to urge their importance on their attention. In the course of the day we probably addressed, & often at considerable length,

Thurmella

several hundred persons and have distributed a still greater number of tracts & parts of the Scriptures. The day has been one of uncommon interest.

17th. To-day we have had frequent opportunities of addressing people, and of conversing with them on religious subjects. As missionaries have seldom passed this way more than ordinary curiosity & attention have been excited by what we have said, and by the books we have distributed. Such is generally the effect produced by the first preaching of the Gospel in a heathen place. This curiosity however is soon gratified, and the excitement subsides into indifference, - perhaps oftener into enmity - to a system of religion which makes repentance for sin and faith in the atonement & mediation of a Saviour, essential to obtaining pardon & salvation. Immoral as the Hindoos & Mohammedans are in their general conduct, they yet rely with confidence on their supposed meritorious works, and the invitations of the Gospel addressed to sinners find no response in their feelings. And such will continue to be their views of themselves and their feelings towards the way of salvation revealed in the Gospel, till the Holy Spirit shall convince them of sin, of righteousness, and of a judgment to come. Till then, the missionary will not be received by them as the messenger of good tidings, nor will he hear the inquiry, "what must I do to be saved?" How long shall we have reason to say, "who hath believed our report and to whom hath the arm of the Lord been revealed?" O. Lord increase our faith.

Thermulla is a large & pleasant village containing probably 1600 or 1800 houses. The fort which is situated at the west end of the

village is dismantled. The walls and other parts, as the ditch, bastions &c. are still in a state of good preservation. Most of the public edifices in the fort are in a decayed & ruinous state; but the private dwellings which are numerous are occupied. About a mile east of the village is a celebrated temple of the goddess 'Bhowanee. The temple & its various appurtenances make a cluster of high edifices & towers, ~~and~~ they are seen at a great distance. An annual festival is held here in honor of the goddess. For some years past the popularity of this temple appears to have been declining.

It is associated with some painful recollections in my own experience. A year ago I arrived in this village and put up in the place in which we now are. For two or three days I had been suffering from illness. This was increased by exposure to the sun, and soon after my arrival here I found myself in a high fever, accompanied with the usual symptoms of severe sickness. I used ~~these~~ such means as I thought most suited to my state, but without experiencing the desired effect. But I had no other resource ~~than~~ to continue using such means & medicines as I thought my state required, for there was no physician or European family nearer than Ahmeednuggur, which is 56 miles distant. In this state I continued for a week, when my illness assumed a more complex character and exhibited more alarming symptoms. If I remained here, there appeared to be but little prospect that I could survive long, and there were difficulties not easily overcome in attempting to remove. After seeking for divine direction I concluded it was my duty to attempt the latter, and with much difficulty a litter was prepared and some natives

'Bhowanee

were engaged to carry me to Ahmednuggur. I left there on Saturday, and though but poorly sheltered from the chilling winds of night and the burning sun by day, yet through the gracious protection of Providence I arrived at A. on Monday without any aggravation of my illness.

19th. Parrinda.— Arrived here early this morning. A native man with a part of our baggage was sent here last night with directions to stop in an old mosque, where we had been informed Europeans travelling this way usually put up. Night came on before he reached the village, and mistaking the road he went to a temple of Bhowanee and took possession of some of the out-buildings. No objections were then made, as it has been common for native travellers to stop in them. But soon after our arrival many people assembled near the temple and manifested some uneasiness on account of our being there. We informed them how it had happened, and said if they had any objection to our remaining here, we would have our things immediately removed to some other place. After some consultation among themselves they replied that we might remain here, but they had two requests to make,— one was that we would permit no person of low caste to come near the temple,— and the other was, that we would put no obstruction in the way of those persons who might come to worship.

The place of which we thus obtained possession, though very inconvenient to ourselves yet afforded favorable opportunities for addressing people, and for conversation with them. When it became known in the village that we conversed with those who came

1 Parrinda

to the temple and gave books to those of them who could read, many soon collected together and we had conversing most of the time through the day. Sometimes 30 or 40 persons were present at once and they generally remained for half an hour or more, — long enough to hear such a statement of the principal truths of Christianity as would greatly assist them to understand the tracts & Scriptures which they received. Some of them disputed zealously for their own objects & modes of worship, and others urged their objections against the facts we stated and the truths we inculcated. But many listened attentively and promised to read the books we gave to them. — A considerable number of those who called were of the Jaina sect. This class do not follow the common Hindoo religious system. They have their own sacred books, their own priests, and their own objects of worship. They regard the brahmins & all who adhere to them, (including the great body of the Hindoos,) as heretics, and in return they are themselves regarded in the same light. They have commonly been described as atheists; but they ought rather to be regarded as pantheists, — not denying the existence of God but believing that he exists only in connexion with matter, as the all-pervading, animating principle, or soul of the universe. They believe that some men by the practice of austerities have obtained emancipation from matter. Of such they reckon 24. For these ~~[illegible]~~ persons they have great reverence and set up their images as objects of worship in their temples. The one of them, who is held in the highest esteem & is most frequently worshipped, is called Parasnath. Many of their common temples contain only his image. — Parsvanath belongs to the

Parasnath

Nizam of Hydrabad. It is situated on an extensive plain about a mile east of the river Sena. It once ranked among the cities of the Deckan and its name often occurs in Hindoo & Mohammedan history. The village now contains about 1500 or 1600 inhabited houses.

22. Wyeraj. — Arrived here about 8 o'clock this morning and took up our abode in an unoccupied part of a large building belonging to the Government. We found this village more populous and apparently more wealthy, than any place we have yet seen on our tour. No missionary, so far as we know, has before passed this way. A few tracts given away soon after our arrival produced much excitement & inquiry in the village, and our lodging place was soon thronged with a crowd of people. They generally remained long enough to hear the principal truths of Christianity stated & briefly explained. As the subject was quite new to most of them, little disposition was manifested for disputation, or cavilling. For some hours we were thus engaged in addressing successive companies of people, and in furnishing them with the Scriptures & tracts. The people generally here appear uncommonly intelligent & enterprising, and the proportion of them who are educated is unusually large. — The [1]Lingaets, a religious sect but little known in the western & northern parts of the Mahratta country, are here numerous. They are worshippers of [2]Sheeva and disregard all the other Hindoo-gods. They wear the things or objects, by means of which he is worshipped ~~suspended on the breast by a string or small silver chain around the neck. These things are concealed in cloth to be wrapped~~ concealed in a small box or wrapped in a cloth, suspended on the breast by a string, or small silver chain, around the neck. These

[1] Lingaets Lingaets [2] Sheeva

are daily taken out & worshipped in the belief that the god prescribed this way of worship, and accepts it as rendered to himself. Indeed all worship of him is performed in this way. A description of these things, or more properly, of what they are designed and always understood, to represent, can not be given. Decency forbids it. In places where the Lingaets are few in number and imperfectly acquainted with the doctrines professed by the sect, they are partially subject to the brahminical priesthood and require their services at marriages &c. But in this place, and we are informed it is the same in the country south from here where the sect is yet more numerous, the Lingaets have no connexion with the brahmins. They even ridicule & revile them. Their religious rites in their temples and in their families are performed by men of their own sect, called Jungums. Foolish, and ridiculous, if the subject were not too serious, as the doctrines & practices of this sect appear, they are intelligent & wise in managing their worldly affairs, and they have most of the trade & wealth of this place in their hands.

Near the house in which we have stopped is a large temple dedicated to a god, called Sutyanath. Not having before heard of this god, we made more inquiry concerning him, and the people gave us the following account:— About 200 years ago a devotee of this name, remarkable for his austerities & wisdom, lived in this village. He was a man of great sanctity, and had many followers & disciples. After his death more of these declared that he had several times appeared to them, and informing them that he had been exalted among the gods for his piety

& merit, commanded them to worship him and to teach them others to do so. The story was believed. His image was set up to be worshipped over the place where his ashes were buried. Those who had been his disciples, were zealous & active, and the people were then, as they now are, credulous & superstitious. Gifts were presented. Offerings were made, and vows, the objects desired being realised, were performed. In this way his name was placed among the gods and his fame continued to increase, till about 30 years ago, a rich merchant of this village erected the present splendid temple over the image. Thus a man, who was impostor or a fanatic while he lived, is believed to have become a god when he died, and hundreds of deluded beings now daily worship his image. What superstition, ignorance & infatuation exist among all classes in this dark part of the world. Who can view this wretched state in this life and not pity them? Who can contemplate them as immortal beings and not pray for them?

24th. Sholapoor.— ~~Sabbath~~ evening.— Arrived here yesterday. S. is a civil & military station. There being no chaplain at present connected with the station, Mr. Farrar performed divine service at 11 o'clock in one of the regimental mess-houses. The European population were generally present and were very attentive. The native population here is large and of a very mixed character. Unhappily our circumstances have been unfavorable to having much intercourse with them, and our arrangements in respect to other places on our tour render it necessary for us to leave here early to-morrow morning.

25th. Shiswarree. Near the house in which we have stopped is a

1 Sholapoor 2 Shiswarree

small school in the verandah of one of the temples. To some of the larger boys we gave a few tracts. This being observed by the people who were near, we had soon a crowd ~~of people~~ around us, some asking for books and others listening to hear what might be said. We spoke to them for some time on the principal truths of Christianity. They were generally attentive. One of them after hearing us for a while, had some objections to make ~~against the~~ what we had said. And the more he became acquainted with the gospel, the more he disliked it. This man is an aged brahmin who has the reputation of great sanctity. A more self-righteous being I never saw. About 80 years years ago an agne-hotree was commenced by some of his ancestors and it is still kept up in his house. Agne-hotree is the maintenance of a perpetual sacred fire. A quantity of cow-dung (a holy substance with the Hindoos) is prepared & dried in a prescribed manner. At the appointed time fire is applied to it, and small quantities of butter, of rice, of certain kinds of wood, and of grass, are placed upon the burning cow-dung. These things are an offering to the fire. When they are consumed the cowdung is carefully buried in the ashes to preserve the fire for the next time. This is repeated every morning & evening. The rites & ceremonies connected with this performance are numerous. One brahmin however is adequate to perform them, except at the new & full moon, when they are much increased and several brahmins are indispensable. The merit of maintaining an agne-hotree is believed to be very great. The aged brahmin had become so knowing & righteous, that he wished to hear nothing about the worship

of God, and scorned the doctrine of a Saviour & Mediator as having any application to him. The sacred fire he preserves is his God and the merit he has acquired by his religious rites he believes to be not only sufficient for the salvation of himself, but of all his family & connexions. We conversed with him several times while here, but nothing appeared to shake his presumptuous confidence in his own righteousness. I have always found those persons who trust in the supposed merit of their rites & ceremonies, to be less affected by argument, reason & truth, than those who trust in the merit of their supposed virtuous actions. It is easy to convince men of the latter class, that if they have not erred altogether, yet they have truly & really erred in some instances, and therefore stand in need of divine mercy. But nothing appears to affect the conscience of the former class of men. The numerous, — I may almost say innumerable, — rites & ceremonies of the Hindoo-religion and the great merit ascribed to the performance of them, constitute one of the strong holds of heathenism. The Spirit of God alone can dispel their blindness and convince them of their delusion. How dangerous & deplorable such a state, and how earnest ought all Christians to be in their supplications for the influence of the Holy Spirit to accompany the preaching of the Gospel to the Hindoos.

29th. Beejapoor. — From Sholapoor to this place (70 miles) the country is generally level, slightly cultivated, and thinly peopled. In some villages we found the Mahratta & [2]Canarese languages both used in common intercourse, but reading & writing, with few exceptions, are confined to the former language. Beejapoor (sometimes called by early English writers on India, [3]Viziapoor)

[1] Beejapoor [2] Canarese [3] Viziapoor

for nearly 200 years was the capital of a Mohammedan kingdom. It was then one of the ~~largest &~~ most populous & splendid cities in India. Native authors of that period say that it contained 984,000 inhabitants and 1600 mosques. Allowing these accounts to be somewhat exaggerated, yet the extent of the city, as well as the ruins outside the wall which extend in some directions for nearly 2 miles, show that its population must have been very large. The wall inclosing what was originally the city, is 8 miles in circumference. It is built of hewn stone and has towers at intervals of about 100 ~~or 500 yards~~. It is surrounded by a deep ditch, excavated much of the way in solid rock, now in some places partly filled up. [This is said to be the largest fort in the world.] Within this is another fort, which contained also within itself a strong castle. The [1]Jumma Musjid, or great mosque, in which we have taken our lodging, is a splendid edifice 290 feet long and 165 feet wide. The two wings which project from the front corners are each 210 feet long by 45 feet wide. The roof of the edifice, consisting of one large dome in the centre and many small ones around it, is supported by rows of pillars united at the top by arches. The place for prayer contains many extracts from the Koran beautifully carved in stone; the letters are covered with gold. The design & execution of the structure in all its parts display great genius & skill. It is built of stone or brick & lime, no wood appearing to be used in any part of the structure. It was erected by Ali Adil Shah, then king of Beejapore, 270 years ago, and is still in a good state of preservation. ~~Yesterday~~ Today being Friday about 12 or 15 persons with their moullah came to worship. They were

[1] Jumma Musjid

engaged in hearing the Koran read and in prayer about an hour. They appeared to be earnest & devout. To hear men thus offering up their prayers to one who was an impostor and calling on him to hear & save them, was truly affecting. But how different the scene before us from what formerly took place here at this same hour every Friday, when kings & princes with all their splendor & train came here to worship. — Near the Jumma Musjid is the celebrated mausoleum erected by Mahommed Shah (sometimes called Sultan Mohammed,) over the tomb which he had prepared for himself & his family. This edifice is described by an English traveller to be "240 feet square". The interior is one vast room ~~covered~~ covered by a single dome. In the centre on a large elevated platform, are the tombstones of the royal builder & his family, ~~in~~ 7 in number. Their bodies were deposited in a vault, or vaults beneath. At each corner of the mausoleum and contiguous to it, is a large minaret. In each minaret is a winding passage ascending through 8 successive stories to the top, where it communicates with the interior of the mausoleum at the base of the dome. A view of the interior of the mausoleum from this position exceeds any which can be had on the ground-floor. From this place men walking about on the ground-floor appeared like children. The top of the dome appears still to be nearly as high above the observer, as it did when he stood on the floor, now probably more than 100 feet below him, while all the upper parts of the edifice appear much larger. The echo of our voices when speaking to each other, from opposite sides of the dome, was loud & distinct. ~~was almost startling~~. This stupendous edifice was erected by Mohammed Shah, one of the kings of Beejapoor who died 175 years

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ago. Though slightly injured and decayed in different places, yet few structures have so well endured the destroying influence of time.

30th. Last night an intelligent native man well acquainted with the history of this place, called on us and engaged to accompany us early this morning to see some of its principal curiosities. He accordingly came and as soon as it was sufficiently light, we went to examine the ruins of this once splendid city. We looked at 2 or 3 of the royal palaces & gardens. One of these remains almost entire, and enough remains of all to show their form, extent & magnificence. The mosques & mausoleums are very numerous, — including those outside the city wall, they probably amount to several hundred. A considerable number of these are of a size, solidity, & beauty seldom to be met with. One mausoleum nearly 60 feet square, exclusive of a double verandah each 15 feet wide, & 22 feet high, entirely surrounding it, has a large part of its surface covered with extracts from the Koran, beautifully carved in the stone. The mausoleum, in all its parts with the verandahs which surround it, is built of granite finely wrought, and the structure is covered with a splendid dome. In the centre of the mausoleum are the tombstones of the royal builder & his family, — Ibrahim Adil Shah. — Among the curiosities we saw, are two or 2 or 3 cannon which require a passing notice. One of these is a piece of brass ordinance of stupendous size. "Its weight is more than 40 tons. The diameter of the muzzle is 4 feet & 8 inches. The diameter of the calibre is nearly 30 inches. A cast iron ball for this cannon would weigh 2646 pounds." The superstitious Hindoos believe that some evil spirit has taken up his abode in this cannon and ~~they worship at the~~ ~~[illegible]~~, offering prayers, incense, flowers &c. to appease him and thus prevent his injuring them. — On a high & apparently very ancient tower, designed probably as a place for observation as well as for defence,

is an iron cannon more than 30 feet long, with a calibre of 13 inches. On one of the bastions connected with the wall, is another iron cannon, which though not quite so long as the last-mentioned, is yet in other respects much larger, being 4 feet & 3 inches at the muzzle with a calibre of 21 inches. These two last mentioned cannon are made of bars of iron, hooped around and welded so as to make a compact mass.— But enough concerning such engines of destruction. May the time soon come when they shall be cut up and forged into ploughshares and pruning-hooks for the use of the neighboring husbandmen.

Beejapoor belongs to the Rajah of Sattara. It contains probably 1200 inhabited houses. Of these one fourth part may be Mohammedans. Their general appearance indicates great poverty, and as we visited the scenes of their former wealth & splendor, many were ready with their tale of misery, hoping to obtain something in the way of charity. We have found the Mahratta language much less used here than we expected. The Mohammedans generally use the Hindoostanee, or Persian, and the Hindoos in their common intercourse use the Canarese. The Brahmins generally can read Mahratta, and many of them can use it in conversation. This difficulty in respect to the language of the people has necessarily much limited our intercourse with them, and consequently our labors for their spiritual good. We have distributed tracts & the Scriptures, and conversed with individuals as we have found opportunity. This place is the limit of our tour. It is 200 miles from Ahmednuggur, nearly in a north direction. We shall now change our course and proceed for some days nearly in a northwest direction.

Feb. 3rd.— Nimburgee.— The country from Beejapoor is generally level; the villages are small, and the appearance of the people indicates poverty & ignorance

This village contains 250 or 300 houses. Half the rent of all lands belonging to the village is given annually to a temple situated a few rods distant. The ceremonies of idolatrous worship are regularly performed there, the brahmins being well paid ~~during~~ for doing it. When I passed the temple this morning about a dozen brahmins were sitting before the idol, surrounded with lighted lamps, heaps of flowers impleneratz for burning incense and performing other rites, instruments of music &c; — the apparatus for the worship which they were preparing to commence. The rites & ceremonies of the temple are performed with more than usual zeal & care just now, as a native of rank & wealth from a distant part of the country is ~~[illegible]~~ here, hoping, ~~that~~ by worship, by making offerings and by giving dinners to the brahmins, to propitiate the god and obtain the restoration of his health. Should his health improve while here, it will be ascribed to the power & favor of the god. Should it become worse, the brahmins will say it is because he has been deficient in faith, or he has not made offerings sufficiently large, or he has not given dinners enough to the brahmins. Whatever the result of such experiments may be, the brahmins, like the Grecian oracles, are careful to provide for themselves and to preserve the character of their god. — The people here appear to have heard nothing before of Christianity. They have usually been attentive and we have been engaged most of the day in stating & explaining the truths of the Gospel, or in conversation with individuals on religious subjects. In such instances attention, & apparent acquiescence ~~to~~ the truth of what is said, are generally to be ascribed to curiosity, ignorance, & fear of offending.

4th. Mungulwarree. — After much trouble we succeeded in obtaining possession of a small house in a populous part of the village

No missionary (so far as we know) has before passed this way and the people at first appeared to avoid us. But when they saw that we could use their language and were disposed to converse with those we met, they became more accessible. A few tracts we gave away were carried into the bazar and excited much curiosity. Our place was soon thronged with people, some inquiring for books and others listening to hear what we had to say. The company though continually changing, yet continued to be numerous till nearly night. There were often 50 or 60 persons present at once and most of them remained for considerable time. As they were quite unacquainted with Christianity our time was taken up in stating & explaining its principal truths, and in replying to the few inquiries & objections which were made. People generally, however, listened with encouraging attention and little disposition was manifested to dispute or cavil. We have today distributed a great number of tracts & of the Scriptures, which will assist those who may be disposed to inquire further concerning the truths they have heard. May the Holy Spirit incline the hearts of many to examine, enlighten their minds to understand, and guide them to a knowledge of the truth.

5th. It was our intention to leave here early this morning and proceed on our tour. But we found the population ~~of the village~~ to be more numerous and more disposed to listen than we expected, and so we concluded to remain another day. Today we have had company much of the time. When present in considerable numbers, (as they often were) we addressed them, as far as practicable, collectively. When but few were present, our intercourse with them was in the way of conversation. Many of them were persons who called yesterday. We found they ~~[illegible]~~ remembered what they then heard

and had read the books they received enough to think of many objections against the application of the truths of Christianity to themselves. One man brought back several tracts & portions of the Scriptures which had been given to him & to his friends, saying the books were not such as they expected and they had no further use for them. M. is supposed to contain 1700 or 1800 houses. The proportion of people who are educated is unusually large. We have distributed a great many books which may be blessed to the spiritual good of some of them. — This place is subject to a native prince who has extensive possessions in the vicinity. His deputy and most, if not all, who hold situations in the government called on us.

7th. Pandeypoor. — Arrived here yesterday and took up our abode in the same place which I occupied when here 2 years ago. It was some time before we could find any opportunity of conversing with any who would listen to serious things, or of furnishing any with books who could read. When however the attention of people became excited, our lodging-place was thronged and continued to be so throughout most of the day. The company has also been nearly as quite as numerous to day. Some came to obtain books, some came prepared to defend their own system of religion, if they should hear any thing said against it. And others expecting there would be discussion, came to see how it would be managed, and what would be the result. People generally remained long enough to hear a brief statement & explanation of the principal truths of the Gospel, and we endeavored to accompany the distribution of tracts & the Scriptures with as much instruction as the time & circumstances would admit. We had several discussions of considerable length with Brahmins; — 8 or 10 of them

taking part; and a crowd looking on and listening. They were generally civil & respectful, though earnest & zealous in defending the principles & practices of their religion. At the conclusion of these discussions no one refused books, though we remarked that we expected all who received any would carefully examine the subjects contained in them. We have here preached the Gospel to several hundred people and distributed a great number of tracts & of the Scriptures. May the Holy Spirit follow what we have done with his gracious influences and make these infatuated idolaters wise unto salvation.

[For a description of this high place of iniquity, this seat of Satan, see the Wes. Herald for 1885, page 186, extracted from my journal of a former tour to this place]

19th. *Koompatee. Arrived here this morning and stopped in a temple which was pointed out as the common lodging-place of travellers. The idol, a stone carved into a form somewhat resembling the human and painted black, we were told is an image of Gateba. This is a god of whom we had never before heard. But this is not strange, as the Hindoo gods amount in number, though no one pretends to know their names, to 333,000,000, and any one of these imaginary beings may be worshipped. At the large temples, the people have traditions & legends which they confidently believe, about the special interposition of the god on some occasion, or his personal appearance to some of his devotees, granting them whatever they request. Such stories the people then tell about Gateba, who appears to be the principal object of worship in the village. If anything is said against the character or worship of the god, these stories are confidently adduced in support of his divinity. Such stories the people then have been

* Koompatee

telling us.) Another argument often adduced, as evidence of the existence & power of this gods, is that vows made to them are fulfilled. The Hindoos are exceedingly addicted to making vows. They do this concerning almost every object or affair in which they feel interested. If they realize the object of their wishes or exertions, this vows by being performed (which generally consist of offerings to the idols, or dinners to Brahmins, or some kind of bodily torture inflicted on themselves at the temples) become known, and are ascribed to the power & favor of the respective gods. But if people fail of attaining the object concerning which this vows were made, the whole is kept secret. In this way success is publicly acknowledged and ascribed to the favor of the gods, while failures are kept secret, being imputed to the sins committed in a former birth, to want of faith, or some such cause. So much do the Hindoos think of vows that I am often asked if our religion has this evidence of its being true, and in a few instances individuals who had acquired some knowledge of Christianity, and were sick or involved in trouble, have intimated their readiness to make vows to Jesus Christ, if I thought he would assist them. — The people in this village have generally been attentive to what we have said, and those of them who can read have received books, professing to read them. The temple in which we have stopped has some endowments for its support. A part of these is expended in maintaining a band of musicians (6 in number) who play in honor of the god for about half-an-hour every day at sunrise, at noon, at sunset and at midnight. The native music is extremely rude and it has much annoyed us here. They have kindly proposed to omit the usual performance at midnight. — Perhaps they are glad to excuse themselves from the trouble, or on the ground that the performance would disturb us. They appear to care little for the fear or the favor of the god, if they can get this way for serving him.

15th. Arrived early this morning at Mahoolee, a pleasant village situated at the junction of the rivers Krishna with the *Varya. The junction of rivers are generally sacred places with the Hindoos. Of the high estimation in which this place is held, the numerous temples afford ample evidence. Today is one of the Hindoo holidays and crowds of people were already assembled on the banks of the river. Some had finished their ablution, some were engaged in performing it, and others were preparing to do it. Ablution in such places, especially at such times, is a religious & meritorious act. In order however to its having this character, it must be performed according to the established usage of the place. The common manner is to call a brahmin, — if no one should offer his services, — who takes his stand by the side of the river. The person then goes into the water, and having immersed himself or thrown water over him so as to wet every part of his body, he joins his hands and taking up some water in them he turns to the brahmin, who repeats some sentence or more from some of the sacred books. In some places this must be spoken so loud that the person bathing may hear it. Generally, however, the brahmin repeats it, or pretends to do so, mentally. As soon as he has done this, he tells the person in the river who throws out the water which was in his hands and proceeds to finish his ablution. When he comes out he pays the brahmin for officiating for him. He then goes to the temple to worship. All classes, male & female, brahmins as well as other castes are required to employ a brahmin to officiate for them in the manner abovementioned. And no brahmin can do this who does not belong to the place, and whose right then to officiate is recognised and

* Varya

acknowledged. This night is carefully guarded and in some places produces a very considerable income to the resident Brahmins.

Like many of the Hindoo holidays today is nominally a day of fasting and to be kept for 24 hours. A few kinds of food are forbidden, but full indulgence is allowed in respect to other things. Thus people can indulge in feasting & amusements, and yet be performing works of meritorious self-denial! In the evening people assemble together in companies, — some in temples and some in private houses, — and a part of a book giving an account of the actions of Sheeva, and celebrating his praises is read. They then listen for a while to anecdotes, stories & songs on the same subject. Watching through the night, (to be passed in the manner above mentioned,) is enjoined though (probably observed by very few, if any. The chapter which is read, and which is always the same, though less exceptionable than most parts of the work, is yet very absurd, and being regarded by all as true, must be pernicious in its influence. The principal subject is an account how a hunter was translated to the paradise of Sheeva. This man was irreligious and an open reviler of the god & of his worship. One night while hunting in the forest he ascended a tree on the shore of a lake, intending there concealed himself and shoot such deer as might ~~come to come~~ to drink. This tree happened to be the bilwa which is sacred to Sheeva, and beneath it, though unobserved by the hunter, were placed a pindee & saloonka (things, of which decency does not admit a description) for the worship of the god. The hunter pulled off, as he had occasion from time to time, such leaves & branches as obstructed his sight, or appeared likely to impede him in shooting any deer that

might come along. These leaves & branches being thrown down, happened to fall upon the pindee & saloonka. This so much pleased Sheeva that he dispatched his vehicle and a large number of his attendants for the hunter who was immediately translated to the paradise of the god to enjoy all its pleasures! — The same chapter contains also some important parts of the popular Hindoo theology, as the various kinds of punishment to be suffered in the next state of existence, for crimes committed in this life. The following are instances, — "He who eats during an eclipse, shall, in the next ~~birth~~ state of existence be afflicted with a distressing constitutional disease". — "He, who excites enmity among friends, shall be a fish". — "The female domestic who disobeys her mistress, shall be a crocodile". — "The woman who while cooking secretly eats any of the food, shall be a cat". — "He who ridicules his parents, shall be a monkey". — "He who exposes to ridicule the secret foibles & failings of others, shall be a carrion-eating crow". — Near the close of the chapter it is said that, "to hear this book read removes sin, and to read it makes all, who do so, righteous". Such is the character of the work which will be read this evening, and believed to be of divine origin, in ~~the~~ numerous assemblies of the Hindoos. I walked along on the banks of the river and spoke to people in a few places. But they had just arrived and were too intent on the business for which they had come to listen, — except a few who were disposed to scoff & cavil. ~~[illegible]~~ We had made our arrangements, (and which could not be now reversed) to pass the day at a village 3 or 4 miles distant, & we left this idolatrous place and deluded multitude, — not without being deeply affected in view of their state. For 3 or 4 miles we found the road almost covered with people, amounting to many thousands, of both sexes, and of all ages and classes, going to Mahoolee.

* Mahoolee

19th. Arrived at Mahabuleshwur and was cordially welcomed by Mr. & Mrs. Graves, whom I had not seen before since they left India for America, nearly four years ago. On their return to India, they found it necessary to remove here almost immediately on account of Mr G's feeble health. This place is yearly becoming more & more the resort of Europeans, especially during the hot months. The native population is greater than I expected to see. The height of the village of M. is 4500 feet above the ocean. The temperature is cooler than any I have before experienced in any part of India. It forms a grateful contrast to what we have been suffering on our tour, — especially for a few weeks past. The scenery here is wild & picturesque. A long extent of the ocean, though 50 miles distant, is distinctly visible, and when illumined by the declining sun, vessels under sail are often seen. Though so near the ocean, yet the streams which flow from springs on the east side of the highest part of the mountain flow into Bay of Bengal.

22. Today Mr. Farras left M. to proceed to Nasik. We have travelled together more than 400 miles, unitedly laboring in the cause of our common Lord. The comforts & advantages of missionaries making tours in company, in a climate like India and among a heathen population, are many & important. Our Saviour sent his disciples, two & two, though they were only to labor among their own nation & in their own country. The Apostles also appear to have travelled & labored in the same manner.

26th. Wace. Arrived here yesterday. W. is a large village, sometimes called a city, on the river Krishna. It is one of the sacred places on this side of India and a large proportion of the population

are of the brahminical caste. The temples here are numerous. Some of them are large and are supported by endowments. In the afternoon taking a quantity of tracts & of the Scriptures I went into the village. In several places I spoke on the principal truths of Christianity to small companies of people on the bank of the river. They were generally civil. But, though quite unoccupied, they were disposed to listen only for a few minutes. This place has been several times visited by missionaries and many tracts & parts of the Scriptures have been here distributed. In this way the people have acquired some knowledge of Christianity, and the preaching of the Gospel and the distribution of christian books excite comparatively but little attention. In different places however, I distributed all the books I brought with me, chiefly to boys & young men. Brahmins of middle age and those more advanced, are commonly too proud bigotted and self-righteous to inquire much about any religion except that which they practice. As it began to grow dark I returned to my lodging-place and was followed by several men who said they had come from a distant part of the country to W. on pilgrimage. After conversing with them for some time, I gave them such books as I thought most suitable for them, and they left me, saying, they would come again in the morning.

Early this morning the men came, and after some conversation on religious subjects, one of them introduced the subject which induced them last night to follow me from the village to my lodging place, but which they were unwilling to introduce without further acquaintance. I told them that I could give them no assistance of the kind they requested. On hearing this, they appeared disappointed, and soon returned to the village. Such persons in this country

are numerous. This true motive in apparently seeking ~~religious instruction~~ the acquaintance of missionaries and professing to be serious inquirers after truth, is often concealed for weeks, and in some instances for months. I have to day spoke to people in several places and sometimes at considerable length. I have also distributed many books, principally, as yesterday, among the young. Men has, on the whole, been better attention and less incivility & rudeness, than I had reason to expect, at the commencement of my intercourse with the people of this idolatrous place.

28th. Khundalla. — About 3 miles from this village I passed the Khamutkee ghaut. The ascent is gradual & easy. From the highest part of the mountain the valley watered by the Kera, studded as it appeared to be, with villages and bounded by lofty mountains, was beautiful & sublime. The descent is long & difficult. About half way down the mountain I met a large elephant. His huge bulk, added to the steepness of the mountain and the bad state of the road, made the ascent very difficult & laborious. He walked slowly, previously examining with his trunk every place for his feet. His drivers and several attendants encouraged him & cheered him with shouts & songs, which he appeared well to understand. On arriving in the village I found a great number of native travellers who had stopped to pass the night. I at first supposed that every place was occupied but, after some inquiry, found a very comfortable lodging. Another part of the same building was occupied by a company of bratheers, — 10 or 12 in number, — who were going to the southern part of the Mahratta country. In such circumstances it is not difficult to become acquainted, and we were soon engaged in

conversation. They were all intelligent men and one of them I soon found had the reputation of being learned, and he appeared well to deserve it. After we had conversed a while, a servant, who had been preparing their supper in another place, came and informed them that it was ready. As they rose to go out, one of them inquired if it would be agreeable to me, after their return, to continue our conversation on the subjects which had been introduced. I assured them that I would cheerfully do it. After a short absence they returned. Having referred to our previous conversation, I gave a brief sketch of the principal doctrines & duties of Christianity, stating what it requires and what it forbids, and that its claims to be then received & obeyed extend not merely to those who profess it, but to all mankind. This statement prepared the way for inquiries & objections, of which several soon occurred to them. It also gave me an opportunity to assign the reasons why I did not regard the Hindoo religion as of divine origin, or as having any claim to be obeyed. Our discussion was continued till a late hour, every person taking a part in it as he felt disposed. When it became expedient to close it, I informed them that I should be happy to furnish them with books to assist them in making further inquiry into the nature & truth of Christianity. All expressed a wish to receive some and they remarked, that as they intended to proceed on their journey early in the morning, it would be most convenient to receive them now. I accordingly selected & gave them three tracts & parts of the Scriptures which I thought most suitable for them.

29th. The native travellers all started early this morning and the village, after having been for some time a scene of bustle & confusion, became quiet. About 8 o'clock I went out and finding several men sitting

together apparently unoccupied, I began to converse with them on the character of God and how we can acceptably worship him. It was not long before several other men came up, and I perceived that they had their some business to transact. So I gave a few tracts to those who could read and took leave. I walked about the village for some time, but not finding any people at liberty I returned to my lodging-place. About 10 o'clock several men came in & sat down. I began conversation by asking those who erected the building for travellers in which I had stopped, remarking that I had seldom seen one so large & convenient. They replied that it was erected many years ago by a brahmin who then held a high situation in the Mahratta government. One of them then remarked that the same man erected buildings for the same purpose in several other places and that by such works of charity acquired great merit. This remark gave me an opportunity to speak of the error which universally prevails in this country that men can obtain ~~salvation by work~~ the favor of God by works of righteousness. I then spoke at some length of the way of salvation through Jesus Christ, the Saviour of sinners, and the obligation of all who hear of him, to trust in him. They listened attentively, and when I had finished, they replied that what I had said was new to them. It might be true; they could not say that it was not. But they had always believed it to be right & safe for them to worship in the way their ancestors did, and ~~in the way~~ which the greatest & wisest men in the country had practised and inculcated. After some further conversation they went out. Other persons however soon came in, and I had company for several hours. Late in the afternoon an aged man from a neighboring village called. As I spoke of the unreasonableness of idolatry, he remarked that he had not worshipped idols of any kind for many years, that he worshipped only the Creator & Preserver of all things. I at first supposed that

he had heard my opinions from some one in the village with whom I had conversed, and that he said that he did to hear what I should say to one professing such principles. But after some further conversation I was satisfied that he spoke the truth. His views of the character and government of God were more elevated & correct than I ever before found in a heathen, unacquainted with Christianity. But he was very conceited & self-righteous. He did not see any reason, nor did he feel any need, of a Savior to make an atonement for sin, or to act as a Mediator between God & his guilty creatures. Thus while one ignorantly & stupidly clings to his idolatry to the neglect & dishonor of his Maker & Preserver, another, trusting in his own righteousness proudly rejects the Savior & Mediator, through whom alone guilty creatures can have access to God.

March 3rd. Wallah. Arrived here yesterday morning and took up my lodging in the outer apartment of a temple dedicated to the god Bhyrooba. I have been too unwell since my arrival to go out to speak to people on religious subjects. My situation, however, occupying as I do one part of a temple, is favorable for conversing with people, and I have endeavored to improve the opportunities which have occurred, as far as my strength has admitted. When people come to worship they generally proceed immediately to the idol and commence their religious rites. While thus intent on their worship, or engaged in it, to interrupt them is considered very improper. Some few persons after finishing their worship, leave the temple as they came — neither speaking nor replying to any one, and scarcely noticing any thing around them. Such instances however are uncommon. They are generally ready as soon as they have got through their rites, to

engage in conversation on any subject, or to transact any business. They often stop at or near the temple for this purpose. This is the time I improve for conversation with them, and sometimes 8 or 10 persons have been present at once. This worship has often much annoyed me. but probably they think that they have more reason to complain of the annoyance I have given them, knowing as they do, the feelings with which I regard their god and the worship of him.

This morning I observed several persons engaged in performing ceremonies for an unusually long time on and around the idol, and on inquiring the cause, I was told that they were consulting the god in respect to a contemplated marriage between two children belonging to their respective families. Previous to making the agreement definite & mutually binding, they were endeavoring to ascertain whether the marriage would prove a happy one. This practice of consulting the gods, not only in respect to marriage but to future & contingent events of every kind, is very common. The manner varies somewhat in consulting different gods, and the ceremony is performed with more or less formality & exactness according to the importance attached to the subject, and the consequent fear of being mistaken. The common practice is as follows;— The person or persons who wish to consult the god, repair to the temple and go through the usual forms of worship, as pouring water upon the idol, prostrating themselves before it &c. Two flowers are then taken, and one being applied to one side of the idol, usually to the breast, and the other to the corresponding place on the other side, they are impressed with the hand till they adhere to the surface. The flowers readily do this, as the surface of the idol, when wet, from its being often besmeared with unctuous substances, is adhesive. The man, then standing before the idol in the attitude of a supplicant, says, great gods, be gracious to me, show me

my petition. If I am to obtain it, let the flowers on thy right side fall first. If I am not to obtain it, then let the flowers on thy left side fall first!" Then with hands joined and eyes fixed on the idol he waits to see the result and interprets the will of the god, or as some natives would say, their destiny, accordingly. The flowers fall as soon as the moisture or water which caused them to adhere to the idol, has evaporated. This commonly occurs in 2 or 3 minutes, — often in less time. The ceremony is sometimes repeated three times. Kernals of grain, and perhaps other things, are sometimes used instead of flowers. If there is ~~there~~ an officiating priest attached to the idol he performs the ceremony and is paid for doing it. If there is no such person, those who consult the idol perform the whole themselves. Sometimes the flowers or whatever is used instead of them, are applied not to the idol, but to a stone placed before it on which all offerings are placed. The ceremony however is essentially the same. — Such is the manner in which important subjects are often determined by the superstitious Hindoos, and they frequently appeal to these results as evidence that the spirit of their gods inhabit the idols consecrated to them, and through these idols communicate their will to their worshippers. — A few days ago I stopped to pass the night in one part of a temple in the village of Chicklee. In another part of the temple was a woman who had lately been bitten by a venomous snake. When bitten she was brought as soon as possible to the temple and placed before the idol, — a common practice in some villages when events of this kind happen. As she had become nearly or quite well, I asked her husband, who was the patell of the village and a sensible man, why she did not go to her own house. He replied that she was anxious to do so, and so was he & all the family; but he had just been consulting the god and could not obtain his consent. It was impossible to convince the man of the folly & falsehood of such opinions and so his wife must remain in the temple till the god should give her permission to go home. How long this was I know not. — Such customs & such credulity show the superstition, the ignorance, and the wretched moral & intellectual state of the greater part of the people of India. Who can contemplate them as rational beings, and not pity them? What Christian can view them as immortal beings,
and not [illegible]

Letter dated Cherubusco, April 10, 1836
Journal of a Tour in Tex. Feb. June
1836

Rec'd Nov. 26, 1836.

Adv'd in G. C. Feb. 22/37

Published

Andrew Jackson
Commander General
Boston

157

Dear Sir,

I send the accompanying parcel to your address as you are an Agent for the American Board. I shall feel much obliged if you will kindly inclose them in a wrapper & forward the parcel to the Missionary Rooms in Boston by the first safe opportunity.

you will be able to forward
these letters without cost, — I
mean by some other way than
by mail. Mr. Hill has enqui-
red to be very continuous about
the matter of postage & see you are
at liberty to look at the journal
& read it if you wish to do so
so no more

yours truly
D. O. A

Ahmednuggur April 29th 1

Mr. G. M. Dennis
Chairman

Rec'd Nov. 24, 1836.

Rev. B. F. Allen.

1836 Private 158

Threedwyggus April 28th 1836

My dear Sir,

I am making up a small parcel to forward to America, via London and am unwilling to send it away without writing a few lines to you. In this parcel I send a journal of a late tour. Should it reach you safely I shall feel much obliged if you will just inform me of it. My journals which I have forwarded to the Min. Rooms have been singularly unfortunate. The one I now send is the 8th which I have forwarded. Of these I have heard of only two which had reached America. It cannot send copies or extracts from them to my friends in A. Should any of my friends ask for the perusal of any journal I send to the M.R. I hope you will oblige them

During the present dull season I shall remain most of the time in A. Only Mr. Abbot & myself are there. Mr. Boggs & family left there before I arrived, for

the Mahabuleshwar Hills over account of Mrs. Bi
They are expected to return there before the raing
My health is now good. Our prospects at this
though not very promising are yet not disc
ing. Our schools are in good order and are i
proving. We have one school which we regard
the commencement of our Seminary. Our p
in detail which has been approved by all the
ion and your corresponding Members w
be forwarded to you soon. Attention to the
of instruction (I mean preaching) is much a
three past. Some listen, some reason, some
ridicule and some revile & blasphemne. The con
of our little church adorn this profession, a
last sabbath I had the happiness of baptizing
persons; — of whom one was a mohammedan
other two Hindoos. Another person also on th
be baptized before long. Thus the Lord is gra
us some tokens of his gracious presence.

There is another circumstance which y
excuse me for mentioning, — Yesterday I received

from Mrs. H. a lady who lives near requesting me to call & see her. From conversation with her in times past I had indirectly ascertained something of the state of her mind and surmised the motive of her request. I found her in ~~a state of~~ great anxiety concerning her spiritual state, & free in communicating her feelings, fears &c. My interview was very interesting and I hope the Lord is leading her to a saving knowledge of the truth. Mr. H. appears to be also thoroughly convinced of the reality of experimental religion and is not as I think without some anxiety for himself.— Mr. & Mrs. are persons of the first rank in society. There is no other man in their official situation given them such influence among the natives. His salary is more than 15,000 dollars & he is officially connected with several subordinate Europeans and some hundred natives. In such influence is mostly the effect of personal qualities & character. In India it is to a great extent the effect of rank & situation. The acquisition of such persons as Mr. & Mrs. H. to the cause of truth is incalculable. May the Lord make them bless them & make them blessings.—

The journal I forward you are at liberty to

Rev. R. Anderson

Missionary Rooms

Boston

Extracts from the Journal of
L. O. Allen (1836)

Ahmednuggur April 23rd. Sabbath-evening.- This morning at our regular religious service I took for my subject, the conversion of the Philippian jailer, contained in the 17th Chapter of Acts. Some of the people present were very attentive. I find it the easiest way,—and sometimes the only way,—of interesting their feelings and communicating instruction suited to their state & capacity, to take some parable, or the account of miracle, or historical fact with its accompanying circumstances, and after such explanation as the subject requires, apply it in a way to exhibit & enforce the truths I wish to inculcate.— After the service I conversed with several persons who have often expressed a desire to be baptized. With these individuals, I had several times conversed before. The knowledge of Christianity they possess, the seriousness & earnestness they have manifested, and their unexceptionable conduct for some months past encourage us to hope they have experienced the enlightening & sanctifying influence of the Holy Spirit. At the close of the conversation I informed three of them that, for aught I knew, I would baptize them at our stated religious service in another part of the town, this afternoon.

The meeting this afternoon was at the usual hour,— 5 o'clock. I spoke from Mark 16th. Chap. 15 & 16 Verses,— "Go ye into all the world, and preach the Gospel to every creature

He that believeth & is baptized shall be saved; but he that believeth not shall be damned". I endeavored to show the nature of that faith which is connected with salvation and which renders those who possess it fit subjects to be baptized. I then explained the nature & meaning of Baptism. The individuals who were expecting to receive the ordinance were then examined in respect to their knowledge of Christianity, and as far as we could judge in respect to their experimental acquaintance with the truths of the Gospel. This examination being such as induced us to hope they had believed with the heart ~~unto Rigt~~ unto righteousness and ought to be admitted to make a public profession of their trust in the Redeemer by baptism, the ordinance was administered to three individuals. One of them was a Mohammedan of the Syud sect. Another is a Hindoo of the caste or class called *Chungers, whose principal occupation is raising & keeping cattle, sheep, & goats. The other person is the wife of Gopal who has been for some years a member of our church, and who sustains the character of a humble & pious man. After their baptism I spoke a few words to them respecting the profession they had made before God & many witnesses, and also what ~~was~~ is now incumbent upon them as the professed followers Christ. I then addressed the people present (about 40 in number) on the latter part of the verse, "He that believe not, shall be damned". — To us the scene was a joyful one. We rejoiced over those who gave such evidence of genuine

* Chungers

conversion, and when we now then welcomed into our little church, henceforth to be united with us in the hopes & privileges of the Gospel. And we rejoiced in observing the serious attention manifested by some who we believe are convinced of the truth of Christianity, but who from love of the world, or from the fear of men do not openly profess it.

May 3rd. Near the house I now occupy is a temple of Vittoba, which is probably more frequented than any other ~~temple~~ in Ahmedabad. It is often selected on account of its convenient construction and central situation for holding religious meetings. Among the Hindoos these are of two kinds. — One is when a brahmin reads & expounds some one of their sacred books. This he does at a fixed time every day and generally proceeds through the book in order. Sometimes a month & more is required to complete a work. He prepares for the exercise by bathing himself, changing his clothes and putting around his neck a garland of flowers. Thus personally prepared he places the book, which he is to read, before the assembly, commonly on a small stool and performs various acts of idolatrous worship to it & upon it. Books of this character are written in poetry and are read in a kind of chanting manner, the reader stopping at intervals to explain the meaning. When he has finished reading, the book is again worshipped as at the beginning, and is then laid by to be used in the same manner at the next meeting. For doing this the brahmin sometimes receives a definite sum previously agreed upon with those who hear him. At other times he trusts to their generosity for his reward. Meetings of this kind ~~of this kind~~ are often held in private houses. Many brahmins

obtain their support chiefly in this way. The scarcity of books & ~~many~~ ~~and~~ the most important of them being in a language which none but learned brahmins understand, the inability of most people to read, and the opinion that to hear such books read and to pay the brahmins for reading them, is very meritorious, all contribute to the interest & advantage of the hereditary priesthood. [Paragraph] The other kind of meetings is of a more popular & public character. The assemblies are often large and consist of all classes of people, men, women & children. The brahmin who performs has no book or manuscript, but trusts to his memory & his imagination. He rehearses stories of gods & heroes, and inculcates the rules of caste and the rites of idolatry. He is often assisted by others, both men & women, who at intervals sing or play a kind of interlude, which amuses the assembly while he obtains a few minutes rest and prepares himself to address them again. This whole performance commonly continues for 2 or 3 hours. The performances are always of a religious character and they have great influence on the feelings & character of the Hindoos. — For ~~some~~ some months past there have been performances of this kind almost every evening in the temple of Vittoba near the house I occupy. The audience is generally large and not unfrequently more than half of them are women. The performances are usually conducted by a brahmin from Pundeerpoor. The meetings are always open for any to attend, who wish to do so. He trusts to the liberality of those who hear him and who are anxious to support the system of Hindoo superstition. To pay him ~~well~~ liberally as well as to hear him attentively, is a work of merit. ~~He is said that he is well paid~~ He has acquired much popularity and it is said is well paid for his performances. He is a man of dissolute habits but there is little connexion between the morality & religion of the Hindoos.

[This letter is to be in no way publickly used.—D.O.A.]

Ruwajjuy June 27th. 1836

My dear Mr. Anderson,

From the printed Report of this Mission for 1834 & 1835 (which has doubtless reached you ere this) you will have learned what had then been attempted in respect to the Seminary which has been for some time contemplated at this station. At the time the Report above referred to was printed, Mr. Boggs was absent from us, having accompanied Mr. Sampson to Allapie where Mr. S. died. Mr. Abbot was absent in Bombay, having gone there in accordance with the advice of our Physicians, Drs. Boydone & Straker. I was myself then in A. the interests of the station imperiously requiring my attention. Early in Jan. Mr Abbots health was so far improved that he left B. for A. On being informed of this, I proceeded on a tour to the southern part of the Mahratta country. The arrangements for this tour were made several weeks before when I was at Nasseek, with Mr. Larrar of the Church Mission. At that it was supposed, that if Mr. Boggs was not then in A., he would be there soon,—at least before I should reach there. But Providence ordered otherwise. Agreeably with our arrangement Mr. L. arrived in A. about Christmas and continued with my till the state & prospects of the station allowed me to accompany him. Mr. Abbot arrived in A. in a few days after I left. Mr. Boggs arrived soon after in Feb. but after remaining a few days left for the Mahabuleshwar Hills on account of the ill-health of Mrs. Boggs. I arrived in

A. from my tour with Mr. T. about the middle of March. (A
of this tour was sent to the Min. Rooms some time ago.) As the sta
of the native population appeared to favorable for commence
something more systematic and more likely to be permanent
any thing which had been attempted, in respect to our contemp
ed Seminary, I ~~prepared~~ the following circular which was su
mitted to all the Members of the Mission and to the Corresp
Members of the Board in the Mahratta country,—

"To the Members of the American Mahrat
Mission;—

Dear Brethren,

In the early history of our Mission
tempts were made with the approbation of the Managing bo
mittee of our Society to establish a Boarding-School with a
to raise up qualified native schoolmasters & other persons to
sist in the various operations of the Mission. But unexpe
obstacles, added to changes in the Mission occasioned by de
& sickness among its Members rendered these attempts in
fectual, and the Mission came to the conclusion, that fur
efforts of this kind were inexpedient till some station
be established in more favorable circumstances. This opinio
was communicated to the com. of our Society.

In the first letter from Mr. Anderson to this com
of the Mission (dated Sept. 1832.) he writes,—The com. have be
greatly pleased to hear of your occupying a new station & our w

inland on the continent & opening such a field of usefulness.— We wish you and the Brethren in Bombay to consider whether any thing can be done in connection with your Mission to raise up Christian-Schoolmasters among the natives as our brethren in Ceylon through the divine favor are doing.— Is it expedient for you to attempt a boarding-school with the special object of training up native schoolmasters & helpers.— We are aware of the former experience & opinions of the Mission on this subject;— possibly there may have been such a change of circumstances as to require a change of opinions & measures."

About the time Mr. A's letter was received here, the subject of a native seminary was presented to the Com. of our Society in a communication from this branch of the Mission. In reference to this communication Dr. W. in a letter (dated Sept. 1833) writes thus,— "At a recent meeting of the Committee Mr. Anderson brought up the subject presented by Mr. Boggs of the Bombay Mission recommending the establishment of a seminary or seminaries for the instruction of native teachers &c. We have for some time been impressed with, & several times spoken of the desirableness of such an institution in connexion with your Mission. The result of the deliberation of the Committee is thus recorded on their minutes.—

"A communication from the Rev. Mr. Boggs of the Bombay Mission recommending the establishment of a boarding-school for the education of teachers, catechists & other native assistants in

connexion with the mission having been laid before the com-
mittee,—Resolved, that the committee approve of the establishment
of such a school provided the mission shall determine the ne-
cessity to be expedient; the location to be in the interior at such
place as the mission shall designate; the expense for building,
steward, cook, &c. ~~exceed~~ for the support of 25 boys for the first year
not to exceed eighteen hundred dollars."—While we feel the impor-
tance of such a school and that more than one may be desirable
indispensable before long, we feel that it is best to begin in a
small economical way, and therefore to begin with but one, and
to wait till the experiment is pretty well tried with that before
another is established if called for, and that one we are fully
is fied should be in the interior."

When the letter from which the above extract is taken
was written it was the intention of the com. of our Society
to commence another station somewhere in the Deckan and in
view of this, they left the location of the seminary to be deter-
ed by the mission only directing that "it be in the interior." Un-
pected events have prevented any such new station's being from
commenced nor does it now appear probable that any will be
tempted for some time to come. But aside from this, there
place or tolerior in the Deckan now unoccupied as a mission
station which is so eligible for a seminary of the kind in view, as
medrunggur. There is no place so centrically situated in respect
in respect to the great body of the Mahratta population. Few pl
perhaps more have a more healthful climate and in none is the expense

living cheaper to the native population.

Sect. We letter containing the Resolution of the Com. of our Society authorizing the establishment of a seminary, and allowing 1,800 dollars for its expenses for the first year was dated Sept. 18th. 1833. But the state of this branch of the Mission owing to the ill-health of some of its members & to other causes was such that no measures were taken in respect to the contemplated seminary (except that some assistance was given to 2 or 3 boys in the expectation that they would become inmates of it, when commenced) till about 8 months ago when with the sanction of the mission a school-house designed for this purpose was erected. About the time the school-house was finished, Mr. Abbot was taken ill and his consequent absence, as well as that of some other members of this station rendered it impracticable than to do any thing further in respect to the seminary. In the mean time as the school-house was finished was finished, it was occupied by one of our common schools. Since the return of Mr. Boggs & Mr. Abbot to st. the plan of the contemplated institution has been proposed to the native population, and has been much discussed among them. Their views & feelings appear to be more favorable than we expected, and we are encouraged to hope that the Institution may be commenced immediately with a good number of scholars.

It will not be improper to state our views on a few points connected with this subject. — We have thought it best for the Institution not to be located in the town of st. (on account of the temptations

to immorality of various kinds which abound in all large towns & cities in this part of the world) but at some place 1½ or 2 miles distant. The Institution would then be regarded as located at A. and near & Europeans would have as good opportunities for seeing it, and conversing acquainted with state, objects, & prospects as if it were in the town; and yet its distance from the town would enable those who may have the charge of it, to regulate the intercourse between the school & the native population in such a way as to secure them in a good degree, if not wholly against temptation & evil example. There are very suitable places about 1½ or 2 miles distant from the town which can be obtained and where but little expense would be incurred in buildings. But there are objections on account of the fears & prejudices of the native population to attempting its commencement in such a place. Indeed after inquiry & consultation that such a beginning would be impracticable, — We do not believe a single pupil could be obtained. So we concluded it was expedient to commence the school in the town, and as soon as the fears & prejudices of the native population & of the scholars will admit, to remove it to a permanent location at a short distance. This we think may be done in 2 or 3 years; and as the scholars in the mean time will be young, they will not liable to suffer much, if any, injury from being in the town. With these views the school-house was erected on premises occupied by Mr. Abbot, — which are the property of Soc. Gos.

Another point on which we are agreed in opinion is, that it is not be expedient to receive into the Institution (though we shall not avow it openly as silence will be prudence on such a subject) any scholars

belonging to the castes included under the general name of Pariahs or Mhars. The universal & deep-rooted prejudices of all classes of the Hindoos ~~[illegible]~~ against these castes render it inexpedient to attempt to qualify them (unless with a view to their own caste, and even among them persons of a higher caste would have more influence) to become assistants in the missionary work in the present state of the native population, — or in any state in which we can contemplate them for many years to come. We believe that persons of these castes are not received and for the reasons abovementioned into any missionary seminaries in India, — except in cases where they had previously professed christianity & been baptized.

As part of the Regulations of the Seminary we intend (and we presume that such will be the views of all the Mission) shall be that all the members who receive support shall board on the Mission Premises, and as far as possible in common. But as the scholars will be heathen, and probably of different castes it is not unlikely that some indulgence must be shown to their prejudices for awhile. When the Seminary established by our Brethren in Bombay and which is now ~~[illegible]~~ so flourishing was commenced, though the influence of caste there was much less than it now is on this side of India, yet the scholars could not be prevailed on to eat on the land, or to use the water from the wells or tanks belonging to the Mission, and so a cook-house was built for them on the land of a native where they went to eat, &c. Nor was it till after some years that reason & knowledge so far prevailed over prejudice & ignorance that they consented to use the wells on the Mission premises.

We think a part of those who appear disposed to become members of our Seminary will be willing to visit & live as a family immediately. But some others, — and very promising boys, — will only become members on condition that they can eat at home. This will require their being absent for about an hour 2 or 3 times a day. In every other respect, as sleeping in the school-house, (where all will sleep for the present,) attending daily worship &c. they will comply with the same rules, as the others. This indulgence if allowed (and we think it should be,) will we hope not be long required. Circumstances at the commencement of the Taylor Seminary did not allow of such an arrangement; as the scholars were too remote from their parents. But they have always been allowed to have free intercourse with their parents to visit them and to remain with them during vacations, sometimes of several weeks. — In respect to the studies to be pursued in the Institution, as the scholars will be young and in a great degree uneducated, there must for some time be the same, or nearly so, as in our common schools. All the scholars and the teachers will assemble daily for worship. In the reading of the Scriptures all the boys who can read will take a part.

Such is the plan of our Institution, but contemplated changes in the instruction and in the management will be submitted to the Mission for consideration. We think the expense of each scholar will not generally exceed two dollars per month. In some cases a large sum will not unlikely be required for the first month as some boys not improbably may come nearly destitute of clothes

Economy will be consulted as much as possible consistently with what appears to be the good of the Institution.

Having stated our views thus freely, we propose that this branch of the Mission have permission to take twenty-five boys (none exceeding 12 years of age, except for special reasons, and probably most of them not exceeding 8 years) under their care and provide them with the means of instruction & support. All who can be persuaded to unite in a family & live as such shall do so. And all who can not be induced to do this (if there should not be 25 of the former class to be obtained) may be permitted to go to their respective homes to eat;— complying in with all the other rules of the school and receiving for their support two thirds of the sum which is found to be the actual expense of each scholar who shall board on the Mission Premises.

Requesting a remembrance in your prayers for the Divine blessing on the contemplated, we are, Dear Brethren,

Yours affectionately S. O. Allen
A. Abbott"

Ahmednuggur March 19th. 1836

Such, my dear Mr. Anderson, was the circular addressed by myself & Mr. Abbott to the Mission. The reasons for its length, & its complex character are to be found in the facts that a majority of the Mission to whom it was to be submitted had never been to Ahmednuggur and having been but a short time connected

with the Mission were but imperfectly acquainted (I was aware
this circumstance) with what had passed between this branch of the
Mission and the Missionary Brethren on the subject of the proposed
Seminary. Another reason is, Mr. B. & myself in a note accom-
panying the circular requested that it might be communicated
after the members of the Mission had seen it, to your corresp-
ing Members in this Presidency for an expression of their op-
ion. Two of them (Messrs. Smyttan & Townsend) formerly lived fo
considerable time in Ahmednuggur. The circular was first sent
Messrs. Boggs & Graves at the Mahabuleshwur Hills. It was then s
to Bombay, first to the Members of the Mission, and then to
corresponding Members. All the Mission concurred in approving
our proposal to attempt the commencement of our Seminary wi
any objections made to any part of the plan. You will be glad
see the opinions of your corresponding Members. So I shall
scribe their notes now lying before me, and which were returned wi
the circular:— Mr. Parish ~~[illegible]~~ expressed his opinion thus,—

"I have read the prospectus of an Establishment at Ahm
nuggur for a Native Boarding-School with the greatest interes
Any objections which occurred to me, as I proceeded I found fu
answered and that the ultimate views of the Mission as to the p
on which the Seminary should eventually be placed were such
as I entirely approve; while the steps whereby its complete es
lishment appears likely to be secured in the speediest manner
have the recommendation of successful experience in the Institution
"at Bangalore."

"Abandonnagne is a most desirable station for the School. The field of instruction is not specified is not specified, but I presume, as the scholars advance the subjects proposed for their study will be such as under the blessing of God qualify them as perfectly as the means of the seminaries will admit for the full work of seminaries; and that the study of the Scriptures in the original languages as well as the acquirement of English so as to read with profit the best authors will be aimed at.— It is evidently unnecessary to enter into these particulars further at present; they are sufficiently implied by the reference to the higher Establishment as a Model."

"I hail this Institution as one of the most important which has yet been distinctly brought forward with any prospect of permanency for the introduction for the introduction of a high tone of Christian Morality founded on the true basis of the Truth as it is in Jesus,—in the Saviour, and I am prepared to support it most cordially." J. Daniel"

Mr. Daniel then sent the circular with his note (of which the above is a copy) to Mr. Townsend who expressed his opinion at the close of Mr. D's note, thus,—

"I entirely subscribe Mr. Daniel's opinion. Experience will best enable the mission to alter or improve this Institution. In the prospectus I see nothing that I would wish changed. The undertaking & the place chosen for it appear to me in every way good. The chief thing seems to be to pray that the first whose glory it is undertaken may prosper it." C. H. Townsend"

I do not know whether Dr. Scoggan saw the circular previous to Messrs Jarrett & Townsend, or not till afterwards. He expressed his opinion upon it thus,—

"The proposed establishment by the Missionaries at Ashmednuggur is, in my opinion advisable & likely with the blessing of God to further materially the cause of Christianity on this side of India.— It does not occur to me that I can suggest anything at present in addition to the measures,— nor do I see any thing to object to.— The Institutions already in operation in Bombay must be the best possible guide, so far as the difference of circumstances will admit of assimilation, and may they both redound to the glory of God & the spread of the Gospel Truth in these dark lands."

G. Scoggan.

Bombay, July 19.

Bombay, July 19, 1837

Received, July 27, 1837

As soon as the above Circular was returned to us, (viz. the Abbot & myself,) proceeded to carry our approved plans of a Seminary into effect. The history, state &c. of it from that time will doubtless be communicated to you in the joint letters, or printed account of this branch of the Mission. I have transcribed & now send you this copy of the Circular because I thought you would be gratified to know in what way we took up the subject; & on what principles & plan we commenced, and especially to know the opinions of your corresponding Members. I will then only add that the Institution has hitherto succeeded beyond our most sanguine expectations. But I have little expectation of living to see it account to much. The reasons why I view the Institution & what is ~~incorrectly~~ connected with it, with such feeling I can not, nor is it expedient, now to state. The Lord magnify it in the sight and among the children of men. May he prosper this our Seminary, in the preservation of the Providence, & with showers of grace. As ever yours truly

D. O. Allen

[Jan 27, 1836.]

P. S. As I have now left Ahmednuggur for another sphere of labor and shall not probably, — at least not for the present, — be again connected with that station, it is not improper I should mention one or two circumstances respecting the station which are not unimportant and are not likely to appear in their communications to the Min. Abroad. And —

1 A great & happy change has taken place, since I went to it, in the moral character & influence of the European population. This change is not to be ascribed to the Mission but to other causes, as the labors of a zealous & evangelical chaplain, the temperance reformation, and other less obvious but important causes, which are improving the morals & character of the European population throughout India. There is not a person now in Ahmednuggur, filling any of the ~~intermediate~~ important situations who is immoral, or whose conduct is in any way reproachful to christianity. This remark will extend to 8 persons filling the first places in it. and of those filling lower situations a christian character is frequent & respectable, and a good moral character has become desirable. The moral character & religious influence of the European population in A. is probably without a parallel in so large a station in India. The happy influence of such a state on the mission & its prospects, you will readily appreciate.

2 During the 3 years I was connected with the Ahmednuggur station the state of social feeling and harmony among its members was not as its friends & patrons could wish. I believe an examination of missionary history will seldom show a station consisting of so many missionaries (a part of the time 4 and never less than 3, not reckoning females) in which a better state of social & christian feeling uniformly prevailed among the members towards each other. You will not wonder I feel attached to it. and experience feelings of regret in leaving it.

Yours truly D. O. Allen

Dated June 29, 1836

Recd. May 10, 1837

Ack: in G. L. July 19.

~~Missions~~

Ahmednuggur station.

~~Bombay~~

Rev. R. Anderson

Missionary Rooms

Boston

~~L.C.A.~~

Extracts from the Journal of
D. O. Allen 1826

July 22 – Passed last night in the village of *Singwa. It was so late when I arrived that I saw but few persons and they were busily occupied. This morning I spoke to a considerable number of people near the gate of the village. They anxiously inquired why the rain had not fallen this year at the usual time, and what they should do to procure it. I asked them if they did not believe that God is merciful and delights in the happiness of his creatures. To this they all replied "yes." I then told them that what they are now suffering for want of rain is evidence of the displeasure of God for their sins, of which I enumerated several kinds, as idolatry, ingratitude &c. I then entreated them to abandon their idolatry and give to God the glory which is his due, and to seek his pardoning mercy through Jesus Christ, the Savior of sinners. They listened with more than usual attention, probably because the subject appeared to be connected with their present interest. – The people of this village have some knowledge of christianity. Nearly a year ago I passed a sabbath here. At that time I conversed with many persons and distributed tracts & portions of the Scriptures to those who could read and would receive them; – I say would receive them, for some refused them saying, "We wish to know nothing more of such a religion; we like our own much better."

* Singwa

About 8 o'clock this morning I left Singwa for Nandoor, 12 miles distant. On the way I went into several small villages which were near the road. In these villages I found the men were generally absent at labor in the fields, and but few persons were at leisure for conversation. There is no school in any of these villages, and in none of them there is not a person who can read. In one village called Meera, I spoke for some time to 12 or 15 persons who sitting near the principal village-temple. Of these persons 4 or 5 were intelligent brahmins. I gave them some tracts & portions of the Scriptures which they promised to read. I arrived at Nandoor about 2 o'clock. Before night a man came from Meera, 4 miles, bringing all the tracts & Scripture I distributed there. He said the brahmins told him to give them all to me, and to say that they had examined them enough to see that they would be of no use to them, and so returned them to me. Such is the reception, or rather the rejection, which the Gospel meets with from proud & self-righteous brahmins. — Nandoor contains probably 50 or 60 houses. But in this population there is but one man who can read, and he has gone on a pilgrimage to Punderpoor. As the men were absent in the fields I found but few opportunities for conversation in the afternoon. To some who inquired, how the immaterial & invisible God could be worshipped, I replied that it is my custom to have worship at my lodging-place every evening at 8 o'clock, and that I should then be happy to see any of the people belonging to the village present. This information excited considerable attention, and was communicated from one to another as they returned from labor, so that when the time arrived I had the

satisfaction of seeing nearly all the men & boys of the village assembled. Novelty & curiosity excited attention while I addressed them on the principal truths of Christianity and prayed. After worship was finished I had conversation with some of them who remained a while. They said such a mode of worship might be well for people who are learned in the sacred books, but people ignorant like themselves could only worship God through the medium of sensible objects.

23rd. This morning I spoke for some time to 20 or 30 persons near the principal village-idols. As is usual in small villages, these idols were placed just outside the gate, so that they can be easily worshipped as the inhabitants go out & come into the village. And this they commonly do when they go to their labor in the morning, and also when they return home in the evening. — Leaving Nandoor I proceeded to *Sewgaum stopping for a short time in the small villages near the road. These villages are all small and their inhabitants are poor & wretched. In one village a large company of women were bringing water from a river near by, and pouring it upon some stone images. They at the same time repeated some words but in so low a tone of voice that I could not understand them. I inquired of men who were standing near the images why the women were doing so, and they said it was done to procure rain. I asked them what connexion such work could have with the falling of rain. They gave two reasons for it; — one was, "It is our custom to do so when the rain does not fall at the usual time"; and the other was, — "The brahmins tell us to do so". The quantity of water which was flowing from the images showed that the women had been diligently at work for some time

* Sewgaum

Nothing is too foolish or absurd to be taught by the brahmins, or to be believed & practised by the ignorant & superstitious Hindoos. I endeavored to direct their minds to God as the only proper object of worship, and to describe the way of obtaining this favor. I arrived at Sewgaum about 1 o'clock, and after much trouble ~~succeeded in obt~~ in search of a lodging place, succeeded in obtaining permission to occupy an old mosque, ~~now~~ so much dilapidated that it is seldom, if ever, used for its original purpose. This village is larger than I expected. It probably contains 400 or 500 houses, and its appearance shows that at some former period it was more populous than it now is.

24th. Sabbath evening. — This has been a busy day. Much of the time I have been engaged in stating, explaining, & inculcating the principal truths of Christianity to people who have called at my lodging place, and in furnishing those among them who could read with tracts & the Scriptures. No missionary has before been to this place, and to most of the people Christianity is a new subject. In such circumstances people, from motives of curiosity, are desirous to obtain books and are attentive to what is addressed to them. These feelings however generally subside as soon as they become acquainted with the principal truths of the Christian religion, and then if its claims to be received & obeyed are exhibited & urged, they soon think of many reasons for rejecting it. — I found a few persons here who formerly lived in Ahmednuggur, and sometimes attended the religious meetings in one of our places of worship. I found also that some tracts & Scriptures distributed in other places are now in possession of the people here. This is one among several instances ~~which~~ which has come to my knowledge, of tracts & the Scriptures having com

municated some knowledge of the true God and the way of salvation where the voice of the living preacher had never been heard. Nor is it too much to pray & to hope that the truth thus distributed may be blessed to the genuine ~~[illegible]~~ conversion of souls to the true God.

25th. Arrived about 10 o'clock this forenoon on the bank of the Godavery nearly opposite to *Pytan. Found the banks of the river full & the current strong. The passage-boat was on the other side of the river. Having tried for some time in vain to induce the men in charge of it to come to my assistance, I hired a boy to swim the river and carry a message to the native magistrate. This ~~had~~ produced the desired effect. The boat soon came, and many excuses were made for the delay & trouble I had suffered. I arrived safe in Pytan about 2 o'clock and put up in the same place I occupied when here two years ago. Some men who happened to be at the place when I arrived there knew me, and we were soon engaged in conversation. Others who were near, or passing by, came in, and my lodging place was soon surrounded with a crowd of people, and so it continued to be for some hours. During this time I was occupied in speaking to them upon the great truths of salvation and in giving tracts & the Scriptures to those who requested them, and were competent to use them. I was sometimes interrupted with inquiries & objections but the people were more quiet & attentive than is common in this country where so many are assembled together.

After being occupied in this manner for some hours I found it necessary to have my resting place and go where I could enjoy

*Pytan

Nothing is too foolish or absurd to be taught by the brahmins, or to be believed & practised by the ignorant & superstitious Hindoos. I endeavored to direct their minds to God as the only proper object of worship, and to describe the way of obtaining his favor. I arrived at Sewgaum about 1 o'clock, and after much trouble ~~[illegible]~~ in search of a lodging place, succeeded in obtaining permission to occupy an old mosque, ~~now~~ so much dilapidated that it is seldom, if ever, used for its original purpose. This village is larger than I expected. It probably contains 400 or 500 houses, and its appearance shows that at some former period it was more populous than it now is.

24th. Sabbath evening.— This has been a busy day. Much of the time I have been engaged in stating, explaining, & inculcating the principal truths of christianity to people who have called at my lodging place, and in furnishing those among them who could read with tracts & the Scriptures. No missionary has before been to this place, and to most of the people christianity is a new subject. In such circumstances people, from motives of curiosity, are desirous to obtain books and are attentive to what is addressed to them. These feelings however generally subside as soon as they become acquainted with the principal truths of the christian religion, and then if its claims to be received & obeyed are exhibited & urged, they soon think of many reasons for rejecting it. — I found a few persons here who formerly lived in Ahmednuggur, and sometimes attended the religious meetings in one of our places of worship. I found also that some tracts & Scriptures distributed in other places are now in possession of the people here. This is one among several instances ~~which~~ which has come to my knowledge, of tracts & the Scriptures having com

municated some knowledge of the true God and the way of salvation where the voice of the living preacher had never been heard. Nor is it too much to pray & to hope that the truth thus distributed may be blessed to the genuine ~~conversion~~ conversion of souls to the true God.

25th. Arrived about 10 o'clock this forenoon on the bank of the Godavery nearly opposite to *Pytan. Found the banks of the river full & the current strong. The passage-boat was on the other side of the river. Having tried for some time in vain to induce the men in charge of it to come to my assistance, I hired a boy to swim the river and carry a message to the native magistrate. This ~~had~~ produced the desired effect. The boat soon came, and many excuses were made for the delay & trouble I had suffered. I arrived safe in Pytan about 2 o'clock and put up in the same place I occupied when here two years ago. Some men who happened to be at the place when I arrived there knew me, and we were soon engaged in conversation. Others who were near, or passing by, came in, and my lodging place was soon surrounded with a crowd of people, and so it continued to be for some hours. During this time I was occupied in speaking to them upon the great truths of salvation and in giving tracts & the Scriptures to those who requested them, and were competent to use them. I was sometimes interrupted with inquiries & objections but the people were more quiet & attentive, than is common in this country where so many are assembled together.

After being occupied in this manner for some hours I found it necessary to have my resting place and go where I could enjoy

*Pytan

for a short time a purer atmosphere. With this view I went to the bank of the river. Several brahmins voluntarily accompanied me. They were well acquainted with the history of Sytaro and I improved the opportunity in making inquiries concerning its antiquities, religious establishments &c. As we were looking at the objects around us, one of the company, pointing to a heap of ashes nearby said to me, "That is the place where the ~~woman performed~~ *suttee was performed." When I arrived on the bank of the river in the forenoon, I heard a man say that a suttee had just taken place on the other side and that he had been over to see it. Finding myself on the spot with the evidence of it before me, and in company with persons who had been witnesses, I now made more particular inquiries concerning it. — She was a young woman about 18 ~~years~~ years old. Her husband was a few years older. They were of the brahminical caste and of very respectful parentage. They both belonged to S. and their connexions are now living here. The funeral pile ordinarily prepared for burning a dead body consists of dried wood, & cowdung. In the present case resinous & oily substances were intermixed and thrown upon the other materials. A slight frame of wood was erected about 3 feet above the pile. This frame was supported by posts at the corners and was loaded with combustible materials. While this preparation was being made, she was engaged in settling her worldly concerns, and in going through the rites prescribed, preparatory to self-immolation. The report of what was now to take place having spread, thousands of all classes assembled to witness it. Brahmins of the highest reputation for learning & sanctity hastened to lend their assistance. A strong armed ~~police~~ force was despatched to the place to preserve order & tranquillity. When the requisite preparations had been made and the prescribed rites on her part had been performed, she came to the place, following the bier of her husband, and accompanied

* A name given in India to the act of a woman's burning herself with the dead body of her husband.

by her friends. The usual rites were then performed, partly by herself and partly by the officiating brahmins. She then ascended the funeral pile and sat down in the place prepared for her by the corpse of her deceased husband. Combustible materials were placed close around, carefully however leaving her exposed to view on every side. In her left hand she had a small lighted match, and in her right hand a quantity of camphor. When every thing was prepared, she applied the match to the camphor which was immediately applied to the combustible materials above & around her, and the whole was at once enveloped in flame & smoke. The instant she applied the fire to these materials, the drums were beaten, the trumpets were sounded, every instrument of music was played, and the whole multitude shouted in approbation of the deed. And this they continued to do, ~~[illegible]~~ witnessing her convulsions & contortions which showed the agony of death, till all signs of life disappeared, and it was evident that her spirit had departed. — The brahmins who were with me had witnessed the whole, and they described as they would have done any festive & joyful occasion. I expressed my views & feelings of such works & rites, and ~~that~~ I believed such self murder to be a great sin in those who commit it, and in all who are necessary to it. They zealously vindicated it, as a deed of great merit, and said that by thus immolating herself she had merited & now obtained great happiness. I found it very little use to attempt reasoning with them, ~~on this~~ so bigotted were they in their opinions, and so ~~[illegible]~~ positive in vindication of them. — In places subject to the East India Company suttees are now prohibited by law, and I have not heard of any being performed in such territories for some years past. Poona belongs to an independent native prince, the Nizam of Hydrabad, and here Hindoeism continues to exhibit its true spirit in the character & actions of the people. Poona is a populous place and an ~~[illegible]~~ unusually large proportion are brahmins. It is one of the strong holds of the prince of darkness.

29th. Arrived in Jalna and met with a cordial welcome from my Christian friends who had been previously apprised of my coming. It was formerly one of the largest military stations in the Deccan. Nearly two years ago it was broken up and the force was removed to Hydrabad. Recent circumstances have led to its being partially reestablished, to the great joy of the inhabitants of the place & its vicinity.

31st. Sabbath-evening. This morning by request I preached in English to an attentive assembly in one of the regimental mess-houses. After the service was over I went to a place near by where some native Christians had met for worship. The service was performed by one of their own members, who acts as a catechist. It was in the Damul language, so I did not understand it. But I was pleased with their devotional appearance, and was happy in recognizing among them two persons — a man & his wife, — who were married by myself when here two years ago. In the evening I preached again in the mess-house.

August 1st. Attended a meeting of the native Christians, at 4 o'clock to day. The meeting was convened at my request, as I wished to show them the advantages, ~~to themselves and~~ which would result to themselves and to the cause of Christianity from forming themselves into a Christian society. They all appeared desirous to do so, and requested me to draw up such regulations as I thought suitable to their state & circumstances, — to be taken into consideration at a future meeting. This I readily engaged to do. — To day being the first sunday in the month it was in contemplation to have the monthly prayer meeting in the evening. But on inquiry it was found so many ~~had~~ who wished to attend had indispensable engagements on hand, that it was expedient to defer it till to morrow morning.

2nd. The monthly prayer-meeting was held this evening in one of the regimental mess-houses. About 25 or 30 persons were present. A deep interest was manifested in some statements respecting the progress of christianity in different places. Some facts, which showed in an affecting manner the ignorance & superstition of the native population, and the unhappy influence of heathenism in their state, character, & prospects for eternity, were also mentioned. This is the first time, I believe, that the monthly prayer meeting was ever publickly held in J. There is now a prospect of its being continued.

3rd. Attended a meeting of the native christians, which was held with a view to their forming themselves into a christian society. This they did by adopting some regulations which I had prepared in view of their state & circumstances. These regulations provide for two religious services every week, which all who belong to the society, and are not at the time detained by sickness or engaged in necessary duty, are expected to attend. They provide for the education of the children, and any adults who may be unable to read, belonging to the society. The regulations also require all the members to discharge the duties required by christianity to each other, in seasons of affliction, sickness &c. and also to invite & try to persuade their friends & acquaintance, whether protestants, or catholics, or heathen, to unite with them in the worship of the true God, and of Jesus Christ our Lord & Saviour. I was gratified to see 3 or 4 women catholics and some hindoos present who expressed a desire to join the society. Two of the latter class [hindoos] requested to be baptized. But I thought it best to defer complying with their request, till they should give more evidence of being suitable subjects. They joined the society and thus engaged to observe its regulations. May the Holy Spirit

guide them to a knowledge of the truth as it is in Jesus. This evening I preached to a small but attentive assembly.

5th. Attended a religious meeting which consisted wholly of the Indo-Briton class of the native population. This class of people is numerous in J. Nearly 20 families live in the immediate neighborhood of the meeting to day. A good number of them were present and I was pleased with their appearance. The man in whose house the meeting was held, has sustained for some years, often in very trying circumstances and amidst much persecution, the character of a humble & pious christian. His wife also sustains a similar character. A few others who were at the meeting are regarded as pious. After the meeting was over I had much conversation with them respecting their state & circumstances. I advised them to procure a small house in which a school could be kept for the education of their children, and in which all those circumstances would admit could meet once every day for reading the Scriptures & prayer. I advised them also to procure if possible a small library of religious books for their common use. They encouraged me to hope they will attempt to do so.

6th. Attended a religious meeting this evening at a private house. Several of my christian friends having requested that the Lords supper may be administered before I leave here, I addressed the people present this evening on this subject, from 1 Peter, 1 Chap. 8 Verse. "whom having not seen ye love &c". After the meeting was over I had some very gratifying conversation with some christian friends who remained a while.

7th. Sabbath-evening.— This morning I preached in one of the regimental mess-houses, from Heb. 11 Chap. 13 & 14 V. "These all died in faith

Nearly 100 people were present. I gave notice that the Lord's supper would be administered in the same place. After the service was finished I was engaged for some time in conversing with people who wished to partake of the ordinance in the evening. In the afternoon at 3 o'clock I attended a meeting of some members of the native society, who wished to be admitted to the ordinance. — In the evening I again preached at the mess house from Gal. 6 Chap. 14th Verse, "God forbid that I should glory &c". Agreeably with the request of some Christian friends I then administered the ~~Lord's~~ Sacrament of the Lord's Supper, when 19 persons, of different religious denominations, from different countries, & of different complexions, united in commemorating the love of their common Lord & Saviour. Several persons who expected to be present & partake of the ordinance, were prevented by sickness, & other causes.

8th. This evening I attended the monthly meeting of the Jalna Temperance Society. The evening being rainy & dark, but few persons were present. About one fourth part of the officers ~~of the~~ & soldiers belonging to the station, are connected with the Society. The Society has some able & zealous advocates among its members, and there appears reason to hope that its numbers will increase. — Intemperance has greatly prevailed among European soldiers in India, and the habits of many have been a great reproach to the Christian name. The introduction of Temperance Societies and the good already produced by them is one of the most encouraging circumstances in the present state of the country, and will most facilitate the spread of Christianity among the native population.

9th This morning I had a meeting with the Indo-Britons class of people. Some days ago several persons of this class applied to me to

to baptize their children. In this country baptism is often administered to the children of nominal christians with little or no regard to the moral or religious character of their parents. Such was the custom in places where these formerly lived. To their application I replied that I would baptize any children whose parents, one or both, were living in obedience to all the known & acknowledged commands of Christ, and that I should feel it my duty to limit the ordinance to such cases. This answer to their request occasioned much conversation among them, and some were displeased with what they thought to be a new doctrine of christianity. One man who has long sustained an excellent christian character, as has also his wife, being desirous that I should baptize his child, a meeting for this purpose was appointed at his house this morning. Hearing that some persons in that neighborhood were feeling unpleasantly on account of what I had said about the baptism of children, I requested him to give notice of the meeting. He did so and all in his neighbors who were not necessarily engaged, came to the meeting. I improved the occasion to show from the Scriptures the nature & ground of baptism, and the obligations incurred by it. I then said that I was ready to baptize any children, one or both of whose parents had been accustomed to unite with christians in places where they had lived in partaking of the Lords supper. But excepting the man in whose house we had met and whose child I baptized, no one of those who had requested that their children might be baptized, had ever been admitted to that ordinance. ~~I accordingly spoke with each of those who were at the meeting and and~~ After administering the ordinance I addressed the children. The meeting was very interesting & I hope good will result from it. — The Lord's supper was again administered this afternoon at the request of some persons who could not

attend the service on sabbath morning. Their request appeared to be reasonable, as they had not enjoyed the ordinance for a long time, and knew not when any opportunity would again occur. Six persons united in commemorating the death of the Redeemer. One of these, (the lady of the house in which the ordinance was administered,) has been for some months in feeble health, — sometimes so low that her life has been scarcely expected from one day to another. But though weak & often distressed in body, she appears at all times in a happy state of mind. She enjoys much of the divine presence and in the near view of death, as well as in the prospect of life, she rejoices in the hope, — I ought rather to say the assurance, of her interest in the Redeemer's love & favor.

11th. I expected to leave Jalna some days ago, but heavy & repeated rains have prevented. To-day, the weather appearing more favorable, I took leave of my Christian friends, to whom for their kindness & hospitality I am greatly indebted. Jalna now presents a wide & encouraging field for missionary labor, and I am not without hope that if it cannot be occupied, it will be occasionally visited by some one of our missionaries from Ahmednuggur. The Heathen & mohammedan population is large, and the Mahratta language is used in the country around, for probably 100 miles in every direction. As there is no chaplain connected with the station, the European population would have some claim on the time of a missionary. So also would the Indo-Briton class of the native population, who are nominally Christian & much need religious instruction. The native Christian society also requires the watchful care & instruction of a missionary. I encouraged them to hope, that if Providence should spare my life, I would visit them again. May the great Shepherd of his church watch over this little flock, and bless them with his gracious presence.

12th Bardrapoor. — Arrived here yesterday about noon. As it was one of the Hindoo holidays and the people were more than usually at leisure. I had favorable opportunities ~~for~~ for speaking to them, and as Christianity to most, if not all, of them was a new subject, they were generally attentive. B. is supposed to contain 500 houses. There are here two schools but both are small. I furnished the teachers & scholars with books. The people who can read, compared with the population of the village, are few.

13th. *Kurmar. — Arrived here last night and stopped in a verandah of a native house, now used as a shop. Though small & otherwise inconvenient I was told it was the best place which could be obtained in the village. The inhabitants were generally engaged in labor and I had but little opportunity to speak with them. — Early this morning the rain began to fall, and it was soon accompanied by loud peals of thunder & vivid flashes of lightning. The people appeared alarmed, one man belonging to the village having been killed by lightning a few days ago in the fields. The rain increased till it appeared to fall, not in drops but in streams, exceeding any thing of the kind I ever saw, and thus it continued for some hours. The verandah in which I had stopped, being slightly covered with thatch, which was also old & in some places broken, afforded but little shelter from the rain. But I continued to occupy it, not knowing of any other place, till part of the walls of the house fell, and the roof which remained threatened to bury the inmates in its ruins. I then went in search of another place, and succeeded in obtaining one better than I expected to find. What first struck me on entering it was, the motley group of ~~strangers~~ travellers & villagers who had crowded into the small place. Among these I was surprised to see a mohammedan mendicant, (fakeers such are generally called) whom I remembered having seen in another place

* Kurmar

and whose conduct & character were of the most offensive kind. The mohammedan & hindoo mendicants are very numerous and are a great nuisance. They roam about the country, subsisting on charity, on the pretence of having renounced the world with its riches, pursuits, & pleasures. Some of them beg in a quiet & inoffensive manner. But others resort to ways & means which are shocking to the feelings, and disgraceful to humanity. Sometimes they excite the fears of the timid & superstitious by pretending to use magic & incantations, and by uttering unintelligible words & phrases, supposed to be curses & imprecations, till people give them something through fear of their displeasure. Sometimes they resort to abusive & obscene language and even to indecent & shameless exposure of their persons, till those from whom they design to obtain something, annoyed & disgusted, hire them to go away. And yet such is the respect felt for these professed religious mendicants, that no efforts are made either by government or by individuals to put a stop to ~~such~~ their importunate & nefarious practices. I know of nothing which shows in a more affecting & shocking light the absurd & perverted religious notions, and the deplorable state of the people in this country. ~~Then~~ How much the purifying & enlightening influence of christianity is here needed and how great is the change which it is destined to effect.

14th. Chickultana. — Sabbath evening. The recent heavy rains and the consequent bad state of the roads have detained me in this place, contrary to my arrangements, over the sabbath. The place in which I put up was originally designed on a large scale for the common use of travellers. The plan was only partly completed, and what was once finished is now in a neglected & filthy state. I have been obliged to share my accommodations with many travellers, continually coming & departing. I have to-day had

but little quiet in my resting-place, and found but little encourage-
in the village. Late this afternoon a number of brahmins called & asked for
books. We conversed for some time on the principal truths of christianity,
and I gave them some tracts & portions of the Scriptures which they prom-
ised to read. May the Holy Spirit guide them to a knowledge of the truth.

17th. Aurungabad.— This city once one of the most populous & splendid
of the Deckan is now going fast to decay. The population is still large, but the
general appearance of the place and the people is melancholy. An unusu-
ally large proportion of the inhabitants are mohammedans, and the Hin-
doostanee language is perhaps more spoken in the city than the Mahratta.
Beggars, those who have assumed a religious character and those who beg
from necessity, are more numerous than I have seen in any other place
in the Deckan. The inhabitants of Aurungabad have generally the name
throughout this part of India of being profligate & licentious, a character
which from some observation I believe is not unmerited. — This afternoon
as a woman was cutting grass in the yard of the house in which I have stopped,
(an unoccupied house in the native city) she was bitten by a snake. Grass
in this country is cut with a small curved knife, much in the manner
grain is reaped with a sickle. The snake was concealed in the grass and she
did not see him till she felt his bite. He then instantly disappeared in the
grass and has not been seen since. The wound was on the lower joint of the lit-
tle finger. In appearance it was very slight, the skin being just penetrated
so that blood appeared in two places. The effects of the venom infused into the
wound were felt almost instantly. Her son who happened to be near, as-
sisted her in going to her house which was only a few rods distant, and she ex-
pired in about one hour. Poisonous serpents & reptiles are numerous in the
country and injuries from them are of frequent occurrence. —

I have found fewer opportunities for missionary labor here than I expected. One object I had in view was, to ascertain what native christians might be in the place, and if possible, to form them into a religious society. Not long ago there were several such here, but as far as I can now ascertain, they have all left for other places. The Roman catholics have two small places of worship. Aurungabad is a military station and there are generally 15 or 18 European families here. There is no chaplain or missionary connected with the place. As I was not there on the sabbath, I performed no service in English.

19th. Wallooz. — So many called today at my lodging-place that I had no occasion to go out for hearers. With those who called I had much conversation on some of the principal truths of christianity. The chief speaker among them was a shrewd old brahmin, who had great fluency of ~~expression~~ language, and as is common with people of his caste & character, was very conceited & self-righteous. Such persons are not infrequently so fond of being listened to that it is difficult to know how to treat them. If not allowed to make inquiries and to state their objections, however foolish & irrelevant these may be, they soon become offended and an impression of the want of fairness, candour & courtesy is likely to be made on the minds of all who are present. And if they are allowed to speak what and as long as they please, they will have little or no time for any one else to reply or to speak, but they will go on talking sometimes on one subject & sometimes on another, till people become weary & go away. In this village I have distributed many tracts & parts of the Scriptures.

20th. Bendalla. Arrived here last night and stopped in a temple of Marootee just outside the village. At several places on the road the atmospherical phenomenon called mirage appeared in great variety & beauty. Sometimes it appeared like a broad river flowing with

with a rapid current and agitated by the wind. In another place it exhibited the appearance of a lake several miles in extent, studded with islands and ruffled with waves. This phenomenon is not uncommon in some parts of the Deccan. I have several times seen it before but never exhibiting such variety & beauty, as I saw yesterday. The name in the Mahratta language is *mrugzuel literally deer-water deer-waters, and the people say it is so called because herds of deer, deceived in supposing plains exhibiting this phenomenon to be rivers & ponds of water, are often seen pursuing the floating vapor in the delusive hope of quenching their thirst. — Bendalla is a small village. Only one man belonging to it is able to read and he is absent. The people are ignorant & superstitious. The worship of Marootee, (the god in whose temple I have stopped and where I am now writing,) is believed to be especially meritorious in this month. In this opinion the people have hired a man for this month to attend upon the idol and perform the various parts of this worship. One part of this man's duty is to go every day to a sacred place in the Godavery, six miles distant, and bring water to wash the idol &c. I have said much to them on the worship of the true God and they have been attentive. But they are likely to forget or disregard it, and do in future as they have done. The Hindoos are slaves to custom, and, "our fathers did so and taught us to do so", is with them sufficient authority for any practice, whether religious or secular.

21st Hesura. — Sabbath evening. I arrived yesterday morning at [1]Toka, intending to remain ~~[illegible]~~ there over the Sabbath. I was particularly desirous to do so, as the village is large and the inhabitants being principally of the Brahmin caste, are comparatively unprejudiced, & accessible. But on going into the village I found all the places erected for the use of travellers, occupied by *Rohillas. These *Rohillas were

[1]Toka

*mrugzuel [mrugzul]

*Rohillas

originally military adventurers from the northern parts of India. For some years they were employed at Hydrabad, but have been, with their families, lately expelled. Eight or ten families have taken up their abode in T. for the present. Their chief has gone to Hydrabad, to obtain, if possible, some arrears of wages which were due when they were dismissed from service, or rather forcibly expelled from the city & vicinity. They are in distressed circumstances and the prospect before them is yet more discouraging. — At Toka[x] I spoke to some people assembled on the bank of the river on the folly & sin of idolatry, and distributed a few books. But finding no place in which I could lodge and the weather appearing likely to be rainy, I came to this village. Here I found a comfortable lodging place in an old mosque, now seldom, if ever, used for its original purpose. Yesterday afternoon & today I have had favorable opportunities both in the village & at my lodging place for addressing people, for conversation with them, and for distributing tracts & the Scriptures. The people here have some knowledge of Christianity. Some persons knew me, having as they said heard me preach in Ahmednuggur. Some tracts were inquired for by name, and passages in them were quoted in conversation. — To day has been one of more than common interest.

[x] Toka = Toka

Ans. Sept. 1836

Rec'd Oct. 10 1836

Referring to Lt. C. Allen

Marked

Official

Published

My dear Mr. Anderson,

I embrace the opportunity offered by an American vessel now at Bombay to forward to the Bombay this general. You are at liberty to use it in any way you may think expedient.

Yours truly

C. Allen

Ahmedinuggur Oct. 1st. 1836

[To be in ~~no way~~ publicly used] 163

Chickultana August 13th. 1836

My dear Mr. Anderson,

The manner of life, the society & the employment of missionaries are not generally favorable to intellectual or moral improvement. Of the truth of this, I doubt, not your own observation has furnished you with abundant evidence. Still the opinions of a missionary, as his circumstances give him opportunities of inspecting persons & things closely, and of ~~examining~~ subjects & principles in their practical bearings & consequences, may sometimes be worthy of a hasty perusal,—I do not expect you will do more than this with the following pages. And if you should think before ~~the~~ getting through them, that my time in writing is misemployed, I must beg you to show me more indulgence on the ground of my peculiar circumstances. Cut off from the comforts & advantages of society and sometimes living for weeks together where I do not see a white face, or hear a sentence spoken in English, I use my pen to communicate my thoughts & feelings to my friends at a distance. Such is now my situation, and with such feelings I now write to you from this village, (85 miles N.E. from Ahmednuggur) where I am confined by a violent ~~monsoon~~-storm.

The subject on which I intend to make some remarks & suggestions and to express some opinions is the following, —viz—

<u>Is it best that missionaries should be married, or single men?</u>

This is a subject on which I have some experience. For nearly 4 years of the first part of my missionary-life I was a married man. And few missionaries I believe have been more happy in that connexion, or

had companions better qualified for missionary work, or better fitted for the sphere which in the course of Providence she was called to fill. For 5½ years past I have been an unmarried man, and have been much of this time in circumstances and engaged in labors well calculated to make me know from experience what it is to live a single life in the missionary work. I am aware what has been the general opinion of the Board and the Christian public in America. I know also what has been with few exceptions the practice of American missionaries, and what opinions exist at home of some of your most important missions. There are however some opinions as well as names on the opposite side. Not many months ago I became acquainted with an intelligent & pious gentleman who had lately been to the Society & Sandwich Islands. While there he became intimately acquainted with many of our missionaries; he saw their families, their state & circumstances, their operations, prospects &c. The result of this acquaintance & observation was, the decided opinion that none but single missionaries, (men, of course,) should ever have gone to those islands, and that only such should now go there. He believes that families there are a hindrance & not a help, and that the pain & anxiety necessarily connected with them far exceed the comfort & pleasure which result from them. The same gentleman has seen much of missionary operations in other countries and is of the opinion that the same principle (viz, of employing single men as missionaries) should be generally followed. In this opinion, none should marry till they know from personal observation, and have carefully then considered, the circumstances in which their families, — if they marry, — will be placed.

The English missionary societies were never averse to employing single missionaries and they have lately become more in favor

* See note at the end of this letter.

of it. Indeed some of the English Societies could they obtain single men in sufficient number would * send out few others to India. They have much sorrowful experience of the expenses, disappointments & disagreeable contingencies connected with missionary families. At present the Church Missionary Society has 4 missionaries in the Bombay Presidency. Of these one, — Mr. Farrar, — is a married man and the other 3 others. Messrs Morgan & Worth are bachelors. The Scottish Missionary Society has now 3 missionaries in the Bombay Presidency. Of these Mr. Nesbit, now absent at the Cape of Good Hope on sick certificate, is a bachelor. The other two, Messrs. Mitchell & Wilson are widowers. There is no female connected with the Scottish Mission. The state of our own Mission is of course known to you.

I will now mention some of the reasons in favour of missionaries being single men. These reasons will have respect to, and be founded on, regulations which exist in the mission or in connexion with it and facts which have occurred in its history. — ~~The~~

1 The first class of reasons are the ordinary difference in the expenses of a single & married missionary, — some of these I shall enumerate. —

— Difference in their outfit in America - - - - - 222 dollars
{ A single man is ₨ 444 and a married man ₨ 666 }

— Difference in their passage, at least - - - - - - - 200 do
{ we must, if a passage be obtained to come directly. And if circuitously, must pay, probably ₨ 400 or 500, — perhaps even more. }

— Difference in their personal allowances for each year by the established regulations - - - - - 552 Rupees

— Difference in their allowance for house-rent - - - 240 do.
{ It will commonly, as usage & opinion are, be much greater. A married man will commonly use this whole allowance. A single man only a part of it. }

— Expense to the Board of each missionary's child averages ---180 Dl.

{ Children are an ordinary appendage to a married man, & the expense of supporting a family of children is appalling. Each child in this Mission costs the Board more than 80 dollars yearly, — a family of 5 children more than 400 dollars yearly. }

— In case of the death of a single missionary all expense on his account will cease with his labors in the work, and his personal connexion with the Society. — Not so in respect to married missionaries. The expenses of their widows & children are not easily estimated, nor readily calculated.

2 My next class of reasons in favor of missionaries being single men is found in the difference of those contingencies, connected with a single & married missionary, which involve expense, and cause suspension, interruption & sometimes removal from missionary labors. On this point I shall only mention facts which have occurred in one mission within a few years past. —

— In 1832 Mr. Ramsey removed with his family on Mrs. R's account to Huron, 80 miles, after they remained some time.

— In 1833 He removed with his family for the same reason to Mandalla about 50 miles after they remained for some time.

— In 1834 He & Mrs. R. came to a determination for the same reason to bid farewell to India, and embark for America by the first opportunity. This determination was made some time previous to Mrs. R's death and was quite unconnected with the disease, (the cholera) of which she died.

— In the years 1833 & 1834 Mr. Read on account of Mrs. illness was quite unsettled, sometimes they were in Ahmednuggur, sometimes at Matabuleshwar, 150 miles distant, sometimes in Bombay, and sometimes in other places.

— Early in 1835 He & Mrs. R. for the same reason embarked for America, never again probably to see India.

— In 1836, this present year, Mr. Boggs with his family removed on Mrs. B's account to Matabulesland, 150 miles, where they remained for some months.

— In 1836, Mr. Morgan with his family removed on Mrs. M's account to Sonna, 100 miles, where they are now living.

All the above mentioned changes were made on account of the wives of the missionaries. Had the latter been single men they would have remained laboring at their respective stations, or have been making missionary tours. And if a missionary's wife is so ill that she must leave the station and he must accompany her, he is not likely in such circumstances to find much time, nor opportunity for usefulness where he goes. Thus absence from his station embarrasses its operations, and often nearly lays him aside as to labor or usefulness. Nor is this all. Removing in this country, especially of families is very expensive. Of these facts the printed reports & letters of the Missions, and also our pecuniary accounts furnish sufficient evidence

But cases like these above mentioned do not include all the expenses & inconveniences of families consequent upon sickness. Missionaries are sometimes obliged to make changes on account of their own health. The difference in such cases between the expense of single & married missionaries will be great. The single man will leave none to be supported behind him, and he will carry none with him to be supported. The married, if he goes without his family will require the same expense for himself as the single man, while his family will ordinarily be of as much expense to the society as if he was with them. And if he takes his family with him the expense is likely to be still greater than of himself & family separated, — he going alone and they remaining behind. I could to refer to facts of this kind which have occurred in this mission.

The foregoing facts, calculations, & remarks place fearful odds on the score of expense against the married missionary. Some facts & circumstances, partly connected with what has been said and partly of an opposite nature remain to be considered. — And,

1 The comparative usefulness of single & married missionaries personally considered. On this point there is not necessity for saying much. If single missionaries are not as much respected in India as married missionaries, it is not to be ascribed to the circumstance of their being single, but to other causes of which I shall say something by & by. In all parts of this country which I have seen, there are natives in abundance who can be had to perform all kinds of work connected with procuring & preparing a missionary's food & common clothing, and for taking care of his house &c if he has one. Such being the case I believe a single missionary can have as much leisure & freedom from care & anxiety, as the married one, and that the former personally considered will be in as favorable circumstances for the usefulness as the latter.

2 The usefulness of missionary families. These ordinarily consist of two parts, their wives & their children. And, — first,

1 The usefulness of their wives. The usefulness of females whether married or single in connexion with this mission has been greatly exaggerated. Their sphere of influence & benevolent exertion is as much limited in the Mahratta country, as it is in England & in the Mediterranean, as much if not more, limited to their own houses, husbands & families, as it is in America. There have been 2 or 3 instances in this mission of females possessing & acquiring uncommon qualifications and they have made themselves in various ways uncommonly useful. But in respect to female education among the native population concerning which so

much has been said & printed, I do not believe that the married females of our Mission have done more on an average than each of them to superintend one girls school of 15 or 18 scholars; — this school being wholly taught by a native, the visiting it once in 2 or 3, perhaps once in 4 or 5 days and having the larger girls once a week, perhaps once a month, come to her house for examination. — But I will not enter on this subject further than to say that in my opinion all which the married female part of this mission have effected beyond taking care of their own families, is scarcely an equivalent for what the mission has suffered on account of their ill health in expenses, and in the interruption of removal from, labors, of their husbands.

2 The usefulness of the children of missionaries, present & prospective. — I forbear to say any thing upon this subject.

I shall now mention some of the reasons which are given why missionaries should be married men, — And;

1 It is said that Societies ought not to expose their missionaries to the temptations which will beset them in a heathen country, if living in a single state. — When I first heard this reason assigned, (I never heard it in America) by persons of more acquaintance with mankind and more christian experience than myself, I must say I felt no small surprise. But I have lived to see that this reason is not without some weight. The temptations of the nature referred to, are such in India, as I believe exist in no other country, — such as none can appreciate who have not lived in the country. I do not now wonder that some men connected with the management of the English missionary Societies should have expressed, (not publicly,) some anxiety for single missionaries coming to India, — especially considering the various enormous consequences of any misconduct of the kind referred to.

2 It is said if missionaries do not marry before they go to their fields of labor they will there form unsuitable & unhappy connexions. Of this there is certainly some danger. Missionary history furnishes instances of men (and very respectable men too) who have rendered their lives unhappy, who have distressed the cause and diminished their usefulness by unsuitable marriage connexions.

3 It is said, if missionaries go out single and there they have no prospect of changing their state for years, perhaps not while they live, they will not be able to sustain themselves, but will become disheartened, they will become peevish & unhappy in their habits of feeling, and eccentric in their opinions & pursuits, and they will become discontented and will leave their field of labor, or be of little use if they remain in it. — There is much of reason & truth in these opinions. They are founded on the nature of man and the state & circumstances of a missionary life. They are supported by numerous & many of them painful facts. I know ~~what it is~~ from experience what it is to feel for months & years the force & influence of such causes & circumstances on my habits & manners and on my social & moral qualities. The who knows what was in man, who gave him the nature he possessed, said of him, when his character was holiness and his home was paradise, that it was "not good for man to be alone". How then can it be good — how can it be otherwise than evil for man to be alone, now in the fallen, ruined state and in the most ruined part of a ruined world? Here then is the true reason, — the real necessity for a missionary's being a married man; — viz, the nature which God has given him. The usefulness of a wife must be primarily to her husband & family and through them on society. Beyond the domestic com

native, her usefulness is incidental & uncertain. She may be useful and she ~~may~~ ~~not~~ be; — and whether she is, or not, will depend on her qualifications, her energy of character, and her circumstances.

Many, if not all, missionaries in this part of the world, and many chaplains & laymen of the highest character for piety & judgment, are of the opinion that it would be for the advantage of every considerable station to have one or more single missionaries attached to it. And I do not believe that any man can see missionaries, & their families, and the various kinds of missionary operations for any considerable length of time, as they exist in this part of India, without being of this opinion. But can men be obtained who will contentedly wear out their lives in the missionary cause in such labors & in such circumstances, as are expected of single men in this mission? As the regulations of the Board and the rules of the mission ~~now~~ are, I do not believe that such men ~~can~~ be found, but that the mission, ~~must~~ consist of married men, and ~~must~~ be subject to all the expenses & contingencies of families, of wives & widows, and of children & orphans.

But is there no remedy for such evils? can nothing be done to secure ~~to~~ the cause the service of single missionaries? I believe something can be done. This object is not to be attained by changing — or attempting to far to change, the nature of man that he will live this kind of life and devote himself to such labors under the present Regulations of this mission. An unmarried life, after the age when men engage in the missionary cause is, an ~~un~~ unnatural state; — a state in which but few religious men can live contentedly & happily even in christian countries. And the single mission-

any is placed in circumstances comparatively far more unfavorable. All men who live single, except missionaries, have the same income which they would have if they were married, and what they save in consequence of their living single, they can expend in acts & works of kindness & love & mercy, which are, in some degree to all such persons, and in full measure to some of them, a substitute for the comforts of a family. But the allowance of a single missionary in this mission was fixed at the sum supposed to be just sufficient to meet his necessary wants, — and no more. This sum is 1/3 less than is allowed to single missionaries in all the English societies. And it is more than 1/3 less than the allowance to assignors, which has been fixed by the Government at the lowest sum with which it was supposed a single man can support himself decently & comfortably. Supported in this state, a single American missionary must ordinarily be a cipher in society, — He must be, in regard to respectability, to influence and to usefulness, in more unfavorable circumstances than any other class of people. And this will not be because a single life is not as respectable as married life in the same circumstances, for it is so in this country, and probably half the men in India, including a great portion of those high in power & wealth*, are single men.

I shall now propose what I believe will be found by experience to be in a great degree a remedy for the evils which beset a single missionary or which it is supposed would beset him, and this under it is expedient to employ such. This remedy is, That the Board give to a single missionary the same allowances as to a married missionary, — mean to a man & wife. This sum to be divided into two parts, — or

* Messrs Lacroix & Scrymgeour, very prosperity merchants, have single men for their years past.

for his support and the other to constitute a fund for charity. The former ~~which is for his support, and the other (which will be the surplus~~ will be what is supposed to be necessary to support him comfortably & respectably, and the other will be the difference between this sum, and what is supposed to be necessary for the support of a man & wife. According to the present allowances in this mission this sum would be Rs 24 for some th. What an amount of good this sum judiciously distributed would accomplish, in a country abounding with suffering, sickness & wretchedness. What a source of comfort to him who expended this sum, and how much it would increase his usefulness. He could clothe many ~~the~~ naked, — He could feed many hungry; — He could relieve many distressed. — He could educate many who must otherwise remain ignorant. — He could educate & support, in addition to his other works of charity, a number of children entirely in our seminary, who would soon become to him, as his children, and they look to him as their benefactor. On this last subject I have some experience, having for a year & a half past supported an orphan boy whom I found on a tour and rescued from misery, if not from death. This fund of charity thus expended would furnish the objects & the exercise for the noblest classes of affection implanted in us, and which render a family necessary in ordinary circumstances for a man's happiness. I might illustrate this by facts in the life of Swartz and by conversations which he made, though I have not seen that they are mentioned in any life of him. If any single missionary thus supported should wish to marry, let him do so. But I believe none would be found who would prefer to live unmarried, and for the same reasons too, as Swartz did. No man, I think, who is acquainted with missionary operations in this part of India, would deny the superior usefulness of such missionaries. There would still remain many things to put to the charge of the married man, as the support of children, liability to interruption from sickness or accident in his family, and the support of his widow & children when he had ceased to labor for the cause. —

On this last subject I might say much. — The subject discourages it. But

I have not time, and I have already written three times as much as I expected to when I began. This last mentioned subject, — and with a view to which I began the letter, appears to me worthy the consideration of the home committee. Should they adopt the system I have suggested, — if a missionary proposes to take a single lot, let him do so. If any missionary is willing to devote his life to the cause in a single state, let him have the allowance of a married man — one fourth for his own support, the other three to constitute his fund of charity, to be his substitute for a family, as necessary and as reasonable, as the wife for the other. Should instances of this kind be hereafter in the history of the Board, — the character of the brethren I believe will have reason to praise God for it, — the treasury of the Board might have its resources, which it cannot have under its present regulation in this division.

I have no time to make any apology for the hurry & I fear tiresome nature of this letter. I have mentioned in what circumstances it has been written. I cannot do it, or cannot send it as it is, — or not at all. — I venture to do the latter.

Yours very truly
D. O. Allen

Rev. Dr. Anderson
Corr. Sec. A.B.C.F.M.
Boston
Mass.
Ms. Allen
13 Feb 1835

P. S. The increase of the allowances of single missionaries which I have suggested would place them upon an equality with the single missionaries of all the English societies. If allowances consisted of meat, rice as those of the English societies are (I mean if they were more, the equal circumstances could be equally useful) I should recommend that they receive equal allowances; but as one minister is not cannot recommend it. — Single men ought not to be assigned, as a general principle, to any particular kind of labor, as to preaching &c. Let be the result of circumstances & inclinations, and not of directions or instructions, as this would be likely to excuse themselves from doing what they ought to do. — Note. Three of the brethren in this Presidency (Messrs Mitchell & Wilson) receive the same salary (£200 per year) for their personal support, as they formerly did for the wives & children. Allowances for their children extra to this sum.

Note to page 3rd. The English missionary Societies do not expect the single missionaries they send to India will generally remain single for life, — not if they should be. The Societies would be glad if some of their missionaries should devote themselves to the cause of in a single state, but they have every one to his own choice. They do not object to their marrying as soon after they enter their field of labor as they please, but they prefer that this be wholly delayed till the missionary has acquired the language, till his constitution is tested by the climate, and till is tested by the trial & nature of the work. — I have not time to describe the views of the English on this point in regard to India. I do not think their views, however suitable for them, to be suitable for missionaries

dear Mr. Anderson,

Having heard that there is an American ship at Bombay preparing to sail for A. I am anxious to transmit to you the inclosed extracts of my journal for Nov. & Dec. which you are at liberty to use as you may think expedient. I regret that there is so little of an interesting nature in the journals which from time to time I send to the Lovan. But if I keep a journal (which I would gladly be excused from doing) I must state & describe things as they are. I am now on my way to Ahmednuggur, having been on a long tour to the southeastern part of the Mahratta country. My journal of this tour is not now in a suitable state to be forwarded to the Min. Room. I will endeavor to prepare & forward it by the next opportunity. I can give you no information respecting the state of the Mission or any part of its operations. But this information you will obtain from others.

Yours truly S. O. Allen

Ranjungaum March 12th 1826

Rev. D. O. Allen

Journal.

Recd Sept. 20. 1836.

ackd in S.L. Nov. 21.

Mrs. A. Anderson

Monmouth Oregon

Doctor

[Neither this letter nor any thing contained it is ever to be published or in any way publicly read. — D. O. Allen]

Ahmednuggur Sept. 12th. 1836

My dear Mr. Anderson,

Your letter bearing date March 14th. was received a few days ago. I am glad to learn from it that some communications which I feared had miscarried, had been received at the Mission Room. The communications were long on the way to it — not very strange however as they were forwarded via Canton. I feel much obliged to you for improving the first opportunity to inform me of their safe arrival in it.

In a postscript to your letter, you say "I wish you would state the reasons fully why you think lay-teachers & single females should not be sent to your mission". — This request is probably made in consequence of my having expressed the opinion, — and more than once I believe, — that such persons should not be sent to this mission. The request is certainly a reasonable one. But I must decline complying with it for the present, and for the following reasons, — viz —

1 The subjects are of such a nature that to state the reasons fully for the opinions I have formed would require more time than I can now spare from pressing & important duties.

2 Should I attempt to write out fully the reasons for my opinions I might still fail to do justice to the subject. My reasons might then appear to be weak & irrelevant, and insufficient to support the opinions professedly founded upon them.

3 The opinions of some members of this Mission on the subjects in question differ, as you are aware, from mine. My reasons would not probably appear to be exaggerated, — It would be thought that in trying

to support opinions I had expressed, I did injustice to the other side of the subject, and to the judgment of those who embrace & endeavor to support it.

4 I intend to state some things, (facts, perhaps they might be called,) which are well known in India, which will not be questioned by those, who, in opinion, differ from me, and which are far more worthy the consideration of the Board, than my opinions, though supported by all the reasons which the nature of the subjects admit.

What I shall state, are, the opinions of missionaries & other persons in this Presidency, and the practice of missionary Societies who have Missions here. And,

1 The London Missionary Society has two stations, — Surat & Bulsar — in this Presidency. These stations have five missionaries, — or rather four missionaries & a sister, who have been long in India, the youngest of them some years longer than myself. They are well acquainted with the cause of general & female education. They have all seen the boys & girls schools connected with our Mission in Bombay. But these missionaries do not recommend this Society to send out to their aid either laysteachers or ~~female~~ single females. Two of these missionaries with their families have been to England and returned to India since the Board sent out a single lady to our Mission, but they brought out no single female missionaries with them. It would be as prudent & safe I suppose for the London Miss. Society to follow the opinion of their missionaries, if they had no other means of obtaining information, as for the Board to follow the advice of their missionaries. But the London Miss. Society have other & important means of obtaining information. They have frequent opportunities of conferring with missionaries of other societies, with chaplains & pious laymen from India, whose opinions

are entitled to the greatest respect. And yet the London Miss Society with all their means of information, do not think it expedient to send out either lay-teachers or single females to aid their missionary operations.

2 The Scottish Missionary Society commenced operations in this Presidency 16 or 17 years ago. Their Missionaries have been men who were educated at the Universities, men of first-rate qualifications, and selected, (with as much care as the orthodox churches in Boston select their ministers,) with reference to the missionary work in India. The missionaries of our Society in India, command that influence & respect, and possess that confidence of the Christian public, which the Scottish, in proportion, to their numbers, have acquired. But their Scottish missionaries, though probably as well acquainted with our boys & girls schools &c. as we are ourselves, do not recommend this Society to send out lay-teachers or single females to assist them. Connected with the Scottish Mission and occupying a kind of middle ground between them and the Scottish Missionary Society are two Committees. One of them is the managing Com. of the Missionary Society, tributary to the Scottish Mission in the Bombay Presidency. This is a very efficient Society, its receipts some years exceeding 5000 dollars, which are appropriated to any object in connexion with the Scottish Mission, which the Com. see fit. The Com. of this Society consists of not less than 8 members who are intimately acquainted with missionary operations, but they do not recommend the Home Society to send out either lay-teachers or single females to assist in the missionary work. The other Com. connected with the Scottish Mission is a Corresponding Com. appointed by the Home Society. This committee consists of 8 or more members, whose particular duty is to assist the missionaries by their counsel, and communicate information to the Home Society. But this Com. have never recommended the Home Society to send out either lay-teachers or single females to aid the missionaries.

3 The Church Missionary Society commenced its operations in this Presidency 16 or 18 years ago. They have now 4 missionaries. They have an auxiliary Society with its managing Com. and the Home Society has a Corresponding Committee. But neither the missionaries, nor the managing Com. of the auxiliary

Society, nor the Corresponding Com. have ever recommended to the Home Soc. to send out either lay-teachers, or single females to aid the Mission. — With these facts in view ~~you will rather~~ it will not be thought strange that the English Missionary Societies do not send out persons of the kind in question.

I have something further to say. You have heard of the Bombay Missionary Union, of its character, its objects & its proceedings. Three or four years since, a * member of our Mission also has been anxious for ~~some~~ Missionary Societies to send out single females to aid their missionaries, & proposed this subject for consideration at the Meeting of the Bombay Missionary Union. It was found after discussing & considering the subject, that he alone, of all the missionaries present, was in favor of the proposed subject. I was not present at the Meeting when this subject was discussed. But four members of our Mission were there, so we were well represented.

The following extract, from a letter now lying before me from ~~a letter from a former~~ one who was formerly a member of this Mission, but now is in America, is worthy the notice of the Committee in considering this subject. He says "I was astonished when reaching America to find that lay brethren & single sisters had gone to India, but I said nothing. I now dare not advocate publickly or privately such persons going to Bombay. Nor do I oppose it. Prudence says, be still." The author of this letter was not backward in expressing his opinion about single females coming to India when he was in this country. It is evident from this letter that his opinion have not changed since he arrived in A. and it is to be regretted that he does not openly avow them when the subject so much requires it. — It will perhaps appear rather surprising, if I have correctly stated public & general opinion on this subject, how much has been said & written by our mission in its favor, and so little against it. The reason is as follows — Such has been the state of this mission and such the ~~[illegible]~~ composing it, that to express opinions ~~against~~ the subject in question has been ~~unpleasant~~ & likely to excite disagreeable feelings. It has also been ~~[illegible]~~ & unpleasant to oppose it in America, — because the ladies are all in favor of it.

* At our last annual Meeting in Ahmednagar, this individual informed the Mission that opinion about single females coming to India had changed — he is now opposed to it [Nov 2nd.]

For these reasons those members of this Mission, who in opinion have been opposed to it, have said little, while those who have been in favor of it have been almost incessantly talking & writing upon it. I do not think there has been a time for the last 6 years when a majority of those in this Mission, who had in the country long enough to entitle their opinions to much consideration, have been for having single females sent from U. to the Mission.

A word more in respect to lay teachers. — When the English Societies wish for assistance of this kind, they obtain it in this country. And this assistance does not cost them more than one third part, — in some cases much less than that, — of what it would to obtain it from England. The Scottish Mission have now such a person in a discharged soldier, — a most useful man. I am satisfied that rather than have lay teachers come from America, it would be better for this Mission to procure native assistants from the Seminary in Jaffna. Such persons could be brought to this side of India without much expense. It would be best probably to bring them with their families, and thus assist in laying the foundation of native Christian Societies. They would soon learn the Mahratta language, — much sooner & better than missionaries from America. They would be native living examples of Christianity. Their constitutions would be adapted to the climate, and the support of two of them & their families would not be so much as of one of your lay-teachers. There are many families from the Tamil country in Bombay, & Tranquebar, & all the large places on this side of India. These people have come & settled as they are, for purposes of business & trade, and they keep up frequent intercourse with their original parts of the country. Why might such persons as will be brought from the Tamil country for religious purposes: — This last mentioned subject, (viz native assistants from Jaffna,) has often occupied my mind of late. Allow me to suggest it for your consideration. But I must beg you to say nothing about it to any one, — unless it is merely to tell me what you think of it.

In conclusion, though I have not complied with your suggestions in form, yet I have done it I believe in spirit by communicating facts which are far more worthy the consideration & confidence of the Board than my opinions, supported by any reasons I could adduce. As ever.

Yours truly

D. O. Allen

P. S. Oct. 4th. On reading over the preceding letter after this interval of time I see nothing in it which I wish to alter in respect to the facts adduced, or the opinions expressed. I will add a few remarks which occurred to my mind while I was reading the letter. – And –

1 I know not why the opinions of English missionaries on this subject are not worthy of as much consideration as the opinions of American missionaries, where both have equal opportunities of judging. Were I to express my opinion on this point I should say I have more confidence in the opinions of those on this side of India, than of our own missions, because considered collectively. They have been longer in the country and have had better opportunities for forming a correct opinion.

2 Each of the *Committees I have referred to, consist of 6, or 8 or more men of education, of well known christian character, and who have an intimate acquaintance with missionaries & their operations. I should do these Committees, either the Corresponding Committees of Societies in England, or the managing Committees of their Auxiliary Societies in India, no more than justice ~~to say~~ were I to say that they are as competent to form correct opinions on subjects within their observation, as the Committees of Religious Societies in America are, on subjects within their observation. What their opinions are on the subjects of the preceding pages has been already mentioned.

* I mean the Committees in connection with the English Missions.

3 The reason why English missionary societies do not sent out lay-teachers & single females is, not because they can not obtain them, for such persons are far more numerous in England than in America — Nor is it because they have not considered these subjects, for they have carefully examined them, and examined them too with all the advantages they possess for forming a correct opinion. — The reason is because they have come to the conclusion that such a course is not the best means to promote the missionary cause. Should there be any change in their views, — and there may be, — it will soon appear by their practice

4 It is now ten years since the work of female education was commenced by our Mission. The results are worthy of inquiry. These results are not what were expected, nor what they in America are supposed to be. The system on which it has been carried on deserves inquiry. There are many, — missionaries & others, — who do not approve of it. You are probably aware of this fact; especially if you have conversed with Mr. Read on this subject. He has said some just & sensible things on this point somewhere in the book he has published. [The system I refer to is such that the school is regarded by many, if not by most, of the native population as a kind of service for which they are paid] The expense too of supporting female schools under single females (including their salaries, house-rent &c) is deserving serious consideration. It certainly greatly exceeds what was originally expected and also, I believe, what is now generally supposed.

5. Were the expediency of employing single female missionaries in the cause of native female education in India (or rather in Bombay,) fully determined, it would still, (in my opinion) be inexpedient for such persons to be American ladies, or in connexion with the American Mission.

In support of this opinion I could adduce some facts & reasons which appear to me very important. But I have not time now to do it. My letter has already extended far beyond what I intended. I will however add a few remarks. — The English population generally in India is connected with, & to a great extent in the service of, the East India Company which has always been Tory in its political, and High Church in its religious, principles. This English population have the national feelings of their country, the political feelings of ~~their party~~ their party, and the religious feelings of their church towards America & all who come from it. The influence of the English population upon the natives in every thing connected with education is very great & is yearly increasing. This influence has a great effect on every thing or object of a benevolent or religious character. Had Mrs Carver & your Members been connected with either the Scottish or Church Missionary Society so as to have been supported by the Presbyterian or Episcopal part of the English population of Bombay, her schools, its patronage, its authority, its influence on the natives, and in consequence would have been much like the famed Mrs. Wilson's (once Miss Brooks) schools & operations in Calcutta. How different it has been, & always will be, I need not say. The attention which was shown to her schools at one or two examinations, was procured chiefly by the personal & direct exertions of one or two of your corresponding Members. As ever, yours truly,

S. O. Allen

N. B. Neither this letter, nor any thing contained in the remarks which follow it, is ever to be published, or in any way publicly used. — S. O. A.

Ahmednuggur Oct 12th. 1836

My dear Mr. Anderson,

The time is approaching when the term of my specified employment as an itinerating missionary will expire. The journals & other communications transmitted to the Min. Rooms by myself & other missionaries, will show where and ~~in~~ what manner I have been occupied. Still it may not be improper to furnish you with ~~a~~ more particular account, as there are some facts & circumstances not unworthy of consideration which do not appear in these communications.— I shall give some account of my labors since my return to India, under the three following heads,— viz.—

1 Itinerating;

2 Missionary labors in Ahmednuggur;

3 Translating the Scriptures and the preparation of tracts & books in Mahratta. And,—

1 Itinerating. This is a kind of labor which can not be performed through all the year. The cool months from Nov. to March are commonly taken for this purpose. These months I have each year spent on tour by many persons these months are regarded as the only part of the year when itinerating is expedient. In the hot months of April, May & June travelling for missionary labor is wholly inexpedient, and nearly, if not quite impossible. These months I have generally spent in Ahmednuggur. In the months of July, August, September & October, of the first three of which are rainy, and the last unhealthy on account of the decay of vegetation, itinerating is not impracticable, ~~though~~ generally regarded as inexpedient I have however spent a considerable part of these months in each year in itinerating. Of some tours I have forwarded to the Min. Rooms

full journals. Of some times I have forwarded copious extracts, and of some I have forwarded nothing. It is probable that I have spent quite time enough in writing journals. — Our Savior sent forth his disciples, — in their own country & among their own nation, — two & two. The Apostles, except in one or two instances and then with a view to particular acts, appear to have travelled two & two. It is the opinion in India that missionaries should not go on tours alone, if other arrangements can possibly be made. When I left America I expected to have an efficient assistant & fellow-traveller in Babjee. But he died before I reached India. I hoped also sometimes to have the company of Mr. Read & Mr. Ramsay. But the latter soon left India for America, and though the former continued nearly a year longer in the country, yet owing to the state of his family he was only a short time in Ahmednuggur. On one time Mr. Read accompanied me part of the way, and on another time I had the company of Mr. Darrah, of the Church Missionary Society, part of the way. With these exceptions I have travelled & labored alone, sometimes for weeks, — and I might almost say for months, — not seeing a white face, or a person who could understand English. — A solitary but not unhappy life.

2. Missionary labors in Ahmednuggur. Nothing, so far as I remember, was said to me at the Mission House, or by any one before my leaving America, about the place of my residence after arriving in India. It was however my intention to make Ahmednuggur my home, as far as I should have any. I did not expect that any assistance from me would be required to carry on the concerted operations of the station. But it so happened that much of the labor has devolved on me. Babjee was removed by death and the state of Mr. Read's family prevented his living in st. excepting a few weeks at one time. Till quite recently I have done what preaching has been done in st. and have had the ordinances to administer to our native church. For these reasons it has been thought expedient that I should remain in st. during those parts of the year when I could not travel, and also that when engaged in tours, I should return there at intervals of a few months and remain for one or two sabbaths.

3 Translating the Scriptures & preparing Tracts &c.

Since my return I have been the only member of our Mission who has belonged to the Bombay Bible Society's translating Committee. As a member of that Committee I have assisted in examining & revising the translations of the Scriptures which have been offered to the Society for publication. I have also revised & prepared for the press a new edition of Genesis, which was printed some months ago, & an edition of Exodus which is now in the press. I have also engaged (for reasons which will be mentioned in another communication) in making a translation of Samuel, and have got nearly through the first book. — In respect to tracts & books, the translations of those I have prepared, with the exception of a treatise on Geography & Astronomy and a manuscript translation I shall send by the ship which will carry this letter, have been sent to your care to the Min. Rooms to be communicated to the Publishing Com. of the American Tract Society. So I need not enumerate or describe them here. I will only remark, that of the native printing which our mission has furnished to our press, I believe three fourths, including what I have now in the press, has been prepared & furnished by myself. Thus I have been engaged in preparing, & assisting others in preparing those Scriptures & tracts I have distributed. Connected with this last subject is another which has made some demands on my time and caused me great trouble & anxiety. This subject is the correcting the press of the native department of the printing office. I speak particularly in respect to the tracts & works which I have prepared for the press; though the subject has greatly affected the Mission in respect to the native printing we have done of every kind. I have never before alluded to this subject. You have probably been informed on the subject by Mr. Read who understood it well up to the time of his leaving India. And if you have not obtained this information from him, you can obtain it, if you wish, as he is now in America. The Mission has done nothing yet in respect to the Resolution of the Com. lately received about the managing (&c.) the Printing Office. The subject will be taken up at our approaching annual meeting. I hope the plan of the Com. will be found to be a remedy for the evils we have long suffered.

It is not improbable I have disappointed the expectations which were formed when I left America. If so, perhaps those expectations were too high, greater than could have been realized in any circumstances. It must also be remembered that I have not had those means & advantages which I expected. The death of Babajee deprived me of his efficient assistance. The removal of Mulhar from the station brought much care & labor on me to keep up the operations which had been commenced in it. I am happy in being able to say that in all I have done, whether in making tours, or remaining & laboring at this station (as the Bombay Committee &c) I have acted in concurrence with the views & opinions of the members of this station. Nor am I aware that any feelings of dissatisfaction have ever existed in the mind of any member of the Mission in consequence of the peculiar circumstances & engagements in which I returned to India or in respect to the manner and labors in which I have since been occupied.

Soon after this letter will reach you and some months before I shall hear from you, my peculiar engagement, as an itinerating missionary, will expire. It becomes then a practical question, & not to be delayed, How & where I shall in future be employed? This question, as well as another, which I ought to have placed first, viz. Whether I shall be further employed or not, rests primarily with the Board. Were I now a candidate for missionary service, & in America, it is not likely I should ever become connected with the American Mahratta Mission. Were I now in America my return to join the Mission (though I have never regretted that I did return) would be doubtful. But I am connected with the Mission and am in India. I have acquired some knowledge of the native language, of their religion, customs & manners. I have an extensive acquaintance with the native & European population in this part of India. My constitution, naturally good, is in no way impaired (at least so I believe) and has become well acclimated. My health, for India, is generally good, and I have some experience in respect to the means of preserving it. Of my connexion with the translation &c. of the Scriptures and the preparation of tracts

enough was said in the former part of this letter. In respect to itinerating, what has been done has in no degree diminished the importance of this kind of missionary labor. Indeed, considering the extent of the Mahratta country, the state & character of the people, and the indisposition which missionaries with families will often, perhaps I may say, generally have to itinerating, I do not expect the importance of this kind of missionary labor will be diminished during my life; — or while any of the present generation of missionaries live.

In view of these facts & circumstances, perhaps it may appear to be expedient & desirable that I should continue to be employed, after the expiration of my present specified term, in the manner I have been, & expect to be till that term shall expire. Should such be the opinion of the Bom. I shall feel obliged by your informing me by the first opportunity. Nothing will be necessary but a resolution or an expression of opinion, communicated to me, or to the Mission, or perhaps better, to both, that my employment be continued as it has been. — Should this course not appear to the Bom. to be expedient, I shall feel obliged to you for information as soon as practicable. Should my life be spared and I remain in India I shall probably be more engaged in the work of translating the Scriptures in future than I have been hitherto. A large part of the Old Testament still remains to be translated and unforeseen events have led me to engage in it, — not trusting I hope to the providence of other missionary labors. I once thought of proposing to the Bom. that at the expiration of my present peculiar engagement, they should transfer me to the American Bible Society. It was once my intention to send a letter to the Mission, addressed to A. B. Society, or this subject, or to be there communicated to them by you, or otherwise, as might be thought expedient. But on further consideration I concluded it was not best to say any thing of other than my own duty, at present.

The A. B. Society is desirous to employ foreign agents, and would gladly employ one on the west side of India. The subject of my engaging ~~for~~ in the service of that Society was mentioned, as you will probably remember, when I was in America. I shall say nothing on this subject, publicly or privately, till I hear from the Miss Bowers, on the subject of this letter. — As ever,

Yours truly, D. O. Allen

P. S. There is another subject on which I wish to say something, and as this sheet is not filled, it may not be improper to annex it to the preceding letter. It appears more likely now than at any past time, that it may, in my view, become expedient for my connexion with this Mission to cease. And if so, it will probably be expedient for my connexion with the Board to cease at the same time, — Or rather the former will probably be best accomplished by effecting the latter. The General Regulations of the Board furnish no direction to a missionary in such circumstances, and I have introduced the subject here for the purpose of inquiring ~~and~~ What would be the proper mode of proceeding? — It is not improper, perhaps, that, in the absence of Regulations & precedents, I should express my own views, especially as I should be the individual principally interested. — This subject will be wholly between myself & the Prudential Committee. The Mission has no power to act on such a subject, and as they can not be actors, they shall have no opportunity (as a body) to be advisers, or ~~[illegible]~~ otherwise. I shall leave people, in the Mission & out of it, if they wish to know the reasons of my conduct, to their own conjectures.

There are three ways in which missionaries can be ~~[illegible]~~ dismissed by their Societies. The first is when they prefer their request to the Society for a dismission, and regard themselves as dismissed, and act accordingly, from the date of their request. In such cases it only remains for the Society to grant their request. — Indeed they can not properly be said to do this, as they

have been free from the Society, as to all practical purposes, generally for some months. Several instances of this kind have occurred among the European missionaries in India. It is called on the part of missionaries, "resigning their connexion with this Society". On the part of the Society it is called "accepting the resignation" of this missionaries. I do not remember any missionary being censured for doing so, but such a step appears to me to be unexceptionable and only to be justified in cases of extreme urgency. — The second way is when a man ~~presents~~ his request to the Society for a dismission, but continues in his place & in the discharge of its duties, till he ~~has~~ is informed that his request has been granted, or his dismission taking effect as soon as he receives such official information. This manner of proceeding is perhaps unexceptionable, but to me appears very undesirable. In this way a ~~man~~ might find himself dismissed at a time when on account of unexpected changes in the mission, or at his station, he might think & feel it his duty to occupy his place for months, yes, for years. — The third way is when a missionary communicates his views, and his determination, as far as they come to any on the subject, to the Society with which he is connected, and having done this, is left to act according to his convictions of duty in view of his own state, of the state & prospects of his mission, and of all the various circumstances of time & place on which his determination will depend. — This is the state in which I wish to regard myself, and in which I wish to be regarded after the expiration of my present engagement with the Committee which will expire next June or July.

In the above remarks it will be seen that I have taken it for granted that missionaries, who are not under engagements, peculiar as to their nature, or unfulfilled as to the time, have the same right of acting according to their convictions of duty which ministers of any other occupation claim & exercise. I know of no missionaries who do not regard themselves and their connexion with their respective Societies in this light.

The missionaries of the Board engage in the cause hoping it will continue throughout life. But of this no one is certain, nor can he be. And I presume there is no one of them who does not feel, (or who would not, if he should examine his ~~own~~ feelings) that, if after prayerful inquiry & mature deliberation, he should think it to be his duty to leave the service of the Board, the way ought to be open for doing so without any sacrifice of his christian character, or subjecting himself to any censure. — Should my connexion with the Board be dissolved at my request at any future time, myself being in India, I shall expect of course no pecuniary favors from the brds. or christian public in America. And I hope & shall pray that nothing may occur which shall deprive me of their good wishes & their prayers.

I have written thus freely & fully for I have felt it my duty to do so. The subject of this postscript I have ~~not~~ intimated, & shall ~~not~~ intimate to any person in India or in America. I shall endeavor in future to give myself wholly to the various missionary duties, as I hope does and yet may soon be. — in time past. The dispensations of Providence as well as more strictly in this Mission have been afflicting & discouraging. Perhaps our state is now in my charge and our prospects brighten. The Lord grant it may be, for the glory of his name and the salvation of the heathen around us. The word of God prayerfully studied and carefully compared with the dispensations & indications of his Providence, will disclose the path of duty. And Divine grace, if it does not make the burden light, will make them supportable.

Yours truly D. O. Allen

Rev. R. Anderson

Rev. Dr. Cox

Rev. Mr. Armstrong

Rev. Dr. Wisner

Rev. Dr. Spring

My dear Mr. Anderson,

I have just just been looking over my journal in the Missionary Herald for Dec. 1835 and am sorry to see what mistakes have been made in printing it. The two following are particularly unhappy,— On the 458th page, 1st column, 3rd. line from the bottom, instead of "surmounted by a dome of white marble," as it should have been, (for so it is in the manuscript,) it is printed "surrounded by a dome of white marble." Again on the 2nd. column of the same page in the 16th. line from the bottom, instead of "the mountain is scarped all around," as it should have been, it is printed "the mountains scraped all around."

These mistakes probably originated in the corrector of the proof sheets of the Herald not being acquainted with the words, surmounted & scarped, and instead of consulting his dictionary, as he should have done, he changed the words, as they are printed. These mistakes are worse, because while they make nonsense, they are of such a kind that readers of the Herald naturally impute them to the writer of the journal.

I should never send another journal to the Missionary Rooms with permission to print it, if I knew that a mistake like either of these would be made in printing. I will thank you to give this

to the corrector of the proofsheets of the Herald, that he may in future be more cautious in his important business. — Excuse this trouble and believe me to be, as ever,

yours truly

S. O. Allen

Chahootee Oct. 13th 1836

Rev. D. C

Dated Oct. 13

Rec'd. May

acknl. in G. L.

mistakes in printe

Geo. G. Anderson

Monmouth Oregon

Editor

Ratnoor Oct. 15th. 1836

My dear Mr. Anderson,

Within a few weeks past I have received 3 letters from you;—one is dated Jan. 5th.—one is dated March 14th.—and the other is dated in May,—all of this year. I feel much obliged to you for these letters. Knowing as I do your multiplied engagements & pressing duties, I have not expected you would write to me personally,—unless there should be something of special importance,—farther than to inform me of my letters & journals having arrived at the Missionary Rooms. I am glad to learn that the communications you mention had arrived safely. I have sent 2 or 3 journals of a more date which have probably reached you ere this. I intend to send more extracts from the journal of a late tour by the vessel which will carry this letter. You will be at liberty to use these extracts as you may think proper. I am sorry that I cannot make my journals more interesting and yet state the truth in such a way as not to excite wrong expectations. But in this part of India we have not seen those fruits of missionary labors which missionaries in some places have the joy of beholding and the happiness of communicating to the christian world.

I send a long communication,—quite too long I fear for your leisure or your patience,—on single females and lay-missionaries being sent to the Mahratta mission. I write this letter in consequence of a request contained in one of your letters. Instead of the manner of the opinions I formerly expressed on these subjects, I have stated facts and the well-known opinions of others which are far more worthy the consideration ~~of the brethren~~ & confidence of the committee. I send also the copy of a circular letter which was addressed to the Mission and to your corresponding Members about the

Seminary in Shmedruggur which the Prudential Committee authorised to be commenced. I hope this document will not be uninteresting. My reasons for sending it will be found at the beginning or close (I have forgotten which) of the Circular. — I send also a communication on the expediency & advantages of employing single men as missionaries, — on terms somewhat novel perhaps. I have given some facts & statistics in favor of the plan. I have also expressed some opinions which are the result of experience & observation. This subject I deem to be worthy the consideration of the Prudential Committee, nor do I think they would act amiss in immediately making trial of the plan & principles in such cases as now exist, and may soon occur among their missionaries. [I am informed that one of the boxes lately arrived from America contains an Essay by yourself on the marriage of missionaries. I hope to procure the work to read the Essay soon. The subject is one in which I have some interest, — though I do not think it will ever be expedient for me trouble myself, or others about marriage while I continue connected with this Mission] — I send also a communication on the manner in which I have been employed since my return to India, together with some remarks on my future occupation & relation to the Board. I send also a communication showing how I have been led to engage in the translation of the Scriptures, — a work which I little thought of undertaking a year ago. — I ought to beg pardon for troubling you with so many letters & on such subjects. But a letter is quickly read and I hope I have not erred in thinking that what I have written & shall write, may be worth your reading. And in respect to myself, I hope it will not be thought improper, or a misimprovement of my time in my solitary circumstances if I own & then, perhaps once or twice in a week, — spend an hour in writing on various subjects and then send ~~them~~ what I write to the Missionary Rooms.

Aheemednuggur Nov. 8th. The Annual Meeting of our Mission for this year commenced here a few days ago. All the members of the mission except Mr. Graves are here. The business of the Meeting appears to be nearly finished. The various affairs of the mission have been pretty ~~thoroughly~~ examined. We are better able to do this now than at any former meeting, all the members having been ~~sufficiently long~~ connected with it sufficiently long to understand its interests and to act upon their own judgment. The minutes of the meeting will be sent to Mission Rooms so I need not mention them here. There is one change, however, which as it affects myself, I shall mention. The Mission have located me in Bombay. [I shall probably mention this subject,—and perhaps somewhat at length,—in another place.] This—to myself unexpected change,—quite deranges my calculations. It was my intention, as soon as the meeting should be over, to leave B. and to spend the ensuing cool weather in touring in the country northeast & east from here. I intended to pass the next hot & rainy season in Jalna. More than 2 years ago I visited J. and remained there ten days. I gave some description of the place and of my labors there in a journal which was inserted in the Miss. Herald for 1835. A few months ago while on a tour in that part of the country I stopped in J. 12 days. Some account of what I did & attempted there is contained in a journal which I am sending to you. —— Jalna & the surrounding country belong to the Nizam of Hydrabad. Having become acquainted with several gentlemen who are high in the service of the Nizam I have indulged the hope that I might succeed in opening the way for missionary operations to be commenced in his kingdom. No missionary station has been yet commenced in any part of his extensive dominions, and the general opinion has been that any attempt would be impracticable. But we have resolved to make an attempt. Mr. Munger is designated for Jalna. The present arrangement is that as soon as the meeting shall be over I shall accompany Mr. M. to J. to introduce him & and the subject to my friends there, who have repeatedly & urgently solicited me to make J. my home.

The success of our attempt will depend principally upon the disposition & influence of the British Minister at the Nizam's court in Hyderabad. The hearts of kings, and ministers (ambassadors) are in the hands of the Lord even of him who has commanded his gospel to be preached to every creature,—not excepting the subjects of the Nizam. Having taken such measures as may appear expedient I shall probably leave Mr. M. in J. to await the result;—for Hyderabad is nearly 300 miles from J. I shall return here and then proceed as soon as practicable to Bombay,—my home and now again to be my,—home & sphere of labor. Thus I am now to close the kind of labor in which I have been principally engaged for some years past. The journal I now send to the Mass. Missionary is probably the last I shall write.

Dondaporee Nov. 18th. When I wrote under the preceding date, I was expecting ere this to be on the way to Jalna, as above mentioned. But another arrangement was soon made. As all the members of the Bombay branch came to Ahmednuggur, and for 4 or 5 weeks past there has been no one of the Mission there. With the best arrangements that could be made in respect to the chapel, the house & the schools, it was still thought that some of the Mission should go to B. as soon as practicable, and as the Mission supposed that my letters to Jalna & Aurangabad would accomplish as much or so nearly so, as my presence, they determined that it was expedient I should proceed forthwith to B. So I left A. and am now on my way to Bombay. It was thought desirable that some one should accompany Mr. Munger to J. and Mr. Stone being disposed to go, the Mission approved of his doing so. They will probably spend several weeks in their tour, and visit some other large places besides J. Some others of the mission, who have got travelled but little in the Mahratta country contemplate spending a part of the ensuing cold weather in touring. If they do this, as I hope they will, I shall remain more exclusively in the sphere of labor the Mission have assigned to me. As ever, yours truly D. O. Allen

Rec'd Feb 10, 1838

Bombay Dec 17th. 1836

My dear Mr. Anderson,

As Secretary of this Mission it is my duty to transmit to you the Records of our late Annual Meeting for this year. I am not aware that there is any thing in the Records, or connected with them, which requires explanation. — One Resolution was passed which for obvious reasons we did not wish to have inserted on the Records of the meeting, but which I was requested to communicate to the Missionary Rooms with the Records. The Resolution was as follows—

"Whereas the work called the Christian Brahman; by the Rev. H. Read late of this Mission, contains many errors & misrepresentations of a personal & statistical nature, as well as reflections on the

Government which are calculated seriou
to affect the interest of American Missionar
in India, — therefore,

Resolved, — That it is inexpedient to
culate the work in this country, beyon
the members of the Mission, and the
the agents of the Board and the Publ
ers of the work, be requested to send no
more copies to India".

This Resolution, or the substance
it should be communicated to the
listers of the work, — I have not a co
of the work by me to see who they
Will you kindly inform them in
a way as you may think best. As
is not necessary, so it is not probable
pedient that Mr. D. should know any thing
of the Resolution. The Missions do not

to injure his feelings, but the subject is an important one, and we are not without fear that with all the caution which can be used, unhappy consequences will follow to the interests of the Mission.

Yours truly

S. O. Allen, Secy
of the A. M. Mission

Rec. D. O.

Dated Bombay

Rec.d May

with in

Mr. Mahaman

Geo. A. Anderson

[This letter is to be in no way publicly used]

173

Bombay Dec 28th.

My dear Mr. Anderson,

From the proceedings of our late annual meeting as well as from other communications from the Mission you will learn that I have been located at Bombay. As this change will probably appear to be a departure from my prescribed field of labor, it is not improper that I should make some remarks respecting it. I have always regarded myself, since my return to India, as subject to the general control of the Mission, — to devote my time to itinerating, as far as the state & circumstances of the Mission would admit, and on this point the Mission (not myself, except as a member of the Mission,) must be the judges. If at any time it should appear to the Mission, in view of my instructions and the state of the Mission, that I could more usefully serve its interests in some other way than in continuing to itinerate, and they should assign to me other work, I have supposed it would be my duty to acquiesce in their decision. These are the views I have expressed to the Mission, as often as I have had occasion to do so, in connexion with location. For some time previous to our late annual Meeting the attention of the Mission was much (not too much so,) to the state & prospects of our printing establishment. This anxiety did not originate in any dissatisfaction with Mr. Webster, for he did all that could be expected from one so recently arrived in the country, and who must necessarily as yet have but little acquaintance with the native language. This anxiety originated in the difficulties connected with the correction of the press in the native department, — or perhaps I might rather say in editing the works furnished to be printed, and then in getting them correctly through the press. The proceedings of

the Meeting will show to whom the consideration of the press was referred, and the Resolutions, &c. which were adopted by the Mission. The Mission voted for an editor or corrector of the native department by ballot. Two members of the Mission had each one vote and the other votes were for me — One of those two votes was put in by myself. This almost unanimous election of the Mission, united with the importance of the object to be accomplished, induced me to think it was my duty to comply with it. Thus after an absence of four years, Bombay has again become my home.

In view of the circumstances above mentioned, I hope the Foreign Committee will not think me faulty in ceasing from my prescribed duty as ~~a~~ itinerating missionary a few months before the specified ~~expiration~~ time expires. My duties in connexion with the printing office, the chapel, the schools, &c. are very arduous. The correcting or editing the native department of the press is assigned only till the next annual meeting. It appears not unlikely however that I may continue in Bombay as long as I remain connected with the Mission. Had I foreseen this change I need not have written what I did in* one of my letters to the Mission Rooms about continuing to ~~i~~ itinerate after the expiration of the specified four years. In respect to what I wrote in the same letter about my connexion, or otherwise, with the Mission after the four years shall have expired, I have nothing additional to write in consequence of this change in my field of labor. It is unnecessary I should mention the particular causes in view which I then wrote, and which are not perhaps materially changed. To prevent any misapprehension, I will say that those causes do not originate in any difficulties I have with the Mission, for happily I have none. Nor ~~have~~ they

* dated Oct. 1844.

their origin in any difficulties of a personal nature which I have at any time had with any member or members of the Mission,—happily I have never had any difficulties of such a nature, either by land or sea since I first became connected with the mission. Nor have these causes their origin in my state & circumstances as a single man, for in respect to myself personally I am willing to remain as I am, though if I am to live in Bombay there are some reasons in favor of my being married,—a step which some of the Mission often express a wish that I would take. Nor can our have their origin in the state & prospects of this Mission, and the state of public opinion respecting it, and these causes do not appear to me to be of a temporary nature, or likely soon to cease. And if they continue, I shall quietly, & as silently as possible, withdraw from the Mission, as I have mentioned in my letter above referred to, and I shall leave ~~people~~ in India & America, if they are disposed to trouble themselves, (I do not refer to the Com. Committee, as I shall cheer from them of the manner of my conduct; should they wish to know them) to make over conjectures, as to my motives & reasons for doing so. But, life & health continuing, I shall remain in the place & employment assigned to me till our next annual meeting, and what a year may bring forth we know not. — It must not be inferred from what I have written above & in another letter, that I am weary of the missionary work. I am not weary of it. Were I connected with either of the English Missionary Societies who have missionaries in this Presidency, (and I am as well acquainted with their or nearly so and with their operations, as I am with those of our own Mission,) the thought of separating from the Society would never, I believe, have occupied my mind altogether, for one minute. — But enough of this subject.

Our Mission have voted to print ~~& publish~~ an annual account of the Mission for the past year. The preparation of it is assigned to me. It will be prepared & printed as early as practicable and copies of it will be sent to the Min. Donors. As I am appointed Secretary for the mission your official letters are to be addressed to me. Ever

Yours truly S. O. Allen

Dated Bombay Dec. 20/36

Recd. May 10, 1837.

ackd. in G. L. July 19.

His connection with the Board.
for Pmd. Gov. — ter' Oct. 12th.

Rev. R. Anderson

Secry of the A. B. C. F. M.

Missionary Rooms

Boston

Bombay Jan. 2d. 1837

My dear Mr. Anderson,

You have probably been informed, by past communications from this Mission, of the ill-health which Mrs Farrar has at different times suffered. Nearly a year ago her health became so much injured that it was necessary for her to have Bombay for a while. Accordingly with the approbation of the Mission she went to the Mahabuleshwar Hills, where she remained for about two months in the family of Mr. Graves. She returned to Bombay with health somewhat improved, but in a few weeks had a return of her former complaint. Successive attacks becoming more severe & frequent, her Physicians advised her to take a voyage to America and to remain there for some time, as the only means of recovering her health. She at first thought of again trying the effect of a residence at the Mahabuleshwar Hills and began to make arrangements to do so, but after further consultation with her physicians, with your corresponding Members, & other judicious friends, she concluded it was expedient for her to follow their advice and embrace the first opportunity of proceeding to America. This conclusion on her part was in accordance with the views & opinions of the Mission, as previously expressed to her. The Shepherdess of Salem, now here and preparing to return directly, offering a very favorable opportunity it was thought best to embrace it. Arrangements have been made accordingly, and Mrs. F. expects to embark to-morrow.

We hope the course which has been taken will be approved by the Prudential Committee and all our patrons in America.

Miss Farrar's physicians furnished their opinion in writing. One of them is Dr. Smyttan, one of your corresponding Members. Their opinion she will carry with her for the satisfaction of the Prudential Committee and any who may wish to see them. For her passage, our Treasurer, Mr. Webster, will give an order on Mr. Hill, to whom he will write on this subject.—

Miss Farrar is recommended to the affection & confidence of the churches, & of Christians in our country. And we trust she will be cordially received by them, and will receive from them that kindness & sympathy which her circumstances may require, and which are due to one who has rendered such important service to the ~~[illegible]~~ cause in which she has been engaged. In this afflictive dispensation of Providence we would bow with submission, and commend ourselves & our labors to him whose we are and whom we profess to serve. When Mr. Dr. heard the cause of her proposed removal from Bombay appeared indispensable, the Mission invited Miss Graves to come to Bombay and undertake the superintendence of Miss D's schools. Miss G. immediately came to B. and assumed charge of the female schools. Such is the present arrangement for supplying the place of Miss Farrar. The future we must leave to be determined in view of events & circumstances which time will unfold. May the God of all wisdom grant us wisdom & grace to meet them with a Christian spirit and enable us to choose & pursue such means & measures as he shall approve & bless. As ever,

Yours truly

D. O. Allen, Sec'y

of the A. M. Mission.

Rev. D. V. Allen

Date Jan. 2d. 1837.

Rec'd May 2d.

Relating to Miss C. Farran.

Arrived in G. L. July 19.

Rev. A. L. Anderson

Sent 9 M. A. L. A. M.

Mr. Farran

Boston

[Let this in no way publicly used]

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Bombay Jan. 9th 1837

My dear Mr Anderson,

I send to you herewith a duplicate copy of the records of our late annual Meeting. The other copy was forwarded by the Shepherdess which sailed from Bombay on the 4th Jan. for Salem. You will probably receive the letters & parcels forwarded by her some time before this parcel will reach you. Mrs Garrison, who had been for some time in bad health, embarked in the Shepherdess. She is thus will reach America safely. You will be able to obtain much information from her respecting the mission. I wrote to you somewhat at length by the S. so I shall not write much now.

The records of our late Meeting will show several changes in the location of those who compose the Mission. Unexpectedly to myself I have been located in this place, and Bombay after four years absence (2 yrs

Rev. S. L. Anderson

times, for a few days excepted) has again become my home. As I am the only missionary (I use the word in the proper sense, for one who has been ordained) located in Bombay my labors, as Secretary of the Mission, (an office involving a good deal of care & labor in the Mission, though but little in our connexion with the Mission Rooms) as connected with the Press, & the Bombay Bible & Tract Societies, as having the charge of the boys schools in B. and all the religious services in the chapel, are very arduous. My performance of all these duties must be limited by my ability, — or in other words, by my health & strength, — for that can not justly be required of a man which he hath not, and can not.

The records will show how the Bible-question, — or translation cause, was disposed of by the Mission. Some information was elicited on this subject and we hope to get more. It does not appear likely now that any thing

can be done, to prevent the entire suspension of the translation of the New Testament by our Mission. I believe the Mission as a body, must stand acquitted, but there has been sad mismanagement, and unauthorized measures used by some of the Mission in their intercourse, & ~~non-intercourse~~ with the Bombay Bible Society. Individuals connected with the B. B. Society have probably (it would be strange if none of them had not,) their prejudices. But the Society as a body have, in all their intercourse with our Mission, acted, I believe, in an honorable & christian manner. The Secretaries of the Society, Rev. Dr. Wilson and Rev. Mr. Jeffreys, are ready to vindicate all its proceedings should occasion to do so occur. I hope we are in the way to get along without furnishing such occasion. It would be most unhappy for the Mission to break with the Society. We need all the countenance & cooperation in India we can get.

Yours truly L. O. Allen

to me

Rev. D. O. Allen.

Dated Bombay Jan. 9, 18

Rec'd June 18

Ans'd in G. L. July 19

[This letter is not to be published, and nothing contained in it is in any way to be publicly used. — J. O. Allen]

Bombay April 12th. 1837

My dear Dr. Anderson,

A Swedish vessel now in the harbor will sail to morrow for New York. I shall put a large quantity of letters on board for America which have been forwarded to me by different members of the Mission. A good share of them I perceive are for the Board. I am sorry the annual report of the Mission is not ready to send to you. It is in the press and will be forwarded as soon it shall be finished. Its preparation for the press was delayed by some members not furnishing me with the necessary materials, and some delay in getting it through the press has been occasioned by illness among the workmen in the office. — Your letter addressed to the Mission dated Nov. 21. was received a few days ago. I am sorry but not surprised to hear of the pecuniary embarrassment of the Board. In such a state of things it is some satisfaction to feel that I am able to serve the cause without putting the Society to much expense. — I mean that my personal expenses are small, not more than half what they would be, had I, as your missionaries generally have, a family to be supported. Your cautions about economy to the Mission are needed. The expenses of this Mission have been great, far more in magnitude than they should have been.

I send to you by this vessel a heavy parcel & on an important subject. It has been for a long time, as the papers will show, before the Mission. It will not probably be totally new to you. The order & manner of the proceedings on the part of the Mission have, I believe, been Scriptural & christian. Circumstances, not of my own choice, compelled me to take a leading part in this affair. The papers [Mission-circulars] which I send to the Board show what I have done, & all I have done. It will not be thought strange that some things of an unpleasant nature should arise in connection with such a subject, protracted thus long & in such peculiar circumstances. Some complaint was once made, or rather the report was once circulated, that I had disturbed the peace of Mr. H's family by discussing the things mentioned

in this circular to Mrs. H. But inquiry soon showed that such report was without ~~the~~ any foundation. I had not at that time had a word of communication, spoken or written, with Mrs. H. on any of the subjects mentioned or alluded to in these papers, and yet she had become acquainted with them all. Nor should I have ever had a word of communication with her on any of these subjects, had she not one day, though not till long after they had all become known to her, introduced them herself, and then we had a long and christian conversation. Between Mr. H. & myself there had never been an unpleasant word, nor, so far as I know, an unchristian feeling. Nor has what has occurred, interrupted our civil intercourse; nor have I any fear that it will do so.— If what I wrote as a member of the Mission, does not furnish just occasion for complaint or censure against me, (and the Mission do not think I have given any such occasion) then no occasion of any kind or nature exists. I make these remarks because I know not what may reach the Board and these connected with them on this subject.

Since I began to write this letter, a note has come to me from Mr. Wolff the well known missionary to the Jews, saying he is preparing to come back for New York, (in the ship which will carry this letter) and asking me to furnish him with letters of introduction &c. Two or three other letters, or rather notes, have also come in from his friends asking the same favor for him. The circumstances of this unexpected movement are these,— Mr. Wolff while lately engaged in missionary labors & researches in Abyssinia & Arabia was taken ill at some place on the Red-Sea. One of the East India Company's steam vessels on her passage from Suez to Bombay happening to call at that place took Mr. W. on board & brought him to Bombay. He arrived here 14 days ago to day; his health somewhat improved but not restored. Three or four days ago hearing that a ship was about to sail for the United States, he determined to go in it, has engaged his passage and expects to sail to morrow. The favor he requests of me is a very unpleasant one to comply. But it comes from such a source, or rather sources, that I cannot refuse. And besides, as he ~~will go~~, whether furnished with letters or not,

it will be better for the missionary cause & interests of christianity in America, that he should have letters to some judicious men, than that he should go without any, as in that case it is impossible to know to what party, or denomination he would attach himself, or into whose hands he would fall, or what use might be made of him, or what unhappy consequences might follow. You know so much of Mr. W. that I need not say any thing about him. I have concluded to give him letters of introduction to Dr. Spring, Dr. Macaulay & Mr. T. Hallock. The letters will contain merely an introduction, leaving Mr. W. to to stand on his own feet, & conduct, & character, I hope good & not evil will grow out of his visit to America. He will come to Boston. Indeed he intends to visit all the large places in the country. He spoke ~~about letters~~ about letters to the Board. (I have just seen him on the subject of his going to it) but I told him as he would arrive in New York, & not in Boston, such letters would not be necessary as he would find probably no difficulty in extending his acquaintance when now introduced to the christian public. I wait with some degree of anxiety to hear of Mr. W's course &c in America.

Yours truly

S. V. Allen

Mr. J. Scudder
Jersey City

Mr. J. C. Spencer.

Albany April 12, 1839

Dear Sir

Yours of Sep. 26 -

Mr. Mills.

Mr. Mills -

Mr. Mills in G. L. Ag. 20 -

Yours

J. C. Spencer

Mahattas.

1831-1837.

Part First.

XIX.

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My dear Dr. Anderson,

The accompanying paper was written, as its date shows long ago. I believe, I alluded to it once in a letter as I intended then to medithy the same ship. But I afterwards hesitated about the expediency of doing so, and laid it by. Having, however, taken the trouble to write it I did have put pen to paper that I was doing exactly right in

Dr. J. D. Anderson.

After looking at ourselves, especially as
I believe after frequently reading it
that the facts the paper professes
to state, are true, and the opinions
it advances are correct; — and if so
they are important. So I have
concluded to send it to the Rev

Yours truly S. C. Allen

Brewster April 13th 1837

Rev. D. O. Allen.

Dated Bombay April 13, 1837.

Rec'd. Aug. 26 —

Ack'd. in S. L. Aug. 28 —

Rev. Dr Anderson